

THE
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誌 雜 務 教

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NOTES ON CONTRIBUTORS

L. T. WU (WU LIEN TEH), M.A., M.D., LL.D., is a medical and scientific worker of international repute. He was educated in Great Britain. He is especially known in connection with anti-plague operations, having directed these in 1910-11 and is now Director in Chief of the Medical Officers' Plague Prevention Service. He has established eight new hospitals in China, including the Peking Central Hospital.

HOLLINGTON K. TONG is a graduate from the University of Missouri; he also took post-graduate work in Columbia University. He was secretary to the Senate, and Managing Editor of the *Peking News*, and is now Assistant Editor of *Millard's Review*.

CORNELIUS HOWARD PATTON has been corresponding secretary of the American Board since December 1st, 1904. He is the author of "The Lure of Africa," and "World Facts and American Responsibility." He visited China and Japan in the summer of 1919 appointed by the Committee of Federation of Protestant Churches of the United States.

JOHN HIND, M.A., T.C.D., is connected with the Fukien Mission of Dublin University, and has been in China 17 years engaged in the main in educational work. He was consecrated as Bishop in Fukien in October, 1918.

Rev. A. R. KEPLER is a member of the American Presbyterian Mission, North. He has been in China eighteen years, most of which time has been spent in Siangtan, Hunan. The latter part of this time has been spent in institutional church work.

SYDNEY L. GULICK, D.D., was a missionary in Japan under the American Board. Later he became Secretary of the Commission of Peace and Arbitration of the Federal Councils of the Churches of Christ in America; Secretary of the American Branch of World Alliance for promoting International Friendship through the Churches, and Secretary of the National Committee for Constructive Immigration Legislation.

DJANG YUAN SHAN, A.B., was trained as a chemist and teacher. He is at present General Secretary of the Anti-Narcotic Society in Tientsin, which position he has held for four years.

LEE TENG HWEE, B.A., Litt.D., is connected with the Methodist Episcopal Church. His principal work has been educational. He is at present president of Fuh Tan College, Shanghai. He was chief editor of the *Republican Advocate*, editor of the English textbook department of the Chung Hwa Book Company. He is vice-president of the National Committee of the Y. M. C. A.

THE LIST STILL GROWS. CONTRIBUTORS TO THE RECORDER JUBILEE FUND.

J. S. Burgess.
Miss I. Wikandi.
A. C. Hoffman.
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W. H. Lacy.
W. A. Main.
F. P. Manget.
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Anne G. Hall.
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W. H. Gleysteen.

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| Mr. J. S. BURGESS. | Rev. W. H. REES, D.D.* | Rev. E. W. WALLACE. |
| Rev. F. C. H. DREYER. | Rev. A. H. SMITH, D.D. | |

* Members of Executive Committee.

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Editorial

"The China For Christ" Conference.

The Occasion. To attempt an answer to the question, "How can the Christian Church best help China," about 110 Christian workers—half Chinese and half foreign,—representing 26 Christian organizations, on the invitation of the China Continuation Committee met in Shanghai on Tuesday, December 16, 1919, in a Conference which lasted for five days. Mr. David Yui was elected Chairman. The coincidence of a number of unusual circumstances lead up to this Conference. China's dangerous political situation made it necessary for the Christian forces to consider her needs nationally. An unprecedented wave of patriotism has united all classes in China more completely than ever before and has already caused spontaneous and uncoordinated movements of Christian patriotism in different places. The Christian Church must learn how to express its patriotism in a Christian way. Then, as Dr. C. Y. Cheng pointed out, "Chinese Christians were never so willing to help extend the Kingdom of God." Here is an unsurpassed need, a nation-wide desire to meet that need, and a Christian desire to take part therein. The time was ripe in China for a national Christian movement. Then there is

the influence upon Chinese Christianity of the great Inter-Church Movement in the West. This means an unprecedented inpouring of resources into the China Mission Field. To insure that the Chinese Church responds to this in a worthy way was another element in the situation. The Conference, therefore, did not stand for something entirely new, for a "China for Christ" Movement has in a fragmentary way already started: it gave expression to an unorganized desire to apply Christianity nationally. Christianity being already recognized as a national fact, it must now be made a national factor. To take advantage of this situation, and bring this about, was the purpose of this, the most important Conference of Christians yet held in China.

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The Aim. The first part of the Conference was given up to a number of speeches, which taken altogether were attempts to define the aim of a "China for Christ" Movement. Of these stirring speeches we can only indicate a few key thoughts. From Mr. David Yui we learned that while the Christian Church as an institution has no part in politics, there is no conflict between Christians and citizens; the first duty of a Christian is to be a good citizen. The Rev. Liu Faung said that those desirous of directing China's political destinies have realized the unity and strength of the Christian Church, and so desire to use it politically. This is a danger to be guarded against. Mr. C. G. Sparham said "What the soul is to the body, the Church is to the State." The Church must therefore above all else be spiritual in nature and influence. Miss Woo, of Hongkong, called for a facing of national sin, which was seen in the national and Christian lack of unity. Thus Christianity can save China because we have one unifying leader. Her words served to remind her hearers that real unity is born of the passion of a great and single purpose. The Rev. C. L. Ogilvie said that the fundamental need of a great republic is men willing to sacrifice; such men the Christian Church must help produce. The Rev. Shen Wen Ching showed that whereas once the Church went into politics, now the political leaders come into the Church, a sign of the Church's present influence and possibilities. The most comprehensive speech of the Conference was that by Dr. C. Y. Cheng, who dealt with the need, the scope, and the aim of a "China for Christ" movement. He said that the help and guidance China now

needs, Christianity can supply. The Movement as such must be immediate, practical, spiritual, Chinese, and nation-wide. In its general nature it must be "Church-centric rather than Mission-centric," said Dr. Cheng. The Rev. E. C. Lobenstine dealt with the Inter-Church World Movement. To summarize, we might say that the aim of a "China for Christ" Movement should be to stimulate Chinese Christianity into a nation-wide Christian movement, through which their patriotism can find an adequate and satisfactory expression, and through which above all the heart of China could be made to feel the power of Christ to produce the character which will save the nation.

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The Tasks. IN its second phase, the Conference divided into seven commissions, dealing with (1) spiritual life ; (2) missionary spirit ; (3) systematic giving ; (4) Christian leadership ; (5) social and moral welfare ; (6) publicity ; (7) organization. The aim was to find practical tasks for Christian churches in China. Here, again, we can only refer to a few outstanding recommendations, which indicate at the same time outstanding needs. These are :—a worth-while program of religious education for Church and school ; every church member a reader of the Bible in 1921 ; Bible societies to issue the whole of the New Testament in phonetic in 1920 and the rest of the Bible as soon as possible ; that Chinese churches be urged to practise tithing ; the organization of teams to visit churches, colleges, and government schools to present the Church's need of leadership, both men and women ! A recommendation that the "Church give serious consideration to the removal of that fundamental obstacle to securing men for the ministry, namely, the inadequacy of salaries" ; specific social welfare tasks for each church were outlined, along lines of the survey, hygiene, education, moral reform and child life, and the Home Boards were recommended to provide for the appointment of social experts as missionaries : a progressive program of publicity which involved a Central Literature Bureau, a Central Lecture Bureau, a Central Information Bureau, and the establishment of daily newspapers at four or five Chinese centres, as soon as adequate Chinese funds were available. The principal idea was to get all churches in China to work on a few important tasks as early as possible.

The Outstanding Needs.

AMONG the various phases of a "China for Christ" Movement, three needs came to stand out. The first was that of the need of national organization and national specialists. In the reports of the various commissions there were recommendations looking to the setting apart of from eight to ten foreigners and fourteen Chinese, for special national secretarial work. The need of these specialists is due first, to the greatness of the opportunity now confronting Christianity, and the tremendous need evident that the different Christian bodies coöperate in common tasks. There are many lines of work that need to be done nationally, and if a nation-wide movement is to be promoted, the missions and churches must be prepared to set some people apart for these national offices now so urgently called for. The need of national organization is a need that this Conference possibly brought more into light than any previous one. The second great need is seen in a recommendation that the Yünnan Home Missionary Society take the initiative in forming an Interdenominational National Missionary Society, which would as far as possible correlate all existing missionary enterprise and secure the support of all the churches in China. This is of course an attempt to enlarge upon, and make permanent, the work started in Yünnan, which has received such enthusiastic support from the Chinese. The third great idea of the Conference was that a nation-wide evangelistic campaign be started with the special week of evangelism in 1920. It was felt that this mobilizing of forces should involve a survey of the areas and special classes to be evangelized. It is of course only fair to say that the Conference did not have time to coördinate fully these different movements.

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The Real Movement.

IN the early part of the Conference, it was voted that inasmuch as the China Continuation Committee was acting as a central agency for co-operative effort, it should be the Executive Committee for the "China for Christ" Movement, until such time as a national Conference could be called to organize it formally. There arose, however, a vague feeling in the Conference that for the formation of a "China for Christ" Movement things were not working quite right; that there was danger that a Westernized program would be mistaken for a Chinese movement. All were convinced that to be a success this movement must

be Chinese in leadership. This feeling showed itself particularly in the discussion of the report of the Commission on Organization. Then something happened, which, while unexpected, was yet recognized to be the something that was lacking. With the informal acquiescence of the Conference, the Chinese delegates met in a session by themselves. The report of this informal meeting was to the effect that a new General Committee, composed of half Chinese and half foreigners, should be appointed, which should elect an Executive Committee composed likewise equally of Chinese and foreigners, this organization to be the "China for Christ" Movement. The Chinese delegates unanimously asked that Dr. C. Y. Cheng be appointed the general secretary of this organization, with an associate secretary, for whose support they pledged themselves to raise \$4,000 for the first year, appointing a Finance Committee for that purpose. Thus did the Chinese take the leadership in a "China for Christ" Movement! Subsequently the chairman, Mr. David Yui, was asked to appoint an Organizing Committee, which in consultation with the Executive Committee of the China Continuation Committee, should take the steps necessary to organize the "China for Christ" Movement. It is interesting to note that, though several missionaries suggested that this new organization be entirely Chinese, the Chinese leaders did not wish it that way. They emphasized the need of full co-operation, while also asking that there be an equality of representation. How far this organization will carry out the program outlined by the various commissions, it is difficult to say. As it has started it is the nucleus of a real Chinese movement, and has within it all the possibility of growth of any other organization, and a much stronger appeal to the Chinese people. The joint committee composed of the Organizing Committee and the Executive Committee of the China Continuation Committee having a membership composed equally of Chinese and foreigners has resolved itself into the Organizing Committee for the "China for Christ" Movement of which Mr. David Yui is Chairman; Dr. G. H. Bondfield, Vice-chairman; Dr. C. Y. Cheng, General Secretary; and Rev. E. C. Lobenstine, Associate Secretary. The Executive Committee of the C.C.C. has, for the time being at least, placed its staff as far as practicable at the disposal of this new movement.

Promotion of Intercession

MILTON T. STAUFFER

"Apart from Me ye can do nothing." (Jn. xv: 5.) Is not Christ saying this to us as we face another new year? Last year, wherein I failed, it was because I worked or prayed alone. It is possible to pray apart from the Spirit. Then, our prayers fail to bring strength and victory. Our intercessions fail to affect others.

Companionship with Christ in prayer will make for fervent effectual prayer through all the year. His Spirit will assist us in our halting attempts to pray. He will put Himself into us, so strengthening us at our weakest points. He will interpret His mind to us, so that we shall pray intelligently. He will voice our unspoken desires that are always struggling for expression. He will guide us to pray according to His will. He will, if we let Him.

This year let me experience the companionship of the Spirit in prayer. Let me never pray alone. Let me never go apart from Him when I pray. If I pray with Him, I shall be more likely to work with Him.

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"Apart from Me ye can do nothing." Is not Christ saying this to the Chinese Church at the beginning of another new year? "China for Christ" is an inspiring program. As a slogan "China for Christ" should sweep like a battle-cry over the provinces. It should enlist and unite the Christians of all communions. Will it? All hinges on whether this China for Christ Movement is **our** movement or **His** movement. Whether it is a movement **apart** from the Spirit or **together with** the Spirit.

For this cause let everyone pray, (1) That the Committee on the Organization of the China for Christ Movement may be wholly guided by Our Lord during the coming months, and that leaders, qualified to mobilize and develop the spiritual resources of the Church, may be found and set free for this great work.

(2) That the good news of this Movement may be heralded far and wide, enlisting Christians everywhere in enthusiastic support.

(3) That in preparation for the approaching Week of Evangelism, Christians individually and unitedly may devote themselves to special prayer and Bible reading, looking expectantly to God for the deepening of the spiritual life.

(4) That from its inception the China for Christ Movement may be undergirded with the prayers of the entire Church in China and backed by the tremendous prayer power of the Christian Church in other lands.

(5) That increasing emphasis may be given to the fact that this China for Christ Movement is fundamentally spiritual, and to this end that its activities may be permeated more and more with spiritual motives and power.

Contributed Articles

A Chinese View of the Missionaries

WU LIEN TEH

I FEEL quite diffident about writing on a subject which may give rise to controversy, but in the same way that as a student I drew the attention of my professors to the teeth as a possible factor in the causation of chlorosis and other forms of anæmia, and that during my first visit to a Pneumonic Plague Hospital in Harbin suggested to my Russian colleagues the advisability of wearing gauze masks as a preventative against infection (my French colleague and others who did not take this simple precaution died of the plague), I hope my questions may be taken in their true spirit, and, if possible, answered with benefit to Christians and non-Christians alike.

For many years the following matters have puzzled me :—

1. Missionaries of one denomination or another have been in this country for about a century and have done splendid work along educational and medical lines. Considering the amount of time, labour, and money expended, the number of converts, especially of the educated classes, is still too few to exercise any marked influence on the habits and aspirations of the people. Is the general policy of the missions directed more to the *number of converts*, irrespective of station, rather than to the *training of leaders*, who may one day mould the history of this country? Converts of the type of Chang Po Liug (President of Nankai School), C. T. Wang (the famous representative of China at the Peace Conference), and David Yui (General Secretary of the Y.M.C.A.) are still few and far-between. Were it otherwise, and if men of this calibre could be counted by hundreds instead of at one's fingers' ends, the present history of China would be more cheerful and promising.

2. Has the educational policy of missionary schools been modified sufficiently to meet the needs of the times? Have the younger men and women, who have received a liberal

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

training in some of the best colleges in Great Britain and America, been taken into consultation when vital matters regarding education are discussed? How far is such discussion directed to the training of useful practical citizens of this great Republic rather than mere lip-service Christians, whose devotion to the Church depends upon the benefit and protection which it can confer upon them?

3. To what extent is scientific and technical education, which all will agree is the education of the future, going to figure in mission schools? It is generally acknowledged that the chronic unrest and apparent selfishness of the educated and official classes is largely due to economical reasons. That being so, one of the first essentials of education should be to provide the masses with the intellectual and technical means to improve their present impoverished conditions. New ways must be taught them of tilling their ground, improving their industries, selling their raw products, and finishing their goods. For this purpose, the fine Institute at Tsinanfu established by the Rev. J. S. Whitewright for visual training may be duplicated in other missionary centres. As missionary hospitals have been the happy means of leading thousands of seekers to God in the past, so will the establishment of technical colleges and manual training schools produce innumerable practical and prosperous followers of Christ. A full stomach is more conducive to reason (and belief) than an empty one.

4. Even from the viewpoint of the missionary, the establishment of manual training schools, where thousands of young boys and girls may find productive employment and recreations, will be a blessing. I was particularly impressed with this need last summer when a senior lady missionary was staying in our home in Peking. She had just bought some local-made Chinese cloth which she wished to turn into a working blouse. A Chinese tailor who made missionary clothes was sent for, and when his work was completed he charged \$6.00, namely double the cost of the cloth. The labour itself was perhaps worth 70 cents, but as the dress was "foreign," a big sum had to be charged, lest both sides might lose face! At the present moment, when more and more foreigners are making their homes in China, when even Chinese men and women are adopting western or semi-western clothes, and when the exchange is so much in favour of silver, the time seems appropriate for missionaries to provide facilities for lessening the cost of

living and incidentally benefiting others who may desire to effect economy in their households.

5. In view of the large number of mission hospitals, which are spread throughout China, it seems to me strange that no attempt has yet been made to establish a central purchase and forwarding bureau, say in Shanghai, which might transact all the business required and thus save the missions all middlemen's profits. Such a bureau, if found successful, might extend its labors to include commodities for other missionaries. The China Inland Mission has, I believe, agencies in Tientsin and Shanghai to cope with their own requirements.

6. Has not the time come when democracy might be practised to a greater extent in the relations between foreigners and Chinese, especially missionaries and Chinese? Every vessel arriving from America or Europe now brings half a dozen or more Chinese who have received a modern education in colleges there. After their experience abroad, they expect, and rightly so, that the happy relations between themselves and their foreign friends in Europe and America will be resumed in their country. Very often they are asked to join the teaching staff of missionary institutions. In such cases, surely it is not too much to treat them on an equal footing with the foreigners, providing of course that they are capable. And yet, quite frequently one hears of equitable treatment being refused to Chinese graduates of foreign colleges, simply because they are Chinese. Only the other day, a very accomplished Chinese lady on her return from the States was placed on the same grade as ordinary helpers who had not been educated abroad. Is this not like cutting off one's nose to spite one's face? Is it strange that there should be a feeling of discontent among Chinese members of mission schools? Again, the principle of "the front door for missionaries and the back door for converts" is still often practised to the detriment of the name of Christianity.

7. With closer relations between missionaries and better class Chinese, more social service leagues might be established in the various cities. Such work can only be successful if the official and mercantile classes, especially their womenfolk, will co-operate in the task. Hitherto, untold opportunities have been missed for carrying out useful work in this direction, and both time and money are wasted by the wealthy and educated women not knowing how to pass their time fruitfully. Social

service leagues will be found most useful for promoting public health and reducing infant mortality.

The above are only a few of the difficult problems which have presented themselves to thinking Chinese. In large cities like Peking, Tientsin, Shanghai, and Canton, happy relations now exist between Chinese and missionaries, but these should be further extended, so as to include their families and mutual friends. Through their connection and friendship, the relations between Chinese and westerners will also improve with benefit to all concerned.

New Opportunities for Chinese Leaders

HOLLINGTON K. TONG

Assistant Editor of *Millard's Review*

THE after-war conditions have created in China two new problems of first class importance, namely, how to direct the student movement sagaciously, and how to bring about the unification of all the Christian churches, be they Protestant and Catholic, for the good of mankind generally and of the Chinese people in particular. Chinese leaders, Christian as well as non-Christian, will instantly find in these problems two new opportunities for public service. World peace and the destiny of four hundred million people are involved in these problems. Upon the shoulders of those who are called upon to tackle them lies heavy responsibility. The task is not a light one and requires delicate handling. It, however, offers a good opportunity for the test of the quality of leadership.

The Chinese student movement, which has already resulted in the termination of the official careers of a Minister of Communications, a Minister to Japan, a director-general of the Currency Bureau and several subordinate officials; in the tendering of his resignation by President Hsu; and in stiffening the resolution of the Chinese delegates to the Paris Peace Conference to refuse to sign the Treaty, needs perspective, cool-headed, intellectual, well-educated, and tenacious leaders now more than ever before. The highest officials in the land, as one Chinese Christian picturesquely put it, are most superfluous things and may drop out of the whole political show and disap-

pear from the stage forever at any moment, but the students who constitute the backbone of the nation together with the farmers will always remain. They are the rockbottom of China, and that rockbottom is now moving and is making disturbance everywhere in this vast country. Its movement must be wisely directed by the greatest brains or it may wreck the ship of state and plunge the whole nation into a whirlpool of national and international troubles.

Chinese students may continue holding the reins of power if leaders to direct them along the proper path are forthcoming. Orderly demonstrations, orderly mass meetings, orderly processions and correct methods of giving expression to their feelings on the national questions which concern the future welfare of their country, are essential to the further success of their movement. The students of late have attracted so much public attention that their friends as well as their enemies are critically watching what they are doing and saying with a keenness never equalled before. Their loose discipline at school, their disobedience of teachers' instructions, their defiance of superiors, their inclination to run the school themselves and the attempt of some adventurers to take advantage of the unusual situation and get a little selfish amusement for themselves, are things which should be shunned, but who is going to tell them?

The young Turks who were responsible for the chaotic condition in Turkey originally were students. Disturbers of peace in Cairo, Egypt, who are now nearly beyond the control of the British authorities, according to private information from that place, are students. Although they are powerful destructive instruments, they have no constructive programme to offer. A number of officials functioning in China soon after the establishment of the Republic were students. They have since proved themselves to be very corrupt. It has been demonstrated beyond shadow of doubt that abuses and excesses usually follow from sudden rise to herculean power. Can the present Chinese students be led to act differently once they are conscious of their power? There is no better opportunity than this—to guide them—now offered to Chinese leaders.

The problem of the unification of all the churches in China is of no less magnitude. Signs are not wanting, however, that thinking Christians are considering it in all seriousness. A conference for the union of a large section of the Protestant

churches was held in Nanking in the spring of 1917. Since the closing of the European War, the problem becomes more urgent. The War has demonstrated more than anything else the triumph of Christianity over militarism. Throughout it all the Christian sentiments were on the side of the Allies, and the latter won. Realization of the influence which Christianity has been exercising all over the world has undoubtedly prompted many Christian leaders in China to combine their efforts for the betterment of humanity and for the bringing down to earth of the Kingdom of Heaven.

The recent amalgamation of the North China Union College and the Peking Methodist University and the creation of a new university called the Yen Ching University (Peking), with Dr. J. L. Stuart as its new President, has the same aim in view—the rendering of more efficient public service to China in an educational way. Nanking has taken similar steps for united Christian educational work. Recently there was launched in Peking a Christian Fellowship Movement, behind which was the same desire for a deeper and more efficient unity and co-operation in worship and service and friendship. All these are indications of the direction in which the wind is now blowing. Nevertheless the problem is extremely difficult of solution. The difficulty of it, however, makes the new opportunity for service even more attractive.

Christianity has proved itself to be popular in China, and its popularity can be greatly increased if all the churches are united. For the Chinese Christians, various denominations, Protestant or Catholic, Presbyterian, Methodist, Episcopalian, Anglican, Baptist, London Mission, etc., have no true significance. “We want God and no denomination,” says one Christian in the course of a discussion on this question. His view is shared by other Chinese Christians. The lack of unity among the churches, one weak point of the missionary work in China, is the last thing which they would like the students to know about, lest it may lead them to believe that the spirit of jealousy also abides with the preachers of the Christian doctrine.

Christianity preached by the united churches alone can save China from destruction and avoid a world war, which is coming slowly but steadily. Anti-Christian forces operating against it are now so strong that such a union is of necessity. The persecution of Christians in Korea shows what may happen

to the Chinese Christians when their country is likewise conquered. The independence of China which is friendly towards Christians is vital to the welfare of Christendom geuerally. Unless the Christian population in China can so organize themselves that they can make their voice heard abroad, there is no hope for China and no hope for the further spread of the doctrine of Christ in her land. Truly, "only in the power of our Master and our unity in Him," as given in the platform of the Christian Fellowship Movement, "is to be found the fundamental solution of the problems with which we and the society in which we live are confronted."

The two problems here mentioned appear not to be connected, but they are. What the students now need is the unselfishness and love of the Christian doctrine, which cannot make as good an impression upon them as it should while the different churches are fuunctioning under various denominational rules and are being engaged in subdued warfare among themselves. Unselfish Christian leaders are needed to direct the student movement and the church-unification movement. They must not be sectional in feeling and bigoted, but must be broad-minded and determined to serve and not to be served. To them two splendid opportunities for service are now presenting themselves. Together with them goes heavy responsibility.

Christian Coöperation in China—The Impressions of a Traveler

CORNELIUS H. PATTON

LET me recommend a journey in China for any person who is dubious or timid as to the possibility of Mission Boards working together. A four months' journey in this greatest of mission fields, which has taken me to four summer conferences and enabled me to traverse ten of the eighteen provinces, has left a profound impressiou as to the extent and promise of the coöperative movement. I have been trying to imagine how missionary China must have seemed to travelers ten years ago. Certainly to-day the impression received is one of a splendid and rapidly growing solidarity of the Christian forces.

Looking at the movement broadly, as from the outside, I find five distinctly favorable factors :—

1. The China Continuation Committee is easily the most highly developed and efficient organization arising from the Edinburgh Conference. It has even outstripped the mother committee of Edinburgh itself, since the latter has been unable to function during the war, while your committee has made grand strides during this period of upheaval. With its well proportioned representation of foreigners and Chinese, its stated meetings, its strong sub-committees, its double secretariat, its able office staff, and its growing budget, the China Committee has set the pace for the world. Unquestionably it has been a prime factor in bringing in the new day. The committee is the stronger to-day because it has been willing to feel its way along, without the claim or hint of authority, without attempting executive functions until asked so to do, content to have its finding carry such weight as the reasons behind them suggested. Undoubtedly the committee will take on more definite offices of leadership as time passes. May I be allowed to suggest that it would add to the influence of the committee both in China and at the Home Base, if some way could be found by which it becomes truly representative of the Boards? I recognize the difficulties in the way of such an adjustment, in view of the large number of societies concerned and the wide diversity in views which obtains, but I am sure some method can be found by which this truly great organization could become something more than a self-perpetuating affair.

2. The survey of mission work and conditions in China, now nearing completion, although the child of the Continuation Committee, deserves separate mention as a promoter of unity and coöperation. It is too soon to speak with definiteness, but if one may judge from the response of the summer conferences, where the survey charts and findings were displayed and discussed, you have in this body of information, graphically displayed, a truly scientific basis for the study of the great task. Whatever you attempt hereafter in the way of division of territory and harmony of development will rest upon a body of ascertained facts. I trust means may be found for obtaining a close study of the survey on the part of the missionaries in every section of China as well as by board officials at home.

3. China offers possibly the best example (next to Korea) of a wise delimitation of territory between the different Boards.

In so vast a land, with so many sections unoccupied, or inadequately occupied, some such allocations of districts and tasks might seem inevitable. Since, however, some are still unconvinced of the propriety and effectiveness of territorial apportionment, I take pleasure in saying that, in my judgment, the plan as it is being worked out in China, affords unmistakable evidence of success. I cannot conceive of the missions returning to the old way of each planning its expansion without reference to the others. Even where there is a considerable degree of overlapping, on account of conditions which are well understood, as in the case of the Province of Kwangtung, I find such a spirit of unity as to reduce to a minimum the disadvantages involved. An extensive journey in the western section of Fukien, along the borders of Kiangsi, where my own Board occupies the field alone, brought an almost overwhelming sense of responsibility for the million and more people involved. To travel day after day through villages and walled cities, and to realize that these people depend absolutely upon the messengers of one's own denomination for the receiving of the Gospel, is to press the burden home in the most compelling way. We at home need this sense of unqualified responsibility. It must also have special value for the workers on the field.

4. The great cities of China offer a superb field for coöperative work, and for the most part I find the situation being handled resolutely and in the spirit of a joint enterprise for Christ. In these days to meet with the Christian leaders of cities like Peking, Tientsin, Hankow, Nanking, Shanghai, Foochow, Amoy, Swatow, and Canton, is like sitting with a board of strategy in a great war. The coöperative scheme for reaching the student population in Peking, entered into by the Y. M. C. A. and four prominent boards (two British and two American) is as fine a piece of Christian planning as I have found in the world. Tientsin, not content with the division of territory, appears to be coming forward with a plan looking to a joint council of control. Similarly Canton is surveying with reference to united plans for evangelistic and educational occupation.

5. Finally, there is the truly extraordinary movement for unity among the Chinese churches. It is of the utmost value that the missions and the churches are moving side by side, a common impulse having seized them both. Can one doubt that this is of the Lord? I find the sentiment for a united

Church of China equally strong north and south and in the Yangtze Valley. I did not penetrate to Szechwan, but I understand that Western China is not one whit behind other sections in desiring the highest possible degree of consolidation. It would appear that after a few years there will be not more than three or four main divisions of Protestantism in this land and that these divisions will be working harmoniously along accepted lines. The unity movement has assumed the proportions of a tidal wave. Could there be a more encouraging sign?

To me this movement brings a realizing sense of Kingdom values. Hitherto my interest in coöperation has been largely academic. I have believed in it and advocated it because theoretically it was right, because the teachings of the New Testament pointed that way and the argument for increased efficiency would not be denied. But during these months China has given me a lively sense of the power and glory of a Church presenting a united front to the world. I have found myself in the midst of a great demonstration. Theory has become established fact. Best of all I have seen the beginnings of the effect of unity upon the onlooking world. Under our very eyes is the prayer of our Lord receiving its answer—"that the world may believe that Thou hast sent me."

New Methods of Evangelism

JOHN HIND

THE Church in China has made much progress in recent years in what may be called "The Evangelistic Idea"—the realization that involved in our discipleship of Christ is the duty of preaching the Gospel (the phrase, of course, being interpreted in its widest sense) to the people around.

This progress is to be accounted for, partly at least, by the stress which has been laid upon this subject by means of the Week of Evangelism (星期佈道). This has acted both directly, as a call to the individual members of the Church to take part in evangelistic work, and indirectly, by causing the leaders, who have long ago realized the claim of this work upon themselves, to lay greater emphasis upon it in their teaching and preaching.

The Week of Evangelism was never meant to be more than a means to an end, and once that *end* is secured we should expect to find the *means* laid aside.

But the end has not yet been secured. There are certain aspects of the evangelistic idea which have not, up to the present, been fully grasped, and it remains for those who are trying to guide this effort to make definite plans for the employment of this week so as to secure the fullest possible amount of progress in each year.

The North Fukien Federation Council (閩北聯合會) has appointed a Committee on Evangelism, whose duty it is to make plans for forwarding the work of evangelism throughout the whole of North Fukien. This committee is also asked to act as a special local Evangelistic Committee for the City of Foochow, and it may be useful to others if I state briefly the plans which it has under consideration for the Week of Evangelism, 1920.

It is intended that the main and central item of the week's programme shall be a parade of the whole Christian community through the streets of the city and suburbs. The Christians will march in procession church by church, each church carrying a flag designed by the committee, which will bear first the name of the church and then a brief and very clear evangelistic message, such as "God loves the World" (上帝愛世人) or "Jesus gave His life for us" (耶穌爲我等捨身). There will also be in the procession persons who will carry tracts selected by the committee and perhaps also handbills inviting people to come and hear the Gospel and these will be distributed along the route.

There are twenty-nine churches in Foochow city and suburbs, so that the procession should be a very impressive sight, for it will be the aim of the workers to get every adherent to join in it. I may mention that it has been suggested that there may be some difficulty in the case of the women, but the committee is quite hopeful that those difficulties may to a very great extent be overcome and that many of the women and girls will be able to take their places.

It may seem to some that this plan is not calculated to bring home to the Christians the claim which evangelism makes upon them individually, but the committee is planning this effort with four very important ends in view:—

1. As an evidence to the non-Christian people of Foochow that the Christian Church is not an insignificant body of ignorant

devotees of a foreign cult, but a powerful and enlightened society of men and women, who, trusting in God, are labouring for the overthrow of the reign of ignorance and sin and for the establishment of the principles of righteousness and love.

2. As evidence to the Christian community itself of its own strength, and of its potentialities for good if only it can secure a union and co-ordination of its varied forces and activities.

3. The delivery of the evangelistic message by means of flags, literature and perhaps by hymn-singing.

4. The attracting into the movement of many adherents who have hitherto held aloof from all evangelistic efforts.

The committee realizes that the success of the venture depends very largely upon the warmth with which it is taken up by the pastors and catechists of the twenty-nine churches, and upon their intelligently grasping the four ends which the committee has in view, and it is therefore issuing invitations to these workers to attend a Conference on the subject to be held on January 2, when ways and means will be discussed as well as the order of the procession.

But the committee is not only concerned with Foochow City, nor is it limited in its endeavours to the one week at the beginning of the year when special emphasis is laid upon the duty of evangelism. Acting in its capacity as a Committee of the North Fukien Federation Council it is planning to hold a Conference of all pastors and preachers in the Foochow-speaking area of North Fukien (傳道修養會). The Conference is planned with the object of deepening the spiritual life and so increasing the spiritual force of all those who are called to be leaders of the Church in this part of China. Arrangements are being made for the Conference to be held in Foochow for one week in the beginning of May, and the programme will provide opportunities (a) for united prayer for guidance in solving the many difficult problems which so constantly present themselves in our fight against sin and ignorance, (b) for Bible study, (c) for discussion of plans for advance and (d) for hearing addresses from chosen speakers who can help us by their wisdom and experience. Provision will also be made for both physical and intellectual recreation.

But perhaps the most important part of each day's work will be the going out in bands or *en masse* to preach to the people of this great city the Gospel of the Love of God, and it

is earnestly hoped that one great result of the Conference will be that the leaders of the Church will gain a fresh vision of the duty and the joy of deliberate and aggressive evangelism, and that those who attend it will carry away with them a fresh enthusiasm for the salvation of the souls of men and a renewed inspiration for their service in the Kingdom of Christ.

The committee has other plans for advance under consideration, but these are written in the hopes first, that others who are working in great cities, perhaps under greater difficulties or greater disadvantages than ours, may gain encouragement from our efforts here, and secondly, that all who read these lines will join us in earnest prayer that God will give to these two undertakings the fullness of His blessing.

The Need for a Changed Approach to the People in Our Missionary Enterprise

A. R. KEPLER

A universal characteristic of all living organisms is change. In fact we can say that nothing living is static save God, and even the God of H. G. Wells changes and grows and expands along with His creatures. It is not surprising, therefore, that along with man's growing knowledge of the universe and nature's processes and the laws of the infinite, there should be constant readjustments of his religious beliefs and a consequent reorientation of self toward God and society, a reinterpretation of the teachings of Christ finding its expression in new forms of activities.

That this is no new startling theory, but a generally accepted fact, we need only quote from the June 1919 number of the official church organ of the Presbyterian Church in the U. S. A.—*The New Era* :

"The Bible is a permanent revelation, but its interpretation and application are progressive. The Gospel we preach is the same saving truth that was preached by Paul, but Calvin gave it new shape and use in his age and we are doing the same in our age. We must ever fit it into the changing conditions and demands of each day, just as we necessarily adapt our government and industry and education and art to new conditions and needs."

That the prevailing religious beliefs have ever vitally influenced the then current missionary methods, is not difficult of demonstration. When we consider that in the widely separated days of Constantine and Charlemagne, the saving function of Christianity rested in the administration of the sacraments of baptism and the eucharist, it is not surprising to see whole tribes and nations forcibly Christianized. If there was not "conversion by the million," at least large masses of people at the point of the spear were rushed into the water and forcibly baptized. It was the same religious belief which led Xavier and the early Jesuits to make unconscious Romanists of many Chinese by promiscuous and unrestricted baptism.

During the latter half of the last century, the millenium occupied the foremost place in the creed of evangelical Christianity. This resulted in the employment of very superficial methods of evangelization. They reasoned that the number of the saved at most would be very few. What was most important was to hasten the second coming of our Lord Who was delayed merely because the conditions of His return had not been fulfilled on the part of the Church. His Gospel had not yet been preached to all nations. The best thought of the Church was then employed in discussing the extent to which this evangelization would have to be carried before these conditions which were delaying His second coming would be fulfilled. Not the individual soul but the speedy return of the Lord was the chief concern.

In the thought of the day not so long ago, eternal life was something in the future. Not this world, but another world was the Christian's chief concern. The sin and evil in the world was not a cancerous growth to be removed, but society was one big camp with infectious diseases to be avoided. Naturally the missionary effort was individualistic and the message was only to the soul of the individual.

We are not attacking the past. "We owe too much to the past," to quote a recent writer; "out of it has come all the good of the present, and will come all the better of the future. But the true way to honor the past is to improve it. The only way to preserve it is to search out its weaknesses and remedy them."*

"World politics,"—once more to quote *The New Era*—"national affairs, business, education, all things are being

* Purdy—"In the Way of Christ."

reconstructed to meet present needs. The Church must keep up with this spirit and progress or fall out of line and become an obsolete institution. The Gospel itself is not out of date and never will be, but the old ways of preaching and propagating it must be adapted to the present demands. The practical Gospel that enters into the whole social structure and rebuilds it into the Kingdom of God is the demand of the hour."

Let us gather a few statements on the changed emphasis of Christian thought and activity.

"That the good news of Jesus needs to be applied to society as well as to the individual is not a new discovery, but it has been given new emphasis in our time. It is not enough to pick up the men who lie wounded and bleeding on the Jericho road; we want to deal with the bands of robbers that infest the district. It is good to pluck firebrands from the burning, better still to put out the fire that destroys. The challenge of the times is for a social gospel to reinforce and make effectual the individual gospel."*

"It is now treason against modern knowledge to fail to realize that to give ideals and spiritual impulse to individuals is good; to do this and also to help direct and spiritualize social forces is better. . . . There is, too, a growing conviction that the leaders of Christian forces, to a larger degree than heretofore, must be community-minded men if the Church is to continue to be a dynamic force in spiritualizing the community."†

"It is a comfort to me to know that the changes required to make room for the social gospel are not destructive but constructive. They involve addition and not subtraction. The social gospel calls for expansion in the scope of salvation and for more religious dynamic to do the work of God. It requires more faith and not less. It offers a more thorough and durable salvation. It is able to create a more searching sense of sin and to preach repentance to the respectable and mighty who have ridden humanity to the mouth of hell. . . . The social gospel has become orthodox."‡

"It is only when we interpret the aim of the world Christian as Christianizing the whole social order of the whole

* Purdy—"In the Way of Christ."

† Ritchie—"Community Work."

‡ Rauschenbusch—"The Social Gospel."

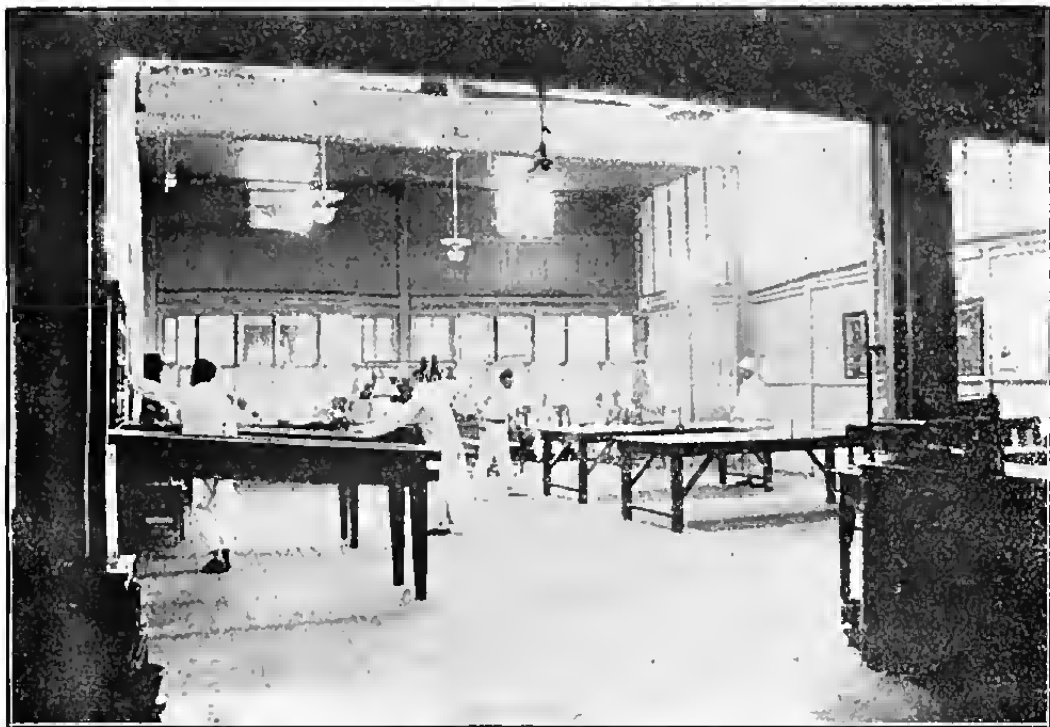
world that any final or adequate definiteness of purpose comes to the modern man. What other demand than this seven-fold aim is big and true and real enough to unite earth's family in co-operative objective endeavor—to make health the possible attainment of all; to abolish all necessity for existence below the poverty line the world around; to enable each human being through education to enter as far as possible into his heritage; to discover and to eradicate all causes of social maladjustment; to develop capacities of response to all sunsets and flowers, to stars and trees; to pierce down with discrimination into what is right; to know our Father and the One whom He sent;—this is the program of a world Christian.”

“Can our program be any less embracing?” Just as to the man in the west, so to the non-Christian in China, let us come and say, “‘Here is a big thing; why are you not in it?’ We are working for the enfranchisement and ennoblement of every single human life, the perfecting of human society in all its myriad activities and relationships, the transformation of the kingdoms of this earth until they have become the Kingdom of our God and of His Christ, the Christianization of all life everywhere.”* The best in him will be plumbed and he will respond to the call and determine to walk the way our Master went.

Says David Yui, the General Secretary of the Y. M. C. A. in China, “In anticipating the types of Chinese Christian leadership needed in the near future, we need to lay more emphasis on the development of Christian social leadership. This type of leadership, if properly directed, will produce very great results. We do not want to limit Christian life only to attendance at church and prayer meetings. We want it to touch in all respects the community life. Until it succeeds in doing this, it will not reach its full power in the lives of men. This at once shows us the necessity of developing a social type of Christian leadership.”

We wonder how many have pondered over the report of the “Committee on the Chinese Church” presented to the China Continuation Committee at its 1919 meeting. Here are some of the findings: “Your Committee believes it is the duty of the Christian Church to express in no uncertain sound the social principles of the Gospel of Christ which are for the upbuilding of the entire life of the nation. Your Committee

* Fleming—“A World Christian.”



GLIMPSES INTO THE SIANGTAN COMMUNITY GUILD.

believes that the making of a Christian civilization is included in the program of the Gospel of Christ. Christianity stands for truth, no matter where that truth is found, whether in ancient China or in the modern world. Christ has come to fulfill and not to destroy all that is pure, good, and true. His one and only enemy is sin. In meeting the needs of the world to-day the re-emphasizing of the social message of Christ is as never before of great importance, which needs the attention of the Christian Church. In the reconstruction of the new national life of ancient China, she needs the help and advice in many directions which we believe the Christian religion can offer. Social service in its essence is nothing less than an endeavor to remove sin and suffering and to increase social purity and happiness which we believe were the purposes of Christ when He crucified His life on the cross." Then follow twenty-two findings dealing with national, family, industrial, and social considerations which need the attention of the Christian Church in China and to which we should lend our whole-hearted support.

For the following reasons, therefore, we believe that there should be a changed approach in our missionary enterprise.

1. Because of the changed emphasis in Christian belief and Christian effort the world over. We must make all God's probable sons not only actual sons, but with a body, mind, and material equipment worthy of rendering adequate service to such a Father. We want to make Christ King of the world, but we want the world to be a worthy kingdom for such a sovereign. We want to make Christ known to all the world, but most of all do we want to make Him Lord in all the world's activities.

Is it not significant that four-fifths of Christ's miracles have to do with the ministration to humanity's physical wants? Is it not evident that the greater part of Christ's active life was occupied with applied Christianity, while the purely doctrinal exposition was a mere by-product? Have we not inverted the order of importance? Were not Christ's time and effort so largely occupied with social service in relieving physical ills because He realized—what it has taken His Church almost nineteen hundred years to realize—the intimate relationship that exists between a man's physical, intellectual, and spiritual functions. And though none of us would go so far as to say that salvation is a by-product of service, at least we may say

that it can be reached only by walking the highway of service in so far as the rendering of such service is possible on the part of the individual believer. These are the increasingly prevailing convictions of the Christian Church to-day.

We thus return to the thesis stated at the beginning of the paper. The prevailing dogma has always vitally affected the contemporary missionary message and objective. The present social emphasis in the realm of politics, labor, education and religion will inevitably impinge upon and change our missionary message and method. The sooner we reorientate our message and methods in view of this new social emphasis the more fruitful will our work be.

2. If, however, there should perchance be some of us still unconvinced of the validity of the social gospel, there is still the pragmatic reason for utilizing the social approach in our mission work because it is a method that will produce the largest results.

Some of us are inclined to be impatient with those who would ever hold up St. Paul's missionary methods as the methods *par excellence*. And that neither science, experience, nor the progress of civilization for nineteen hundred years has any change or improvements to offer in lieu of Paul's then excellent methods. This attitude is unfair to Paul; for, if he was the resourceful and intelligent person we credit him with being, it is impossible to conceive that our enlarged knowledge, scientific attainments, and re-valuation of life's assets would not have vitally affected his missionary methods. We would venture, nevertheless, to quote Paul's "all things to all men if by all means I may save some" as a valid ground for the changed approach.

(a) The social approach will be the way by which the non-Christian will the most readily and adequately understand the ideals and purposes of Christianity. There are some souls so happily gifted in music, they need only scan the score to experience all the joys and raptures of the melody. We know of a Franciscan monk in China, living alone in an interior station, a musical soul denied the enjoyment of musical instruments, who would nevertheless borrow a neighboring missionary's copies of the great masters and in the mere reading of the score would find great delight. For the writer the creations of these masters mean nothing until they are interpreted through musical instruments. So to the great mass of non-Christians

our terminology, our gospel, its hopes and its demands, are meaningless and not understood save as expression is given to them in the activities of the Christian community reacting upon the life of the individual and the community.

(b) The social approach is also the method most in harmony with China's ethical ideals, thus establishing the most effective point of contact. The Chinese are ever ready to co-operate in social service. The many guilds and organizations in our Chinese cities that have for their aim the amelioration of the condition of the submerged masses are an evidence of this. The writer's own limited experience and that of many others testifies to their readiness likewise to co-operate under Christian leadership in similar activities.

(c) The five relationships are the alpha and omega of China's ethics. They are the keystone of her social structure. They are the purple threads running through the entire weave of her religious fabric. She perhaps more than any other civilization has carried her old religion, such as it was, into her shop, her school, and her community life. Shall not Christianity show to the non-Christian that, in these very spheres, Christianity functions in a yet more excellent way.

(d) By employing the social approach we believe we shall help a long way to solve the problem of self-support and of providing funds for further expansion. The merchants and gentry of our cities have an ample supply of ready money, and they are as willing as any class in the world to contribute where their interest and co-operation have been enlisted. To illustrate what I mean, the budget for our Siangtan Community Guild is about \$8,000 for this present year. Of this amount at least \$6,000 will be provided locally. This is sufficient to meet the current-work part of the budget, the Mission Board's appropriation and special gifts from friends in America being used only for increased equipment. When the contributions were requested for the Chibli Flood Relief and for War Welfare Work, our local leaders responded far above their allotment, and when in June the problem of a free school for the poor was considered by the staff and the honorary Board of Directors the latter immediately pledged the building and is arranging to provide for the maintenance of the school. Before we organized our city work along these lines of social approach, it was absolutely impossible to cultivate even the acquaintance, to say nothing of the co-operation, of these merchants and gentry, and the

adequate staffing of our enterprise would have been impossible for lack of funds, nor could the work have attained such a degree of self-support.

(e) We have heard it remarked by some that they did not approve of a thousand dollar billiard table as an evangelistic agency. We do not know if the disapproval was of the billiard table or of the use of one thousand dollars for such an equipment, but surely we would be willing to employ a piugpong ball or a billiard table or anything that would conduce to the entrance of Jesus Christ into a human life. As to the one thousand dollars, the writer has made some rapid and therefore not exact calculations. He has discovered when the salaries of the missionaries and the four per cent invested in plant and annual appropriations for native work are tabulated and totalled and compared with the number of converts added annually that, according to the old methods of estimating the results of our effort by the number of converts, our converts have proved most expensive, far beyond the value of one billiard table or two . . . But we shall all agree that our enterprise is not to be judged by the number of converts alone. The fruits of missionary work in the individual and in society defy tabulation, and among the agencies that are producing these results the billiard table and the like have a very real place,—so real that only those can appreciate who know the grapple hold that gambling has on the leisure class, as well as other social evils which can be corrected only by “the expulsive power of a new affection” for wholesome social enjoyments provided in the foyer of the community center.

How is this new approach to be organized and directed? May we state most unequivocally that we cannot dispense with the pure evangelism, education, medicine, and surgery, and literature as the agents to Christianize the nation and the individual. It is rather in the atmosphere which is created, the environment which is being set up in which these several agencies function in a highly centralized and concentrated way that the community work of the present day differs from the old methods whereby each of these agencies functioned in a dis-articulated way, unrelated to the others.

Perhaps the writer can best present the *modus operandi* of the community activities by relating what is being attempted in our Siangtau Community Guild. We do this with extreme diffidence for several reasons. One never finds it easy to hold

up one's own work, among peers, as a model. Again, although for more than fifteen years the writer has thought deeply on this matter and planned for it, the work is only in its second year and it is therefore too early to tabulate results. Its foundations are still far from secure and the structure far from stable, and its future by no means certain. With this apology we shall proceed.

Our aim is to have every church member an active member of the Community Guild and every member of the Guild an ultimate church member. There is no line of demarcation between the Church and the Guild. The Guild is the Church at work in the community. Ultimately the church session will be the *ipse facto* Board of Directors. The session at present lacks the necessary calibre and so we have an additional honorary Board of Directors with advisory powers on which Board the session is represented. The executive power rests in the secretarial staff. The work is divided into the following eight departments—administration, membership, religious work, educational, physical, medical, boys', and women's. Some of these departments are not yet thoroughly organized. We have five classes of Guild membership; the honorary members pay an annual membership fee of \$24; the special members pay a fee of \$12; general members \$4; student members \$2; and limited members (being such church members as cannot afford full fees) pay according to their ability.

Believing that the family is the greatest force in Chinese society, we propose as soon as we can properly staff the women's department, to offer family membership, extending the Guild privileges to husband, wife, and children within a certain age limit, on one membership. We try to make the Guild most attractive and sociable and keep the members in touch with all its activities and have them feel that they are having a real share in these activities. By socials, weekly paper, and systematic visitation we cultivate their friendship, which passion is still the greatest Christianizing force, and ultimately get them into Bible classes and the church.

Our activities are, Public Reading Room; Book Stall for sale of Bibles, literature and text books; Dispensary; Street Chapel preaching; Lectures and moving pictures; a Street Blackboard for publicity purposes; Women's social reading and class rooms; Boys' Lobby and games room; Men's Foyer for reading, games, and social purposes; Day School; special

English School; Hostel, Gymnasium, Playground, Baths; Christian Endeavor, Sunday School, Mid-week Prayer Service, Bible Teachers' Training Class, special Bible Classes. All but a few of these activities have already been functioning; the rest are just being introduced.

In conclusion we would make a few observations based on our short experience.

(a) Choose a good name and emblem for your institutional center and boost both on all occasions. They mean much to the Chinese.

(b) New departments should not be opened faster than they can be adequately equipped and staffed.

(c) Have a strategic location with good equipment. Good equipment in a poor house is better than the converse.

(d) A native building remodeled and adapted is better to begin work in than a foreign style building. In the "Independent" recently, among the remarkable sayings, was noted the following: "The present order of things gives us too many little anemic churches without any striking force in the community—poor in architecture, in equipment, in preaching power, unable to command the attention of the neighborhood." How true has this been of much of the evangelistic work in China. Hospitals require good equipment. Schools would not think of succeeding without it. And yet in most places the evangelistic work has been conducted in dark, murky, uninviting buildings, with a few rickety benches, and cobwebs draping the walls, and with no organized activities beyond stated street chapel preaching, spasmodic tract distribution, an inquirers' class, mid-week prayer service and Sabbath school, and Sunday services,—and the community was hardly aware of this Christian force in their midst. It is, of course, not to be expected that every evangelistic center can equip a large institutional work, but we can make all our evangelistic centers clean, distinctive, and attractive, learning from the successful merchant so to market our commodity as to appeal to the conscious needs of our constituency. Let us have a good equipment, mass our efforts, and then "go over the top" and hit the enemy's lines hard.

(e) We must study our community and its distinctive needs, and provide activities to meet these needs in the order in which we believe the community will most readily react to the effort. In no two communities will these activities receive the

same emphasis. The large city with its foreign concession and large column of western business, the large interior cities with their large student population, the ordinary walled city with its more quiet and conservative constituency, all require their peculiar approach and appeal. We believe our country itinerators could get helpful suggestions from the growing volume of literature in the West on the rural church and community activities in rural districts.

As a final word let us remember that if community activities are to accomplish their purposes, the living Christ must be the dynamic. Christianity, without expressing itself in social service, is like a bed-ridden paralytic, still living but hands and feet functionless, unable to exercise any positive force. Social service without the spirit and power of Christianity actuating it is like a wonderful machine which may produce wonderful products, but cannot propagate the one thing needful to society—LIFE. Christ alone can furnish that. In this work Christ must ever be first and last in our motives and methods. Then the singer's experience will be the experience of many in our community:

You ask me how I gave my heart to Christ?

I do not know.

There came a yearning for Him in my soul

So long ago.

I found earth's flowers would fade and die :

I longed for something that could satisfy.

And then—and then—somehow I seemed to dare

To lift my broken heart to Him in prayer.

I do not know,

I cannot tell you how,

I only know

He is my Saviour now.

You remember Jesus' answer to the messengers from John. To-day were He here, He might say, "Go and report to the inquirer: the infirm are healed; fettered minds are unloosed; toiling, careworn humanity is being succored; social and class barriers are being obliterated; human brotherhood is being realized, and the world made the best possible world for man's body, his mind, and his soul. Lo, My Spirit and life is the dynamic that makes all this possible. Link up your life with Me and I will give you life to the full and endless, and neither sin nor death can prevail against you." Shall we not link up with this program for ourselves and China?

The Foreign Policy of the United States and Foreign Missions

SIDNEY L. GULICK

THE great war was the result of a great sin. For centuries the Church has dreamed and talked about the Kingdom of God. It has pushed foreign missions on the whole with amazing zeal. But the salvation it has preached has been chiefly individualistic. Its Kingdom of God has been in a world beyond, not here and now. It has regarded the State as free from the rule of moral ideals. The Church has preached the law of love for the individual but has left the State to practise the law of the jungle.

The irresponsibility of the Church and of Christians for the conduct of the State—this is the great modern sin. And the wages of sin is death.

The churches of America are increasingly interested in foreign missions. We much desire to have Japan and China and India become Christian peoples. We have raised scores of millions for this purpose and have sent to those lands thousands of our choicest spirits and are raising many scores more for the same purpose, and plan still to send thousands of our finest youth. It is a splendid ambition and promises much for the welfare of the nations.

Yet, by a strange blindness, one of the essential factors for missionary success in the Orient is all but completely ignored by Christians in the Occident. Mission study programs devote months each year to the pagan conditions in the Orient, but they pay no attention whatever to the pagan conduct of our own land in its dealing with Orientals. Few American Christians know that for 30 years America has been violating our treaties with China, and no Mission Board—even though it has missionaries in China—seeks to educate its constituencies in these matters and to organize them for the repeal of the iniquitous laws.

Here is an amazing self-contradiction in the missionary movement in America—zeal for work in those foreign lands, apathy in those activities that are essential to its success. The situation merits concrete study. Consider our relations with Japan. Some months ago the writer had a conversation with a Lieutenant-Colonel, a Colonel, and a Brigadier-General of the

United States Army. Each of these army officials believes that in the summer of 1913 America and Japan were on the brink of war. They had accepted as literally true the cablegrams stating that a mob of 20,000 was surging through the streets of Tokyo clamoring for war with America—a cablegram that was nevertheless false. They had not heard that at the very time when the American army was mobilizing in Manila, Count Okuma, in conference with a group of Japanese editors, educators, members of the diet and a few Christians, insisted with strong emphasis that there was only one way of solving the American-Japanese problem: not by diplomacy, by retaliatory legislation, by war or threats of war, but only by an appeal to the Christians of America to apply to this problem the principles of Christianity.

Those American military officers apparently did not know that three political parties in Japan sent their strongest leaders to America at that juncture to study the cause of American-Japanese irritation, to council with Japanese in America and to take back to Japan light for the guidance of Japanese politics.

But how slight have been the efforts of American Christians to respond to Viscount Okuma's remarkable appeal, even in so simple a matter as reporting it to the churches and Christians of America. How many of our 25,000,000 Protestant Church members ever heard of it? Yet all know that California passed an Anti-Alien Land Law; and that the Japanese Government lodged formal protest on the ground of its being a violation of treaty pledges. Millions of Americans still believe that ultimately war with Japan is certain.

Surely these matters of American-Japanese relations have not been so trivial as to be unworthy of serious attention by Christians. Yet few Bible classes, Brotherhoods and Women's Home and Foreign Mission study groups have given the question any study. These groups devote weeks, even months, to the study of moral and religious conditions in other lands. Surely the practical problems of the Kingdom of God and particularly the duty of American Christians in regard to treaty relations and obligations between America and Japan are matters worthy of serious study by every American Christian.

Consider also our relations with China. Thirty years ago the Scott Act was passed. Senator Sherman said that it was "one of the most vicious laws that have passed in my time in

Congress." Senator Dawes characterized it "as a rank unblushing repudiation of every treaty obligation . . . unwarranted by any existing danger—a violation such as the United States would not dare to commit toward any warlike nation of Europe." The Geary Law, even more unreasonable and drastic, was passed in 1892. After repeated and dignified, but utterly futile, protests from the Chinese Government, the Chinese Minister, in his final protest, said it was "a violation of every principle of justice, equity, reason, and fair dealing between two friendly powers."

Judge Field of the United States Supreme Court, who pronounced the judgment of the court on a test case in regard to the constitutional validity of the Scott Act, said: "It must be conceded that the Act of 1888 is in contravention of the treaty of 1868 and of the supplemental treaty of 1880, but it is not on that account invalid . . . It [a treaty] can be deemed . . . only the equivalent of legislative act, to be repealed or modified at the pleasure of Congress . . . It is the last expression of sovereign will." But a little further on he added: "This court is not a censor of the morals of the other departments of government."

By this judgment of the Supreme Court treaties were declared to have no binding power on Congress. The Supreme Court declined to regard the moral issue involved as having any bearing upon its duty. Those treaties with China still stand as binding and those laws contravening the treaties still stand among our statutes. Disappointing though this position may be to lovers of international good faith, it is no doubt good law, though it is certainly bad morals. It illustrates afresh the well-known principle that moral issues cannot be safe-guarded by laws. The moral obligations of our nation can be safe-guarded only by the people themselves. We must know what is going on, and must hold our representatives in Congress to their moral responsibilities in international affairs. This, however, is a matter of moral energy—not of statute law.

Why have American Christians allowed such a situation to develop? First, there is the tremendous crush of multitudinous duties absorbing the time and energy of every effective leader in all our churches. Good people are completely pre-occupied with their many good works. They desire, indeed, to have wrongs righted and the crooked made straight; they hold the Christian ideals for a brotherhood of nations; but they

feel that they have not the time themselves to join or support any new movement to grapple with these problems.

In time of war, to be sure, all plans are upset and men, even Christians, must take time for new matters. For five years Christians have been paying the penalty of past failure. Had the Christians of each Christian land between 1880 and 1910 devoted one one-hundredth part of the time and thought and energy and money to the establishment of righteous and just international relations that they have devoted to the winning of the war, would this tragedy have come? Will Christians devote the needed energy soon enough and widely enough to prevent war with the yellow races? If they do not, they will be forced to lavish their time and their treasure when the war actually comes.

The second cause for the American-Asiatic situation, and indeed for the entire world tragedy, is perhaps even more fundamental. As already indicated, Christians have not regarded it as a part of their duty to Christianize international policies and legislation. We have left these matters to our diplomats and legislators. These policies have too largely been dominated by economic, nationalistic, and dynastic interests, regardless of the moral ideals.

Even the leaders of our churches have not suspected that they had duties in regard to these international matters. Christianizing the political relations of peoples has not been a part of the concrete program of the Church. Salvation and the Kingdom of God and His Christ have been regarded as personal affairs, not national and international. This is a vital defect. It should be promptly remedied. The churches should grasp and preach the full gospel of the Kingdom. The concrete program of the churches should include this new task, so vast and so vastly important.

The first responsibility of American Christians is of course for America's own international relations, attitude, and policies. What response, therefore, may be asked by way of illustration, are the churches and Christians of America making to the persistent propaganda in regard to the Yellow Peril? It is carried on unceasingly by a certain powerful and conscienceless syndicate of news agencies, which are read by millions of our nation: A two-column editorial, for instance, in a recent issue of one of these papers makes an attack on Japan. After speaking of Japan's alleged plan to annex Siberia and China, we find these sentences:

".... The great problem with which the white races have to deal is the inevitable.... conflict of the white race with the yellow races for the dominion of the world." "Is it not time that the white nations settled their quarrels among themselves and made preparations to meet their one real danger, the menace to Christianity (sic), to Occidental standards and ideals, to the white man's civilization, which the constantly growing power and aggression of the yellow races continually and increasingly threaten?" This poison was widely injected into the veins of the American nation in the interests of pro-German propaganda.

The disease of white-race megalomania and lust for world supremacy is widespread. For it there is only one effective antitoxin—the full Gospel of Jesus Christ. This poison, left to work, will create the very world catastrophe which the editorial so graphically describes. But the time to inject the antitoxin is before the poison takes effect. Here is a mighty challenge to the churches, a challenge which calls not only for thinking, but particularly for action.

If America is going to deal fairly with Orientals, if we are going to practise the Golden Rule in our dealings with China and Japan, our nation will have to experience a change of heart. But if this change of heart is to come, definite individuals will experience it and give it expression. They will become the instruments of God's Spirit to transmit to the whole people that burning of heart, that conviction of national sin and that earnestness of national repentance which are essential. This is the special privilege and opportunity of Christians and especially of Christian leaders, of missionary leaders. They should be agents of God's will in international affairs. If Christians do not hear God's voice on those matters, who will?

These are times of special opportunity. The ears and eyes of the people are open as never before, their consciences are sensitive to the wrongs of the past and the duties of the present. What we now need is effective leadership to direct the thinking, to focus the attention and to organize for action the will of the millions who really desire international justice and goodwill.

The leaders for the new era must be men that are at heart Christian. And to lead the churches they must be men already filling positions of trust and responsibility in the churches.

To be very specific and definite, the leaders of our churches in Christian internationalism must be the pastors in our

churches, large and small, the professors in our theological schools, and specially the secretaries and officials of Home and Foreign Mission Boards and Societies. These men are already burdened, it is true, with duties and responsibilities many and grave. Yet, if the world is to be saved, if the Kingdom of God is to come in international affairs, these are the men through whom it must come, under the leadership of the living Christ.

Permit me to make this appeal quite direct and personal.

On you—Brothers—rests in a peculiar way this tremendous responsibility. To you comes this splendid opportunity. You are the chosen guides of the churches which you serve. You direct their policies and activities. You have special opportunity to know these international affairs. It is your assigned duty to study with greatest care every factor that affects both the Christian life of our own land and the most effective methods for sending of the Christian gospel to non-Christian peoples. The churches confide in your judgments, study the books you suggest, devote their time to activities that you think desirable.

War with Japan would completely destroy the infant Church of that land. Its re-establishment after a war would be impossible for many, many decades. The success of Christian work in China increasingly depends on the treatment we give to Chinese in America. Before many decades pass a new China will begin to demand of us the same rights and treatment that Japan is now demanding. Un-Christian laws in America will in time seriously hamper Christian work in China. Christianizing America's laws and policies dealing with non-Christian lands and peoples is therefore a vital and integral part of the full missionary program of the churches.

What now is to be done? Is it possible to awaken the churches and secure appropriate action? I believe it is, if the Missionary Boards and Societies will give the matter the needed time and thought, and will take the needed steps. The foreign missionary work of the churches should not be in the least degree relaxed. But there should be a readjustment of perspective and of emphasis as to the practical duties of Christians. A definite program should be worked out in which all the churches may unite for dealing with this matter. How often would the Lord say to us "These things ought ye to have done, and not to have left the others undone."

What, then, are the steps which may wisely be taken? I venture a few concrete suggestions:

May not the Committee of Reference and Counsel of the Foreign Missions Conference appoint a special Committee on International Friendship to grapple directly with this problem?

Let this Committee on International Friendship prepare suitable courses of study on Christian Internationalism in conference with the World Alliance for International Friendship through the Churches. These courses of study should not only present the abstract principles and ideals of Christian international ethics, but should also point out the specific Christian duties in international legislation.

Let this committee recommend to each foreign mission board in the United States the imperative need of getting these matters adequately before its constituency. They vitally affect the success of foreign missions and should therefore be made the subject of study by mission study groups and adult Bible classes in every church in the United States. Proper recommendation of these courses by the recognized church leaders can secure such study. Every missionary magazine and denominational publication, moreover, should devote sufficient space and emphasis to these matters. Every Christian in America should see something informing and convincing upon them. He should be prepared to take his part in the great drive to set matters right. Some such campaign as this is the only effective antitoxin to yellow peril poison.

The demons of national selfishness and race pride and prejudice can be cast out only by faith and prayer. The establishment of world peace through world justice can be achieved only by an adequate moral movement of millions of morally-minded men and women.

Since churches and missionary boards and societies as such cannot wisely go into politics, some other method must be found for doing politically what needs to be done politically. The churches need some central agency by which millions of Christians can act together politically when emergencies arise in international affairs. The American Branch of the "World Alliance for Promoting International Friendship through the Churches" offers itself for such service. Let the committee of this conference, therefore, examine carefully the spirit, objectives, principles, organization, and personnel of this

branch of the World Alliance, and on approval commend it to the churches.

A true international movement of Christians in America to be effective in the largest sense needs to be linked up with similar movements in other lands. This is made possible by the World Alliance for International Friendship. Only as Christians in all Christian lands co-operate will it be possible to make Christian ethics dominant in international affairs. In America this movement must be shared by all the principal denominations to succeed. Even large denominations, isolated, each doing what is thought desirable, at its own chosen time, can never do what needs to be done. Well organized regiments, each acting independently, cannot win campaigns. This great war has taught the imperative necessity of vast unified co-operation.

New clouds are lowering on the horizon of missionary work in the Orient. The policies and practices of Christian nations in the Far East are being closely scrutinized by wide awake Orientals from the standpoint of their interests, their rights, and the Golden Rule proclaimed by our missionaries. Unless Occidental nations square their conduct to the Golden Rule the Occidental religion will not attain much success in the Orient. Oriental indignation and resentment at unfair and humiliating treatment do not constitute a mental attitude favorable to the acceptance of Occidental religion.

If the mission boards are serious and awake to the tasks, opportunities, and duties, they will make the study of international ethics as bearing upon the foreign policies of the United States, a regular part of their program of missionary education, and they will also see to it that Christians interested in missions perform their international political duties in ways that will be effective.

Some Experiences of Tientsin Anti-Narcotic Society

Y. S. DJANG

THE Anti-Narcotic Society does not pretend purely on its own accord to put a complete check on the illicit traffic in opium, morphine, cocaine and their allied drugs, inasmuch as it is merely a voluntarily organized body whose membership includes persons of all nationalities and classes. It has no executive power. The object of the Society, however, is to co-operate with (in certain senses to supervise) the authorities in their efforts to suppress the wrongful importation, production, manufacture, sale and use of all harmful and habit-forming drugs.

One of the methods adopted by the Anti-Narcotic Society to further its objects, is "to secure the enforcement of all existing laws, and to agitate for, and secure the enforcement of additional legislation, restricting the traffic in harmful drugs through the exposure of offenders and through the moral pressure brought to bear upon the authorities concerned."

The Society has, therefore, for one of its missions, the business of exposing any person who involves himself in the "drug traffic" except for *bona fide* medical reasons.

During the first six months of its existence, much thought and time have been devoted to this phase of its work and the following *résumé* is a brief statement of the Society's endeavors and attainments in this particular department.

Fully three months prior to the formal establishment of the Anti-Narcotic Society, a campaign was quietly begun by means of a donation of a sum of money from a friend the purpose of which was to conduct a private investigation into the prevalence of morphine and opium principally in the city of Tientsin with a view to publishing the findings in Mr. Woodhead's famous "Black List" in the *Peking and Tientsin Times*. The investigation began with the engagement of one amateur detective who was to go through the suspected areas of Tientsin and to make his report. This man, although an amateur, succeeded in locating many places where the "dope" was either sold or used. He succeeded in making many friends among the drug fiends whose information of the traffic was highly valuable. This was the early beginning of the Society's intelligence force. Much emphasis has been

placed upon the value of detective work in the policy of the Society since its formation. Over thirty-three thousand dollars have been asked in the budget adopted April 30, 1919. Some sixty well-paid men will be put to work throughout the province. Their mission will be to co-operate with local officials in carrying out the object of the Society.

The Society although well-provided with detectives still depends much upon the public for information and suggestions. The first duties of the detectives will be largely to carry out investigations of the cases brought to light by the information received from time to time from the members and other friends of the Society. The Society, preparatory to a campaign covering the entire province, issued a call on May 9th for "confidential information" with reference to the secret dealing in and use of narcotics, especially opium, morphine and cocaine. Each magistrate of the province was asked to post the advertisement in all the little villages and towns under his jurisdiction. To insure the genuineness of the information, every letter was to be signed by the writer as evidence of his good faith although the Society pledged upon its honor that the names of such informants would not be revealed under any circumstance without the consent of the writer. The expense of securing the information was to be borne by the Society if so requested.

The information received under this general call has been coming in at an ever increasing rate and most of it is highly valuable. At present these letters are filed according to their locality, but when the detective department is fully organized and the men are in their respective fields, the information contained in these letters will be put into their hands with instructions to make an investigation into the validity of the reports and, if found substantiated by facts, to pass them on to district officials who are to make the arrests and prosecution.

In Tientsin much of this detective work has already been done. As I pointed out previously, the Society has a small staff of detectives to carry on an active warfare against the unscrupulous druggists as well as the keepers of "secret joints." Up to the present writing, 12 raids on opium or morphine dens have been successfully made and two drug stores have been dealt with according to the law.

In carrying "raids" or "complaints" to a successful end, it has not been altogether pleasant or plain sailing as far as

the Society is concerned, because the interests of the Society and those of officialdom unconsciously yet unavoidably run across and into each other. It must be admitted that the police authorities were themselves not free to act even in respect to punishing offenders of the opium law. The complaints lodged by the Anti-Narcotic Society were acted upon only after strenuous persuasion on the part of the Society and desperate efforts on the part of the police.

The complete history of the case "*Anti-Narcotic Society versus Hua Ou Dispensary*" will illustrate the many difficulties which had to be encountered before even slender punishment could be inflicted upon the accused firm. It had been known to the Society that the Hua Ou Dispensary situated near the north-eastern corner of Tientsin City was selling morphine pills under the well known name of "anti-opium" pills. It was also known that the firm had in stock large quantities of morphine as well as pills containing it, on its premises. In the ordinary course of police administration, a surprise raid could be made upon the firm upon information furnished by the Anti-Narcotic Society. The Society applied for a force of policemen to assist and effect the raid. The request was rejected on the ground that there was no evidence against the firm. The Society was given to understand that unless it was able to produce undeniable evidence against the firm, nothing could be done out of respect for law and liberty. Determined to carry the object in view to full realization, detectives were put on the "run" under instruction to purchase pills containing morphine from the firm and to secure a receipted bill for the same with the name of the firm indicated either on the wrapper of the pills or on the bill. Until our detective succeeded in winning the confidence of the firm, it was almost impossible to obtain such conclusive evidence, for the druggists were all more careful than ever in giving out papers upon which the firm's name appeared in print or in writing. On March 11th, however, for 35 dollars, the Hua Ou firm agreed to give a bill made to represent a transaction in "Anti-cough" pills. That was the best evidence we could secure. After long persuasion, the police finally agreed to take a chance at the firm. The raid was made on the following day discovering a large quantity of morphine and pills on the premises. The case was therefore established.

While alleged "negotiations" were going on between the police authorities and a member of a superior yamen, the Society was kept in extreme anxiety about the way in which the police were going to punish the morphine merchant. At last, on April 13th, the Society was informed, by document, that the Hua Ou Dispensary had been ordered by the court to close its doors for a period of one month in addition to a fine of two hundred dollars. The lengthy letter reiterated every other detail leading to the decision of the police court, except one important particular. And that was the date on which the one month of business suspension was to begin. The point seemed to the Society to be very important as the closing of doors for one month was the major part of the punishment inflicted upon the firm. Therefore, on April 17th, a letter was addressed to the police asking the authorities to supplement their former communication with the date on which the doors of the Hua Ou firm were to close for a period of one month. The police remained silent upon receipt of this letter. On April 21st, another letter was sent to the police demanding an answer. In the meantime, private inquiries were made at the police headquarters. The Society's representative was told that the one month had already passed in which the Hua Ou firm was to be deprived of the privilege of doing business, and was urged to convey to the Society authorities the idea that as a mightier force was being played upon them the Society should be merciful enough to let the thing go and not to be exacting about the all-important date. Not until after the Society was forced to resort to publicity as its last means by publishing in the press all documents about this famous, or rather infamous, case did the police finally yield. On April 22nd the doors of the Hua Ou firm were eventually closed under official seal and, on the same day, the missing date was given to the Society for record.

Other instances equally interesting could be given but their narration in this article is not called for. The case as described above is sufficient to illustrate the difficulties which must be encountered in conducting an effective anti-opium campaign. It is only by determination and steadfastness that our battle against opium and the morphine evil can be eventually won.

The Popular Education Movement in China

T. H. LEE

WHATEVER may be said of the recent student movement in China, it has at least helped to accomplish two important things, viz., the quickening of the national spirit and the promotion of constructive movements among the Chinese people along all lines, political, social, and industrial.

The "Popular Education Movement" with its tremendous future possibilities is only one of the indirect results of this student movement.

It will be remembered that the student movement came so suddenly and without any apparent premeditation that it took everybody by surprise; and the wonder of it was that its influence spread so rapidly among all classes and ranks of China, that within a week of its inception in Peking it had almost the whole of China in its grip.

With this unpreparedness on the part of the people and on the part of the student body themselves, it is, therefore, not strange that everybody interested in this movement should ask this question: "Where is this movement going to lead and what will be the aftermath of this upheaval?" Opinions were divided. Some (mostly Britishers) were sceptical and pessimistic about this movement and saw only in it the forebodings of Bolshevism and future terrorism. Among the Americans who, as a whole, are in closer touch with and hence understand the Chinese more, there was a tone of optimism in their views as expressed; and they discerned in it the hope and salvation of the Chinese nation.

The student movement was a spontaneous expression of patriotic ardor on the part of the students, which was occasioned by the traitorous manner in which corrupt and unscrupulous officials had been handling diplomatic affairs with Japan which always turned out to the humiliation and detriment of the Chinese nation. The seeming hopelessness of officialdom and the indifference of the general public had given the youngsters an added sense of duty to their country, and a realization that they were the chosen champions of the hour. The enthusiasm and spirit of sacrifice in which they

carried on the work of divine judgment upon the culprits, called forth general sympathy and support on the part of the public, and the result is well known.

The question now is : What next? Should the students be left alone and unguided to take the destiny of China into their own hands ; or should wiser heads and more experienced hands help to guide them in their patriotic endeavor along channels which will lead to more effective and permanent results ?

The boycott and the strikes—good in themselves as showing a newly discovered power of co-operation, and more than that of popular will—are only temporary measures, that must in the long run defeat their own ends unless some constructive program on a more permanent working basis is introduced.

It is a critical juncture, and a parting of the ways for the students and for China, for on the direction they take hangs the fate of the Chinese Republic for better or for worse.

Was not the reign of terror which followed the French Revolution of 1799 begun with the best of motives? And was not the present Russian Bolshevik movement which is to-day soaking Russian soil with the best blood of its citizens begun with every good faith and intention?

Those who had given serious consideration to this student problem were confronted with these questions: (1) What can we do for the students? (2) What means should we adopt to solve fundamentally our national problems? As to the first there was no doubt that the activities of the students should be guided and controlled along healthy channels if they are to use their energies to the best advantage. As to the second, the fundamental solution of our present complicated national problems is the effective and rapid enlightenment of the ignorant masses, for these simple reasons:—The danger of aggression from militaristic and unscrupulous countries comes from national weakness and national weakness comes from official corruption and public inadvertence. Our officials are the products of our defective social system. The panacea of all our social and national evils, therefore, is popular education by which a healthier public opinion may be created ; and a healthy public opinion will effectively check social and political corruption and thus stabilize our governmental and national structures.

There are two ways (and these are complementary to each other) of reaching this end. One is by multiplying free schools

(a question the government has so far not yet solved) ; and the other by popular lectures.

Taking advantage of the psychological moment, the writer ventured during a lecture before the student union at the beginning of the movement to suggest and urge among other things the establishment, in connection with every student organization, of a free school for poor children, in which the students should become voluntary teachers. This, I am glad to say, was immediately adopted by them and has become one of the permanent activities of the student movement. This, however, by the way ; I have mentioned it because it constitutes an important and necessary aspect of the general scheme I had in view. As to the topic under immediate discussion, I shall merely review its history and plan in outlines.

The original aim of the movement was to form a purely Christian organization, controlled and directed by Christian people. A meeting under the auspices of the Student Departments (of which I happen to be the Chairman) was called at which mostly Y. M. C. A. secretaries and directors attended. It was then decided to form a Christian National Salvation Association (中華基督教救國團). The Popular Lecture Plan was a part of this organization.

The Christian National Salvation Association did good work during the trouble by calling several mass meetings in the Y. M. C. A. building at which prayers were offered and Christian lectures delivered ; but owing to its narrow scope, and its political coloring, the movement came to an abrupt termination as soon as the student crisis blew over ; and it remained for the Lecture Department to carry on the work begun by the National Salvation Association.

To extend its scope of usefulness it was felt that it was necessary to include non-Christian organizations. It was further realized that it was a great opportunity for the Christian Church through the Y. M. C. A. and allied organizations to come into closer and more sympathetic relation through co-operation in this great Educational Movement.

Consequently invitation was extended to the following influential organizations to become the charter members of the Popular Educational Association :—

1. The Kiangsu Provincial Educational Association.
2. The Kiangsu District Educational Association.

3. The Vocational Association.
4. The World Chinese Students' Federation.
5. The Western Returned Students' Union.
6. The Shanghai Students' Union.
7. The National Committee Y. M. C. A.
8. The Shanghai Y. M. C. A.
9. The National Committee Y. W. C. A.
10. The Shanghai Y. W. C. A.
11. The China Continuation Committee.

To these was added later on the China Christian Educational Association.

At the first representative conference in June about 24 representatives (each organization sent two representatives) attended.

Those present became the charter members and directors. Regulations and rules were then discussed which were finally passed after several sessions.

The following executive officers were elected :

Chairman: T. H. Lee (Chairman Student Department National Committee Y.M.C.A. and Western Returned Students' Union).

Vice-Chairman: Mr. Shen En-fu (Vice-President Kiangsu Educational Association).

Honorary Secretary: Mr. Chü Hsuan Ying (Shanghai Students' Union).

Treasurer: Mr. C. C. Chen (Secretary Student Department Y. M. C. A.).

Head of the Student Lecture Department: Huang Yen-peí (President Kiangsu Educational Association).

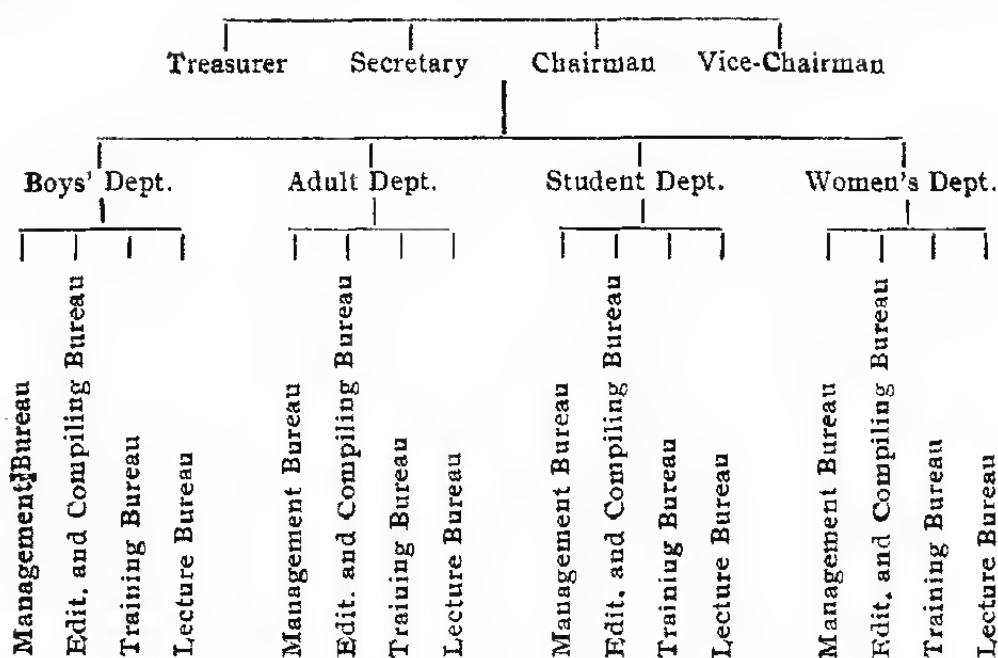
Head of the Editorial and Compiling Department: Dr. Chiang Mong-ling (Vocational Education).

Head of the Training Department: Mr. David Z. T. Yui (General Secretary, National Committee Y. M. C. A.).

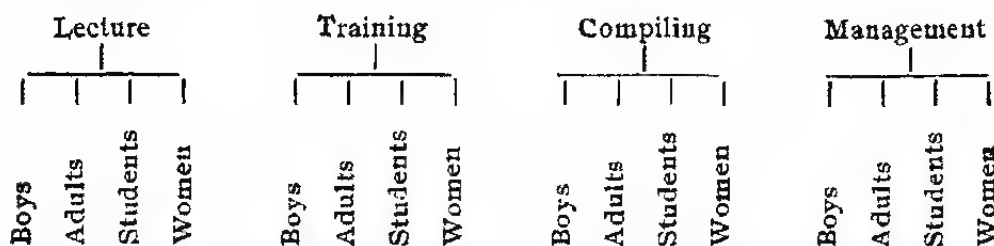
Head of the Women's Department: Mrs. Woo Loo-seng (Secretary, Shanghai Y. W. C. A.).

Head of the Boys' Department: Mr. P. K. Chu (General Secretary Chinese Students' Federation). These constitute the executive officers of the Popular Educational Movement.

The following diagram illustrates its original working scheme :



As the illustration shows, the activities are duplicated, and, to simplify matters, it was afterwards resolved to bring each of the four bureaus of similar character under one central bureau thus :—



Lecture Schemes :—The lecture bureau again is divided into sections, according to the nature of the lecture, whether political, industrial, domestic, hygienic, social, or economic, and each section is headed by an expert along that line. As was already pointed out, the main purpose of the movement was to utilize the students' energies in a constructive program. They are the preachers and teachers of the people under guidance of the organization.

Each school (from the middle school upwards) was to form a lecture association from which could radiate the lights of popular knowledge. At the last mass meetings, held October, about 48 schools were represented, each school sending about ten representatives.

In order, however, to avoid overlapping, a map was prepared by the Management Department to define the spheres in which each school was to confine its activities, and it was

thought that by this method of mapping much duplication and repetition might be avoided.

The lectures, which will be both oral and visual, however, are intended not only for local students, but will be printed in the form of tracts and distributed among educational organizations and schools throughout the country. Thus, by this system it is hoped that the masses may be reached in the most effective way possible.

It must be understood, however, that this is only an experiment, and the success of this propaganda work largely depends upon the way and enthusiasm in which our students carry on the work.

But in view of the new spirit of civic responsibility with which the students of the present generation have been imbued, we have not the slightest doubt that the Popular Education Movement will become a permanent institution, and an effective instrument of elevating and educating the great illiterate and inarticulate masses of our present population.

As has been pointed out in the beginning of this article this is only one aspect of the big scheme, and is complementary and supplementary to the student free school system now already in operation. The former has to do with the immediate need; the latter with the future need of the coming generation.

It has been said that Shanghai is the centre of education, and the leader in all reform movements. Most of the new ideas and movements that have spread throughout China originated in Shanghai. Our sister provinces—especially the "hinterland" places—look to Shanghai for leadership, and what Shanghai does others will follow.

Our hope in this movement lies in two important psychological elements, viz., (1) the present national situation, (2) the patriotic enthusiasm of the student bodies all over China.

If we fail in our ultimate expectation we shall not be disappointed, for at least one great thing will be accomplished, and that is the directing of the tremendous student forces into useful and constructive channels thus avoiding those destructive tendencies which come from unbridled impulsiveness and enthusiasm, and which have made Russia a country of lawless and brutal Bolshevism.

Obituary

Rev. J. Campbell Gibson



Reuter's Telegram which our daily papers published on December 2nd announced the death of "John Campbell Gibson, the well-known missionary of Swatow."

We have since learned that he passed away in Scotland on November 25th.

In the late spring of this year Dr. Gibson went home on a long deferred furlough in comparatively good health and, though his friends noted that he was aging rapidly, no one anticipated so speedy a close of his life.

With the passing away of Dr. Gibson, China has lost one more of her great missionary leaders. To his ripe knowledge, wide outlook, and sound judgment we could always appeal with confidence, for no one had thought more deeply on the problems of the mission field or was able to give sounder advice.

Dr. Gibson was the son of a former Professor of Theology in the Free Church College at Glasgow. He had a brilliant university career and was equally distinguished in his theological studies. In 1874 he arrived in China as a missionary of the English Presbyterian Mission and during his forty-five years of service his work was marked by the same thoroughness and accuracy that had distinguished his student life. In all the developments of the Mission he took a practical interest and an active part.

Though a good Chinese scholar, he was always a warm advocate of the use of roman letters for the instruction of illiterate members of the Church, and he took a leading part in translating the Scriptures into the local vernacular. He lived to see the New Testament and much of the Old Testament translated and printed in the "romanized" and in general use.

There was nothing haphazard about Dr. Gibson; to him the work in every department was worthy of the best, and of his own best he gave unstintedly. But whilst he gave himself whole-heartedly to the particular tasks of his own Mission, his outlook was singularly wide and catholic. For many years he was justly regarded as one of our ablest missionary statesmen.

In the 1890 Missionary Conference he was one of the dominant personalities, and one has only to turn to the Records of that Conference and to the pages of the CHINESE RECORDER

to see how valuable his contributions were, and particularly with regard to what was perhaps the "burning question" at that time—the need of fresh translations of the Scriptures. It was most natural that he should have been selected to serve on several Executive Committees and that he was one of the company of translators chosen to render the New Testament into easy Wenli, and it is worthy of note that this version was the earliest of the three "Conference" versions to be completed.

For the Centenary Conference in 1907, Dr. Gibson was elected one of the two chairmen. No one who attended that Conference will forget the way in which his capacity for business, his tact and his impartial courtesy graced the chair and the occasion. The paper on "The Church" which Dr. Gibson's Committee presented to the Conference was noteworthy for its grasp of essentials and for its constructive thought. At the Edinburgh Conference Dr. Gibson was chosen Chairman of the Commission on "The Church in the Mission Field" and the report presented is of permanent value. All through his missionary career Dr. Gibson was particularly interested in ecclesiastical matters and especially in Church union. Possibly to him, as much as to any one, belongs the honour of having brought about one Presbyterian Chinese Church.

Dr. Gibson was greatly honoured by his own church, which about ten years ago called him to the Moderator's Chair.

It is impossible in the space at our disposal to refer even in a general way to his many services to the missionary cause in China, but happily in his "Mission Problems and Mission Methods in South China" published in 1901 he has given us valuable conclusions from his own experiences.

Personally Dr. Gibson was a most genial and lovable man and those of us who knew him intimately have lost a friend from whom came many inspirations to consecration and much encouragement for the common tasks. His firm faith, his loyalty to Christ, his generous consideration, his happiness in his every-day work, his love for his Chinese colleagues and his calm assurance that Christ would ultimately triumph in China made him a splendid example to us all.

The death of Mrs. Gibson in 1915 was a heavy blow to him and he never quite recovered from the loss. Two sons (one of whom is worthily following in his father's footsteps in the Swatow mission) and a daughter survive him.

G. H. B.

Our Book Table

THE PROBLEM OF THE PACIFIC. By C. BRUNSDON FLETCHER, author of "The New Pacific." Preface by the Right Hon. Sir Wm. Macgregor. With a Map. New York, Henry Holt & Co. 1919. G. \$3.00 net.

This book was written by an Australian journalist concerning the greatest of the oceans. The treatment of this vast topic ranges from the geographical, the historical, the commercial, to the political, and some of these are constantly interlocking. The final chapter is devoted to "Conclusions" which (with some abatements) are hopeful. The attitude of the author toward Japan is friendly and even cordial, perhaps more so than if he had written a year or two later. The many decades of German plottings are explained. But at the time of writing the fate of the German colonies had not been determined. As a lucid exposition of the Australian point of view this book is a distinct contribution to the rapidly growing literature of the subject. But it is made clear that the views of Australia, of Fiji, of India, and of the Mother of them all are widely if not hopelessly apart, not to say antagonistic. How they are to be practically reconciled is one important aspect of the Problem of the Pacific.

S.

THE RIDDLE OF NEARER ASIA. By BASIL MATHEWS. Geo. H. Doran Co., New York. For sale by Chinese American Publishing Co., Shanghai. Mex. \$1.90.

There is a fascination about that part of the world known as Nearer Asia—the meeting place of three continents and the probable cradle of the race—which will make this book attractive to many readers. The writer gives a succinct account of the history from ancient times down to 1914 at which time he was personally present in the region about which he writes.

The clash of empires, the dawn of the new era with the coming of Christ, and the succeeding challenge of Islam, are all graphically sketched. The Arabs and Jews are described with sympathetic understanding, and the "Riddle" is closely connected with the future of the Jewish people. The aims of Zionism are set forth, as well as the views of Jews who have no desire to return to Palestine. Leaving the divergent political views to adjust themselves, the writer sees another vision of progress for the Jews which really fulfils the deepest and most spiritual ideals of all parties. "The Jewish people will reach their full place in the world when they kneel at the feet of the risen Christ. They will miss their high destiny and lose their very existence as a people if they permanently deny Him."

The events of recent years, and the changes connected therewith, are referred to. It is foreshadowed that Asia Minor may become the junction of the great trunk railways of three continents and a "stagnant backwater of the world become once again a way through which the tides of human life are driven." Great possibi-

lities are to be found in the reconstruction of the Near East, but the best results will not come by simply re-shuffling the political cards or re-adjusting governments. The great need for Asia Minor, and for the whole world, is "a changed manhood, a moral leadership rooted in spiritual reality."

Such institutions as the Robert College at Constantinople, the International College at Smyrna, and the Syrian Protestant College at Beirut, have done and are doing splendid and effective work in raising up men who shall grapple with the riddle of Nearer Asia by means of Christian statesmanship and other forms of Christian service, which may lead to the years to come being the best ever known by that region of such strange vicissitudes.

I. M.

THE TEACHING OF THE QUR'AN. *By the Rev. H. U. WEITBRECHT STANTON, Ph.D., D.D. Published by the Society for Promoting Christian Knowledge, London. The Macmillan Company, New York, 1919. 7/- net.*

Dr. Stanton has given to students and missionaries a handbook of the Koran which will make its study profitable and easy. One has often tried to read the Koran and soon put it down in despair: here is the key which makes it intelligible.

"The Teaching of the Qur'an" is not a large book, but its 136 pages are full of information, well arranged for reference.

The Introduction (pp. 9-29) gives us an historical sketch of the growth and preservation of the Koran. We see clearly how the prophet's Christian relatives, Jewish friends, and tribal connections influenced the production of the Koran, and how the circumstances of his early and later life altered the tone of his messages.

The main part of the book (pp. 30-73) is devoted to a systematic exposition of Koranic theology. It is well for us to have this kept distinct from the orthodox doctrines based on the Koran and Tradition, for modern Moslems are trying to rally around the Koran as the standard of their faith and the missionary needs to be able easily to find out what Mohammed himself taught.

The third part of the book is a subject index of the Koran (pp. 76-110). This is a new feature, and will prove exceedingly interesting and useful. One can here find out with ease what Mohammed said, for instance, about Christians, or food, or hell, or marriage, or salvation, or the scriptures, or warfare. References and concise quotations are given. All that the Arabian prophet wrote about Jesus Christ and about himself is here easily accessible. This subject index will be invaluable to the preacher.

Dr. Weitbrecht Stanton is a learned and practical missionary. He was in the Punjab for thirty-five years and he knows what the missionary wants. This book is the fruit of accurate scholarship and long experience.

H. J. M.

BEGINNINGS IN INDIA. *By* EUGENE STOCK, D. C. L.

ROUND ABOUT THE TORRES STRAITS. *By the Right Rev. GILBERT WHITE, D.D. London, Central Board of Missions & S. P. G. 2s. net each.*

Dr. Stock gives a bird's eye view of the whole work of the Anglican Mission in India. Indifference and lethargy marked the

beginnings, in time to be succeeded by the most earnest zeal and consecrated labours of devoted men and women. The merchant in this field preceded the missionary of the church. The British merchant was careless of the Gospel at first. But later on this changed into friendliness. Conspicuous examples of men in the Service being keen on the propagation of the Gospel are given. The S. P. G. had at first to rely on Danish and German missionaries. Ecclesiastical difficulties were met and overcome. Caste difficulties gave rise to Christian settlements. The growth and value of school and college, medical and female institutions are outlined. The chapter on "Firsts" glows with the warmth of devotion and triumphs. The first effort to revive an ancient church, and towards the establishment of an Indian Church are full of interest.

Bishop White gives a record of Australian Church Missions. The romantic story of Carpentaria, Moa, and New Guinea is here told by an intrepid explorer. This book will tell you about mission work amongst the aborigines, Yarrabah—and other savage centres. The aborigines are by no means the half animal suggested by Haeckel, nor degraded semi-humans as thought of by first settlers. They are a quiet and a timid people. The training of boys and girls, the faith of older people, show how all are uplifted by the gospel. The natives have shown capacity for discipline, unselfishness, self-restraint. The claim to have formed a civilized and Christian community where order, peace, and good will are the rule, and disorder and vice are the exception is well made, and a noble testimony to the workers and the transforming power of the gospel. These deserve careful attention.

These books will kindle faith and stimulate endeavour. Both books have illustrations.

M.

MINISTERS OF MERCY. By JAMES H. FRANKLIN. *Missionary Education Movement of the United States and Canada. New York. Cloth 75 cents gold; paper 50 cents gold.*

This latest product of the Missionary Education Movement is a neat little volume containing biographical sketches of ten medical missionaries.

In the Foreword, the author frankly admits that the book was "made to order"; this is intimated also by the similarity of treatment of the ten subjects and by the rather pedestrian quality of the style. However, the similarity of treatment is perhaps not without suggestiveness. One is inclined to venture one more observation. The War has quickened the people of this twentieth century to feel real thrills of heroism. Among these ten Ministers of Mercy are two war heroes, Dr. Bennett and Dr. Shepard. Their stories have the same ring that has sounded through the hundreds of tales of bravery which have stirred the quickened world in the months just past. Yet these two sketches are in no marked sense unlike the eight others in this book, which cover not the War but the whole century of medical missionary endeavour.

H. C.

THE CHRISTIAN CROSAD FOR WORLD DEMOCRACY. S. EARL TAYLOR and H. E. LUCCOCK. *Methodist Book Concern, N.Y.* Cloth G. \$0.75; paper G. \$0.50.

This is a mission study book published as a part of the "Centenary World Program for Methodism" which is the continuation of the great Methodist "drive" for "a vigorous and world-wide extension of the Kingdom of God as the only answer which the Christian Church can make to a world at war" and in disorder.

By means of suggestive and striking chapter and paragraph titles, by choice quotations from authoritative writers on national and international problems, with the help of a few photographs that have each its own special personal and human appeal, and by the use of diagrammatic maps, all of which supplement the vivid advertising style of the interesting text, a book has been prepared which will catch and hold the attention of the most casual reader long enough to force on him some glimpse of the significance and scope of missionary work as a great factor in world reconstruction.

The maps deserve special mention; each one is certain to attract and to instruct. Each map carries an inescapable message. The text is quite in keeping with the titles and maps. From this book one can get more quickly than from any other the "lay-out" of the modern missionary campaign the world around. But such a book can only be an introduction to the more thoughtful study which an awakened interest requires.

ECCLESIOLOGY: A STUDY OF THE CHURCHES. By Rev. EDWIN C. DARGAN, D.D., LL.D. Translated by YEUNG HOI FENG and YEUNG WEN FAN. Published by the Baptist Publication Society, Canton. Mex. \$1.00.

The English edition of this work was first issued as a text book in 1897. A second edition followed in 1915. The present Chinese edition, printed on white paper and in clear type, reaches some 796 pages and was published in 1919.

Though prepared primarily for use in the Graves' Theological Seminary and candidly stated to be of a controversial nature—setting forth the views of those holding the Baptist faith, this new addition to the only too few works on this great subject should be valued by all lovers of the truth even though the views set forth do not exactly coincide with their own or those of their particular denomination. The translators evidently are men who are capable of thinking for themselves as we are told that they have "seen fit to insert many facts in detail which deal more directly with the subject of Church History and these serve to give clearness and continuity to those students who have not delved so deeply into Church History."

The style is easy 文理 which makes the reading of it a pleasure and not a burden; it also gives the book a much wider circle of readers. The translators seem to have done their work well on the whole; the first part tends to be somewhat more of the classic style. In such a large volume slips naturally creep in such as 使徒祖父 for 使徒教父 for Apostolic Fathers, but, apart

from such, the work is issued in an attractive style, clearly printed, and well bound.

We hope this book will find its way into many libraries not connected particularly with the denomination by which it is issued, and thus enrich the Chinese Church of the future, the leaders of which must face this and many another difficult question and form their own judgment on such matters.

J. V.

"THE JESUS OF HISTORY." By T. R. GLOVER, LL.D. *Prepared in Chinese by EVAN MORGAN and CHOU YAN LOU. Shanghai. C. L. S. Mex. \$0.25.*

If there are any readers of the CHINESE RECORDER who are not acquainted with Dr. Glover's "Conflict of Religions in the Early Roman Empire," and the same highly gifted author's smaller book "The Jesus of History" the loss is theirs.

"The Jesus of History" in Chinese should be acceptable to all Chinese students whatever their religious convictions may be. It not only lets in a flood of new light on the synoptic narrative, but is also a masterful piece of apologetic suited to the need of present-day thought.

The translators have caught the spirit of the original and given us in excellent Chinese a good presentation of a justly famous book.

P. J.

簡易國音字集 EASY DICTIONARY OF PHONETIC SCRIPT. 34 cts.

國音檢字 PHONETIC SCRIPT DICTIONARY OF CHARACTERS. 46 cts.

字母輯稿 PHONETIC SCRIPT CATECHISM. 20 cts.

注音國語報 SHANSI PHONETIC SCRIPT MAGAZINE. 25 cts.

These four books are issued by the educational authorities of Shansi Province who are doing their utmost to make the use of phonetic script popular and universal in the province.

The first is a dictionary of phonetics. The author states that in the older books one character might have been found under several phonetic logograms because the said character was read differently to express different meanings. This confused the learner and the present book gives the character under its principal sound and meaning and puts the secondary meaning and sound alongside. Under each logogram is a list of the characters spelled with that sign.

The second dictionary has a romanized as well as a character index. Any character may be found under its radical or from the sound index. Thus, if one wishes to find the character 羅 and ascertain the phonetic spelling he looks for the character under its radical and is referred to page 七八 where he finds the character and its phonetic sign. Or he may turn to the romanized index and look up "Lo." Opposite the sound is "P. 78" indicating that all characters with that sound are found on the seventy-eighth page.

The third book explains how the phonetic script came into being and what its uses are and the fourth is a bound volume of

the Phonetic Magazine for the fifth month of this year. The magazine is not issued on Sundays which is a point in its favour. It contains a selection of entertaining and instructive matter and is interlined character and script.

J. D.

THE SPIRITUAL INTERPRETATION OF NATURE. By JAMES Y. SIMPSON, D. SC. 萬物精神論. Prepared in Chinese by EVAN MORGAN and WANG TIAO SHENG. *Christian Literature Society. M. \$0.20.*

Chinese students and those generally who have felt the breath of the new order are keenly interested in the bearing of scientific truth on religious faith. Dr. Simpson's book was written to show that physical science illumines and confirms instead of destroying spiritual realities. It has been done into admirable Chinese. Nothing could be of more timely assistance to those working among non-Christian students and educated men. It will also be of real service to Christian young men and women perplexed by the supposed conflict between evolutionary, biological, psychological, and other scientific thought with the tenets of their faith.

J. L. S.

TRAINING THE POWER OF OBSERVATION. By H. L. ZIA. *Associated Press of China. 4 cts. Mex.*

This booklet is neat in every way: in get-up, in style, in matter. The subject is important and adequately treated. The divisions are clear, the reasoning natural, and the illustrations to the point. The power of observation in learning, invention, efficiency, success, morals are set forth. It is most important, for instance, to differentiate well between goodness and worldliness. If observation is trained one will not be carried away by the fashions of the world and the glory thereof. Hints are given on how to train the faculty. This is excellent. The style is advanced, suitable to the student.

M.

教會女校尺牘讀本 (CHRISTIAN WOMEN'S LETTER WRITER). 上海倍開爾路大同編譯局出版價洋壹角. *Mission Book Company, Shanghai. Mex. \$0.10.*

This is a letter writer for young ladies. It is wholly in Christian terms. Any girl wanting to write a letter on any subject to friends or relatives will find here most excellent models. Let every school get it. The last two words in the title, i. e., 讀本, should be eliminated in the next edition.

M.

"HOW CHILDREN LEARN." By FRANK N. FREEMAN, Professor, *Educational Psychology, University of Chicago. London: George G. Harrop. 6/-net.*

The aim of this book is to show how teaching can be founded on the child's natural responses. These are in turn taken up and

studied. The view point is that of Dewey, Thorndike, and that school from whose writings direct quotations are made. It is a résumé and summary of a wide range of literature on educational psychology together with some phases of eugenics. It is well organized, but the style strikes one as a little rigid, which probably is due to the extreme condensation. The author has tried to find the golden mean between conflicting opinions, and has admirably succeeded, as for instance instead of spending over much time on the question "When do certain capacities develop," he asks "What forms do they take at different times." Again he checks up the statement that before adolescence the child is egotistical, selfish, whereas at adolescence the child becomes altruistic, by showing that this comparison is not true of either side. He believes that hereditary strains can be discovered and guided; or, in other words, that inherited worthy capacities can be intensified. The function of the teacher in this connection is to so control the stimuli as to give the best capacities their fullest chance. The book will be valuable to those who have not had much chance to study direct the authorities on which it is based. It will also serve to remind others of what they have forgotten. It is one of the latest books covering this important field. It might form a text book for advanced college students, who are studying this subject. Each chapter concludes with questions and topics for discussion and a selected list of references.

R.

MECHANICS OF CHARACTER FORMATION: *An Introduction to Psychoanalysis.* By WILLIAM A. WHITE, M.D. New York: The Macmillan Co. G. \$5.00.

A few years ago such a book as this would have been looked at askance, as a herald of materialism and atheism. But since modern scientists have made their discussions of the freedom of the will a mere new form of psychological Calvinism, so that deterministic views hold the field, and theologians rub their eyes at their new bed-fellows, a book of this sort was not only inevitable, but will be blessed by those who came to curse. In a brief review we can merely indicate the general line of thought, which is to explain the relation of linguistic and thought symbols, and of dreams, to the conscious life, the striving of the individual and group wills to realize themselves. To missionaries especially we recommend Chapter X. Do we not all know the extroverted missionary who says to his brother, "Why do you not preach a flaming evangel?" and the introverted missionary who replies, "Why do you not spend more time on the language?" On page 267 the author speaks of the theory of psycho-physical parallelism as a "bugaboo." Here we think he goes beyond his province. He writes on a monistic assumption, and need not be criticized for that; but when he comes to argue as though it were proven, then he is pilfering more than a little of Martineau's causality. He admits immortality; can he get that from pure monism? And is a dualism of mind and body in any worse case than a dualism of body and energy such as he assumes throughout the book?

Finally the conclusions of pragmatism are very plain in a number of places, though usually the writer maintains that lofty aloofness from metaphysics that the scientist, and especially the physician, usually affects. In this case the pragmatic scientist has merely caught the metaphysician in bathing and has stolen his clothes.

H. K. W.

THE ORGANIZATION AND ADMINISTRATION OF SUNDAY SCHOOLS. By JESSE L. CUNNINGGIM and ERIC M. NORTH. 1919. *Methodist Book Concern*. G. \$0.60 cents, net.

This new book belongs to a series of handbooks which make up a "Training Course for Leadership," edited by Henry H. Meyer and E. H. Chappell. The authors regard their plan as new in that it "offers an exposition of fundamental principles instead of suggesting a fixed form of organization."

The real value of the book lies in the fact that it presents principles of religious education that are now generally accepted as correct by those who are making a special study of education, but that have not yet become established in practice. The presentation is fresh, interesting, and easy reading.

The authors aim to stimulate a higher quality of educational work in our Sunday schools. The chapters on "Training in Conduct" and the "Physical Equipment" of the Sunday school are worthy of particular consideration.

Again our attention is directed to the wonderful changes that are taking place in our ideas of the aim, subject matter, and method of religious education. The book is fruitful in suggestions for the mission field.

J. B. W.

THE RELIGIOUS EXPERIENCE OF ISRAEL. By WILLIAM J. HUTCHINS. *Association Press of New York*. G. \$1.90.

This is a book for Bible study classes of adults and young people in connection with Christian associations and churches, prepared at the request of the "Commission on Bible Study and other Christian Educational Books of the International Committee of Young Men's Christian Associations." Its purpose is to provide an introduction to the study of the Old Testament and a guide to a general survey of the same.

The studies are arranged to cover daily readings for half a year, though often time could profitably be spent in more thorough studies of particular sections. The author has given the best results of modern research in O. T. subjects. He wishes to "find and share 'the pile of good thoughts' with which the O. T. has ever been enriching the life of the world." He seeks to "garner wheat and gather flowers on ground which has been the battlefield of scholarship."

This carefully prepared and up-to-date series of studies will be found a valuable handbook for teachers of Bible study classes in China. We heartily recommend its use.

E. B.

MORAL EDUCATION AS A RECONSTRUCTION PROBLEM. By NORMAN E. RICHARDSON. *The Abingdon Press. G. \$0.15 cents net.*

This thirty-page pamphlet seeks an answer to the questions: "What truth do we want to see realized in the lives of the coming generation of American citizens? How can that truth be selected and organized so that the public school will do its work, the religious day-school its work, and the Sunday school its work? In all of these schools how can the truth be taught so as to awaken loyalty and devotion? How can it be made to eventuate in conduct and character?" He believes the putting of religion firmly into the social inheritance of every member of the coming generation of American citizens is the supreme challenge of the reconstruction period. The teaching process must ensure that biblical knowledge eventuates in ethical conduct. He argues that the week-day school of religious education is the fitting instrument to assume responsibility, but that the movement must be directed by the Sunday-school boards of the various denominations acting co-operatively and harmoniously. While written with the United States exclusively in view the principles expressed are of interest to Christian educators in every land.

G. H. McNEUR.

MILITARISM IN EDUCATION. By J. LANGDON-DAVIES. *Headley Bros., London. 2/6.*

This book maintains as a fundamental principle that, in education, the welfare of the child should come first. It is demonstrated that the educational system of Germany for many years past has aimed at inculcating State worship and autocratic thinking, the individuals being cramped and shaped to particular models, and in the process the welfare of the pupil as a unit has suffered immensely. Since the war has failed to get Germany what she wanted, some of her thoughtful writers are advocating a change in the educational system, caring more for morality and peaceful culture than for a narrow and jingoistic patriotism. Unfortunately Great Britain and America seem in some danger of taking up the discredited system; in some quarters there is feverish anxiety to inculcate narrow patriotism in the children, and lead up to compulsory military service as the climax of our educational efforts. Educationalists must be on their guard lest, after defeating Prussianism, the free nations of the world allow themselves to be conquered by the worst elements in the system we did so much to destroy. "We must cease to educate for war and to inculcate the doctrine of force; we must realize the real value of education and free it from commercial and military considerations. If we militarize our educational system, we are surely preparing for future war." Educationalists in China would do well to read this little book.

I. M.

THE PUPILS' CLASS BOOK OF ENGLISH COMPOSITION. *Macmillan & Co., Ltd., London. Books 1 to 5: Book 1 @ 1/-; Books 2 to 5 @ 1/3.*

Mr. Edward J. S. Lay's books for school children are generally very attractive, and the series known as 'The Pupils' Class Book of English Composition (Books 1 to 5) are extraordinarily good.

We have Book 2 before us, and, although written primarily for English children, the book is just as useful to Chinese students in the second or third years of the Middle School course. Many teachers now firmly believe that a thoroughly English environment is necessary for Chinese students while learning the English language, and Mr. Lay's books supply this needed "atmosphere" admirably.

The books are rendered highly interesting to the pupils by the inclusion of personal letters, children's games, things to make, extracts for imitation, pairs of words, thought gems for writing out, poetical extracts, and several very pleasing simple line drawings which the interested pupil will take a delight in colouring.

A "Little Dictionary" has been added, and will be found useful in the spelling and writing lessons.

Messrs. Macmillan & Company are to be congratulated on the publication of such an admirable series of class books.

G. S. F. K.

THE PUPILS' CLASS BOOK IN GEOGRAPHY, EUROPE. By EDWARD J. S. LAY.
London: Macmillan & Co. 159 pages, paper covers, price 1/-.

This is a simple text book on geography suitable for higher primary classes. The language is clear and simple, the maps are numerous, not overcrowded, and instructive, while numerous graphs serve to visualize important comparisons.

The series is written with a view to enabling children habitually to do more for themselves, and there appear at the close of each chapter thought provoking questions, and exercises in map reading and graph making. There is constant recapitulation of the principles of regional geography and exercises on the maps of the world are contained in every chapter.

In classes where English is sufficiently well mastered this book ought to prove serviceable in China.

J. M. E.

"LIVING TOGETHER AS BOYS." By W. R. BOORMAN. *Association Press, New York. G. \$ 0.35.*

This is a series of Bible studies for boys while in camp. There are twenty-eight lessons grouped under three general headings. First, "Elements of Camp Life," seven lessons, with such titles as "On Duty," "Camp Friends," "Camp Spirit," etc. Second, "Developing Camp Spirit," fourteen lessons, among them "Co-operation," "Patience," "Camp Honor," "Ideals," "Sin," etc. Third, "Needs of the Camp," seven lessons on "Opportunity to Think," "A Spirit of Service," "The Right Goal," etc.

The lessons are well adapted to camp life in America but probably would not be of much use in China. There is, however, much material that could be worked over and used with Chinese boys.

J. C. C.

"THREE PLAYS FOR BOYS." By FAY and EMERSON. Association Press, New York. G. \$0.35.

Three short plays for American school boys.

The first "A Regular Fellow" is a camp experience by a hoy who has been pampered by his mother till he is no boy at all. The camp life brings out the real boy in him. It would not fit conditions in China very well without modifications.

The second, "Lend a Hand," is a boy scout sketch also laid in camp. Its main feature is first aid and co-operation in doing the camp work. Chinese scouts could use it as it is.

The third, "If I Were a Boy," is also a boy scout play but would have little or no meaning for Chinese boys since it is about a hoy whose brother enlisted and went to France during the war.

J. C. C.

COLLAPSE OF CHRISTLESS CIVILIZATIONS. By RICHARD CAMERON WYLIE, LL.D. National Reform Association, Pittsburgh, Penn. G. \$0.50, postpaid.

The National Reform Association was founded during the dark days of the Civil War in the United States and its object has been to secure an Amendment to the Constitution of the United States giving a distinctly Christian Acknowledgement of God as the Ruler of the nation. This book is written in the interests of this thought and attempts to show that "Nations are moral beings, because they have a moral character of their own, and are rewarded and punished accordingly." The author contends that "The organic law of every nation should embody, in the same clause which declares the political sovereignty of the people, an acknowledgement of God as the source of their authority to establish a government; of the Lord Jesus Christ as the administrator of the divine government of the nations; and of the divine will as supreme law in national affairs."

The book was written just before the Armistice was declared, while the outlook was very dark and hope seemed almost ready to die in the hearts of many. The outlook is different to-day, and while the Allies have suffered grievously, yet we should scarcely like to call it a "collapse," nor to call them altogether "Christless nations." On page 117 the author says, "What we need is to get God on our side, and all will be well." We prefer Lincoln's interpretation—that we should be on God's side.

The book is well written and contains many thoughtful suggestions which it would be well for Christians everywhere to ponder.

F.

MODERN CHURCH FINANCE. By ALBERT F. MCGARRAH. F. H. Revell Co., New York and London. \$1.25.

THE ART OF MONEY COLLECTING (FOR MISSIONS, ETC.). By A. B. KEAY. Published at 387 Sauchiehall St., Glasgow. Paper covers 3/6.

Two excellent books—full of suggestion, stimulus, and "potted wisdom." The books are complementary, for their fields are largely different. Mr. McGarrah (Lecturer on Church Efficiency

in McCormack Theological Seminary) provides a complete guide to success in raising church funds—locally. Mr. Keay, on the contrary, shows us how money is raised—and raised in abundance—from outside sources.

Both writers are experts, and though writing on finance survey their theme from a high spiritual plane. We are shown, *inter alia*, Modern Methods (emphasising Envelope Systems); Publicity Ideas; How to Collect Arrears; To Avoid Deficits and Raise Debts; How to Conduct Campaigns; How to Secure Larger Budgets; How to Make Church Finances Minister to Spiritual Efficiency.

But how can a brief résumé do justice to such vital books as these? Both volumes are scientific, up-to-date, and practicable. Readers interested in these subjects—and who is not?—will find these books a wise investment. *Verbum sap.*

L.

THE CONTROL OF THE DRINK TRADE. By HENRY CARTER. *Longmans, Green & Co., London. 2/6 net.*

This is a full and careful account of attempts on the part of the Government to control the use of alcohol in the United Kingdom during the Great War. "The case against drink was that it impaired efficiency." (Introduction, page 5.) A hint is also given of the developments which took place in the United States. It was felt that greater sobriety for the nation and the individual was an absolute necessity for the safety of the State.

This volume clearly points out that the powerful organization of the liquor trade was and is possibly the greatest obstacle to reform in the use of alcohol in the United Kingdom. The daily turn over in this trade is reckoned at half a million sterling.

The result of exhaustive study was the appointment of a Central Control Board with considerable and drastic powers. Many facts, charts, and reports are given, together with interesting appendices.

It is felt that the ground won for sobriety during the war must be maintained.

The experience of the Board is witness to the value of effective control of the Liquor Traffic as an aid to production. The drink question is recognized as an integral part of the whole problem of social well being.

This volume sums up an attempt to apply the doctrine of moderation towards alcoholism as over against that of prohibition in the United States. Which experiment will pay the most is yet a question of the future.

R.

THE CHRONICLE OF AN OLD TOWN. By ALBERT BENJAMIN CONNINGHAM. *The Abingdon Press, New York. Gold \$1.50 net.*

In these bustling strenuous times a book like this is as welcome as it is wise. The unpleasant transplanting of a minister and his family from a forgetful and unappreciative congregation to the good people of a quiet old town is told with power, pathos, and point. With time to stop and converse, and pick up the love

threads, we learn much, acquire an incentive to think through, and realize there is much cause for thankfulness in the fine stock from which a great nation has received some of the best elements of its greatness.

G. M.

THE NEW CHINA REVIEW. *October 1919.*

The Frontispiece is an excellent photograph of Sir E. Trelawney Backhouse.

Of the six contributed articles the first is by Mr. E. T. C. Weruer on the Burial Place of Genghis Khan. The two longest contributions are continuations of serials, the first by Henri Doré, S. J., on *Le Grand Pelerinage Bouddhique de Lang-chau*, mainly topographical and historical; the other, by Rev. J. Hutson, is a detailed description of Chinese Life on the Tibetan Foothills. Rev. A. C. Moule translates a Spanish account of Gregory Lopez, Bishop in China in 1654. Prof. E. H. Parker writes an account of Huai Man Tzu, Philosopher and Prince. Mr. Christopher Irving furnishes details of an ancient temple in the Faug Shan district, Chihli, containing two stones, the article giving a photograph of one of them showing a well proportioned *Maltese cross* on one side, perhaps a relic of T'ang Dynasty Nestorianism. Eight pages of Notes and Queries, and four pages of notices of Recent Literature complete the number.

S.

Correspondence

CHINESE CHURCH HYMNAL.

To the Editor of

The Chinese Recorder.

DEAR SIR:—It has long been felt by many that the Chinese Church Hymnal, the collection of hymns prepared by the Rev. Jonathan Lees, of which the greater number are of his own translating, has never received the appreciation which is deserved by the literary merits of the hymns, and their adequacy as a vehicle for the thought of the original. This has been due, in no small measure, to the fact that the music of the tunes suggested for the hymns has only been available in a separate volume, differently numbered, and fre-

quently in a form which cannot be fitted to the Chinese words without some degree of modification.

It is now proposed to prepare a new edition, in which a suitable tune or tunes shall be printed on the same page with each hymn, in the form that we are familiar with in our own English hymn-books.

Those who are behind this proposal desire to know with what support it is likely to meet; I therefore wish, with your permission, to avail myself of the RECORDER to say that I shall be glad to hear from any of your readers in whose field the book is in use.

Is such an edition desirable? Should it be published in sol-fa as

well as in staff notation? Can an estimate be given of the number of copies that would be used, say, in five years? Are the tunes in the present music edition in every case satisfactory? In cases where the tune suggested is not used, what tune is used, and where is it to be found? Would it be desirable to print any of the tunes in a lower or in a higher key? Would it be desirable to make any slight alterations in any tune, so as to make it easier for

Chinese congregational singing by the removal of difficult intervals, half-tones, etc.? What is the usage in different stations in cases where it is not clear which Chinese character should be sung to two slurred notes? In short, how can we, in these or other ways, increase the usefulness of the book?

Yours cordially,

A. F. THORPE.

Siaochang, Chihli,
via Tchow.

Missionary News

General

HOW CHRISTIAN ENDEAVOR MEETS THE NEEDS OF THE CHURCH IN CHINA.

In a recent conference of preachers and teachers, ten of the things lacking in the Chinese Church were stated as follows:

1. Daily Bible Reading.
2. Ability to read the Scriptures.
3. Daily Prayer.
4. Regular attendance at church.
5. The ability to give expression to religious experiences and feelings.
6. Ability to give persuasive witness for Christ.
7. Leadership.
8. Sense of responsibility.
9. Service.
10. Sense of stewardship.

That these are the great weaknesses of the Chinese Church few would deny. The first four are conspicuously absent in many fields. The failure to teach new converts to make their religion articulate is responsible for the slow growth of the

church. It seems as though no one could say anything except the pastor or preachers. The rest are silent partners indeed and rarely open their mouths. There is practically no testimony of the sort so precious to the Church at home, so edifying to the hearers, and so strengthening to the one making the testimony.

The cry for leadership is a vital one. But leaders do not spring up over night and few can be plucked out of heathenism and developed into leaders in the Church without training. There must be a training camp for leaders as for officers in the army. The sense of responsibility must be cultivated by laying cumulative responsibility upon our people. When everything is done for them they will continue to cling to the skirts of their spiritual parents.

We must create habits of Bible study, prayer, church attendance. We must insist upon

catechumens learning to read, at least the Phonetic. We must give opportunity for self-expression and witness. We must train leaders who will gladly assume more responsibility. We must encourage service and giving. Not an easy or short program. Probably all will agree to the above. But what means shall we use?

I believe we have a friend in **CHRISTIAN ENDEAVOR** which we know not. I am convinced that it will meet just the needs of the Church in China. By its pledge it binds the members to Bible study, prayer, and faithfulness at church, and its beautifully prepared topic booklets encourage the same. It also says, "If unable to read I will diligently try to learn to read the Bible." Christian Endeavor sets a standard of literacy.

As far as self-expression is concerned and witnessing for the

truth, the open meetings furnish splendid opportunity for growth in this important matter, while the committee work and leading of the meetings is the best elementary training for leadership. The members learn by doing, than which nothing could be more fundamental. Missionary activities and instruction in stewardship may form a vital part of every society.

There are few difficulties in the way of organizing C. E. societies. It suits any age and small numbers are no hindrance. Women's prayer-meetings, boys' and girls' schools, country congregations, Christian business houses, among others, find the abundant and carefully prepared literature adapted to their needs. Those who are already using the literature will assure its doing the most good by organizing their people into Christian Endeavor Societies.

REV. PAUL R. ABBOTT.

Reports

THE CHINA MEDICAL BOARD OF THE ROCKEFELLER FOUNDATION.

In December, 1918, Dr. Wallace Buttrick, who had been in charge of the home office of the China Medical Board since its organization in the fall of 1915, felt it necessary to resign this position, on account of the demands made upon his time by the General Education Board, of which he had lately become president. His place as General Director of the China Medical Board has been taken by Mr. George E. Vincent, president of the Rockefeller Foundation, who

is assisted by Mr. E. R. Embree, formerly secretary of Yale University and now secretary both of the Rockefeller Foundation and of the China Medical Board. Dr. Vincent, together with Mr. Roger S. Greene, recently visited a number of places in China in order to familiarize himself to some extent with the actual conditions in the field.

The experience gained during the first three years of the Board's work, and the increased cost of all enterprises in China due to the exchange and the high prices of foreign materials and supplies, have made it seem necessary to restudy some of the

policies which had been adopted at the outset. Particularly in the matter of aid to mission hospitals, it may not be possible to coöperate with such a large number of institutions as had at first been hoped. Whereas the need for additional doctors had seemed at first the most urgent, in cases in which a more nearly adequate staff has been provided, it has been found that other equally urgent needs develop, that is, in the matter of equipment and funds for current expenses, if the staff is to be utilized to the best advantage, and the attempt has been made to help meet some of these needs in the institutions to which the Board was already in a sense committed, thus reducing the funds available for extension of the work. A grant was made for the support of one teacher on the staff of the Pennsylvania Medical School of St. John's University, and a payment of \$1,200 was authorized as a scholarship for one science teacher who was to go to the United States for graduate study in preparation for teaching in the premedical department of that institution.

Since June, 1918, grants amounting to \$11,852.33 were made to ten Chinese doctors for postgraduate work in the United States, six of these grants being renewals. New grants for four undergraduate medical students, already in the United States, amounted to \$5,005. Scholarships to six Chinese nurses came to \$4,066. While the original appropriations included travel allowances, the increased cost of transportation made necessary an additional appropriation of \$4,000 for this purpose, making the total amount authorized for the foreign study of Chinese doc-

tors, medical students, and nurses \$24,923.33 to June 30, 1919.

Fellowships and grants-in-aid of various kinds were given during the same period to sixteen foreign doctors, all but one of whom were missionaries, to a total amount of \$15,875.

The demands upon the Rockefeller Foundation for war work, the unfavorable exchange—affecting both the missionary societies and the China Medical Board—and the absence from the field of many mission doctors contributed to lessen the work done towards the improving of mission hospitals during the past year. Appropriations for this purpose were made from June, 1918, to June, 1919, as follows:

Southern Baptist Hospital, at Yangchow, \$45,000 Mex. for buildings and equipment.

American Presbyterian Hospital, at Changteh, Hunan, an annual grant of \$2,250 gold for maintenance.

Northern Baptist Hospital, at Shaohsing, \$1,050 gold towards the additional cost of an X-ray outfit.

London Mission Hospital, at Tsangchow, Chihli, towards the support of a nurse.

American Board Hospital, at Tehchow, \$3,583.56 Mex. towards the cost of repairs and improvements made necessary by the floods of 1917 and an additional grant for the support of a business manager.

Foreign Christian Missionary Society for improvements in buildings and equipment for the Luchowfu Hospital, \$25,500 Mex.; an annual grant of \$4,500 Mex. for maintenance; and contributions to the support of a nurse and a secretary.

American Episcopal Mission, at Anking, \$6,000 Mex. towards a doctor's residence.

American Methodist Mission, at Kiukiang, for the support of a Chinese nurse returned from the United States, and to the same mission for the Wuhu Hospital, \$40,000 gold towards a new building and \$7,250 gold per annum for increased maintenance expenses, including salaries of additional personnel. This appropriation was made conditional upon the contribution of an equal amount by the mission over and above its previous budget. It is likely that in the future the China Medical Board will make most of its grants on this basis, that is, upon condition that the missionary society concerned assumes at least one half of the total cost of the proposed additions or improvements.

An appropriation of \$144,115 was made to cover loss by exchange on those grants to mission hospitals on which a rate of two for one had been guaranteed, and \$50,000 additional was voted to cover similar losses on grants to the Shantung Christian University.

CHINESE TRACT SOCIETY.

The 41st annual meeting of the trustees of the above society was recently held in Shanghai. A statement of accounts presented by the Hon. Treasurer, Mr. T. D. Begg, showed that \$3,197.41 had been paid out for printing and \$2,231.18 for office expenses. The total income from all sources was \$8,770.50 and the total expenditure \$5,942.15. The amount received from sales was \$4,741.33.

In the Bible story the seven "prosperous" years preceded the seven "lean" years and the Chinese Tract Society's experience of the last few years seems

to have followed these lines. Examining the figures for the past fourteen years we find that during the first seven years of that period the total sales amounted to \$69,084.19 or an average of \$9,869.17 and that during the past seven years the totals were: \$45,096.11 or an average of \$6,442.30.

This gradual falling off has naturally caused some heart-searchings on the part of those responsible for the carrying on of the work.

The small comfort that may have been derived by knowing that during the Great War all societies were suffering in the same way seems to have been denied the Society as the reports from sister societies, whilst not reaching their usual high mark, do not show any sign of marked decline, especially during the past year.

In the foreword to the 1918-1919 Annual Report the question is frankly faced by the directors and three possible reasons given for this leanness:—first, the lack of a central dépôt as a "touch point" with purchasers of literature; second, lack of funds for issuing new literature; and thirdly the lack of a central office where fellow missionaries might come in contact with the general and other secretaries of the Society.

The hope is expressed that during the coming year steps will be taken to remove these hindrances and that a new term of usefulness will follow for the Society in the coming years.

HENGCHOW-CHENCHOW CHINESE CONVENTION: HUNAN PRESBYTERIAN MISSION.

These two fields are similar in extent of territory, nature of the

work, problems and needs. One of our number, reading the article in the CHINESE RECORDER July 1919, "The Evangelistic Outlook in South Fuhkien," felt in its message the voicing of our needs.

Hengchow's territory lies north of the Chenchow field, with the city of Lei Yang central to both. Here, for four days of late October, came eighty odd delegates, besides Christians of the local district. Mornings were spent with the New Testament; certain fundamental and vital questions being answered by direct study of the text:—(1st) Who is Jesus and what does he do for men? (2nd) What does it mean to be a Christian? (3rd) How is a Christian to conquer in the conflict with sin? (4th) What is the result of being without Jesus? In the afternoons the Chinese version of Dr. J. H. Jowett's "The Passion for Souls" (熱心領人歸主論) was studied chapter by chapter. Both mornings and afternoons had one of the following prayer studies:—(1) relation of faith to prayer; (2) how one's own sins hinder his prayers; (3) prayer is to bring us in harmony with God's will and not merely to get things; (4) for what should we pray? (5) the relation between prayer and service; (6) prayer as a means of constant fellowship with God; (7) study of some of Paul's prayers. After the talk was an ample season of prayer open to all, its purpose being personal searching of heart. Of evenings the delegates divided into bands, some for open air street-preaching, others for evangelistic testimony in the chapel. All the missionaries shared in each form of service. The first part of Sunday morning was devoted to Sabbath school lesson,

in the conviction that the most essential feature of Christian worship is the mutual study of the Word, this outranking sermons in value. The convention motto was John 5:39. The closing session consisted of a talk unfolding the heart of "Victorious Life Studies" by R. C. McQuilkin, late of the *Sunday School Times*, and a Christian Endeavor service.

Three missionaries from Hengchow and two from Chenchow attended, being our full evangelistic force. One of the Hengchow missionary wives held a ten days' meeting with the women of Lei Yang. The delegates represented fifteen large districts or counties (*hsien*) having churches with baptized membership, being almost one-fourth of the total districts in Hunan province.

Seven ordained missionaries of the two stations had already signed a petition to the Presbyterian Synod of the Five Provinces to erect a new Presbytery with bounds to coincide with those of the Hengchow-Chenchow fields. On behalf of all the congregations they represent, the Chinese of this convention, with enthusiasm, prepared a petition to Synod for the same purpose. Aside from this no resolution nor any program of work was adopted, but the convention's constant purpose was the deepening of the spiritual life. We hope that this convention is only the first of other and perhaps annual ones.

GEO. L. GELWICKS.

RELIEF OF ASSYRIAN CHRISTIANS.

The Rev. A. J. Walker, dean of the Cathedral in Shanghai,

received from various sources in China in connection with the work of Archdeacon Daniel the sum of \$795.81. In addition to these sums Archdeacon Daniel himself reports having collected about \$1,500 which has been used for distressed fellow countrymen in the East to help them back to their country. Of the money in the hands of Deau Walker, with the concurrence of the British Consul in Shanghai, \$500 has been paid out to enable Archdeacon Daniel and his family to return home. The balance will be kept in view of further cases requiring help. If not needed in this way it will be sent to the Armenian Relief Fund at Hamadan, Persia.

The Rev. George Nicholas Mirza (Mirza is his surname, dropped when among Christians) has also been raising funds to assist the Assyrians or Nestorians who belong to an ancient Christian Church. Numbers of Assyrians and Nestorians took refuge with the British and are now returning to their land. Mr. Nicholas is one of these and according to his own account was a priest at Zereue in the state of Zelloo. From there he escaped to America and has recently passed through China on his way home collecting

money for his fellow sufferers to enable them to rebuild their homesteads. Bishop Molony at Ningpo kindly consented to receive any funds put into his hand and to forward them to a C. M. S. missionary at Bagdad, where many of these Assyrians are now assembled in a refugee camp under British care. Bishop Molony has received in all \$1,209.65. He sent direct to the Rev. A. E. Lavy, M.D., Bagdad, \$166 and to the C. M. S., London, to be forwarded to Bagdad \$343, a total of \$509. He still has in hand \$700.65. This balance will be forwarded to Bagdad as soon as feasible. The above sums do not include money given direct to Mr. Nicholas, except one amount of \$114. Any money still in hand for the Rev. G. Nicholas Relief Fund may be sent to Bishop Molony at Ningpo.

The above is published in order to show that attempts have been made to handle in an independent way the funds given for these relief purposes. There seems to be a need for some arrangement whereby a better understanding of the purposes of these funds and a better organized means of getting them into the hands of those for whom they are intended could be assured.

News Notes

Southern Baptists have successfully completed a campaign for \$75,000 for a five-year forward movement.

We learn that the Shanghai Y. W. C. A. has a hostel for Chinese women, which from June to September was used by over 150 women.

Dr. S. I. Woodbridge, editor of the *Chinese Christian Intelligencer*, has returned from furlough. Among other things he did while at home he published a book.

A small committee has recently met to consider the question of inviting Mr. Raymond Robins

and his wife to come to China to conduct a campaign in a number of cities.

A cablegram just received states that Mr. and Mrs. F. S. Brockman are sailing on the "Columbia" from San Francisco, and should reach China January 10th.

We learn that the Rev. F. C. Dreyer is putting through the press an "Outline Harmony of the Gospels" based upon Stevens and Burton's book. The first edition of 50,000 is being printed by the Milton-Stewart Evangelistic Fund for free distribution to all Christians and enquirers.

To those who desire to understand the ideas of the missionaries and Christians in Japan with regard to Korea and the better also to understand Japan, we recommend the reading of two addresses in the December 1919 issue of the "Korean Mission Field" by A. D. Berry and W. R. Foote.

From the Quarterly Record of the National Bible Society of Scotland, October 1919, we learn that the Rev. Chauncey Goodrich, D.D., the Rev. Spencer Lewis, D.D., and the Rev. F. Baller have been elected Hon. Vice-Presidents of the Society in recognition of the valuable service which has been rendered to the Christian cause in China by the revision of the Mandarin Bible.

The Canton Y. M. C. A. in its Tenth Annual Membership Campaign secured two thousand members and \$33,000; the best campaign in the history of the Association. Kaifeng now exceeds any previous membership record with over 500 on the roll.

We learn that there is a treaty between China and the United States which gives Congress certain power over American citizens in China. Mr. Randal, of California, has recently introduced into Congress a bill forbidding American citizens engaging in drink manufacture abroad. There is hope, therefore, that the high standards adopted in the United States with regard to alcoholism can be made effective in China.

"More than 115,000 men, women, and children entered the Chengtu Young Men's Christian Association building during eight days' celebration of the eighth anniversary of the Republic. Each day more than 10,000 persons studied the Y. M. C. A. Educational Exhibit, listened to lectures by officials, educators, business men and others, or saw lantern slide pictures of the war, Balfour, and the life of Christ."

The *Chinese Christian Advocate* for December, 1919, gives the following items of a program adopted by the Central China Conference in Nanking in November:—

- (1) 25% increase in membership in the coming year.
- (2) 10% increase in self-support on the part of the Chinese Church for the next ten years.
- (3) The development of primary educational work, with Miss Mary G. Kessler as superintendent thereof.
- (4) Every member a Bible reader by the end of the year.

The Y. W. C. A. in China now has sixty-one foreign and twenty-eight Chinese secretaries. They are working in six organized centres, and expect soon to work in Hongkong, Haugchow, Nan-

king, and Mukden, while six other cities are waiting. They have seventy-two student associations cared for by five traveling field secretaries, and for which in 1919 five conferences were held, attended by six hundred and ninety delegates. The department of religious education now has a secretary to take charge of producing Bible study books. Thirty students from fifteen provinces have graduated from the Normal School of Physical Training and are now teaching in twenty-eight schools.

A pamphlet on "Christianity and the Saving of the Nations" by George Chien Hsu, Minister of Justice, Constitutional Government of Canton, states among other things his belief that democratic governments are built upon the principles of Christianity, and that in accordance with the principles of the teaching of Christ, a nation may with Christian motive intervene in the affairs of another. He believes that the dissolution of China is imminent, and states that militarism and autocracy are its chief enemies. If Christianity gains the victory China will certainly be saved.

A number of the leading pastors and Christians in Shanghai have united in a scheme to provide a respectable inn or hotel for Chinese merchants who come to Shanghai. They also propose to act as an agency or as middlemen between the seller and the purchaser. The name of this agency is to be The Chinese Christian Commercial Agency. The idea is to safeguard Christian traders against the immorality that prevails in many hotels, and to protect them against sharks of various kinds. A manager-

in-charge has been appointed. The agency furthermore intends to assist in every kind of business, such as the purchase of home or foreign products, insurance, banking, etc.

The organizations producing Christian literature on the China field find themselves suffering as a result of the war. The high cost of living, and diminished incomes, possibly mainly through exchange, have caused reduction in the amount of literature purchased by the missionaries. The editor of the *China Bookman* says, "The root of the trouble is that the missionary boards make appropriations for evangelistic, educational, and medical needs of the work, but expect literature to live and flourish on the north-west wind." At a time when the opportunities for Christian influence are expanding rapidly, it is a great pity that this condition of affairs, with regard to Christian literature, should obtain.

The sixth annual report of the Shanghai Mission to Rickshamen has come to hand. The work of this useful society under the direct supervision of Mr. G. Matheson, is growing yearly along the lines of evangelistic, elementary education, and relief work. On the suggestion of the Hon. Director the Municipal Council has erected two ricksha shelters, and more are expected in the future. A band of men and boys hold open air meetings daily where the ricksha coolies congregate, and between six thousand and seven thousand people monthly are addressed at these meetings. In the two Sunday schools, one thousand nine hundred and thirty-nine children are enrolled. There is

also an encouraging work among the women, and two flourishing day schools. During the current year \$6,401.13 came from various voluntary sources for the work of the society.

The seventh annual meeting of the East China Christian Educational Association is scheduled to take place on February 11th to February 13th, 1920, in Union Church Hall, Shanghai. A number of timely topics are to be treated. Among those we note "Teaching Chinese in Middle Schools"; "Music in Christian Education"; "College Entrance Requirements"; "Follow-up Work among Students who have left Christian Educational Institutions"; "Government Recognition of Christian Schools"; "Present Educational Tendencies in China"; "New Phonetic System"; "Agricultural Education"; "Vocational Education"; "Teacher Training." Committees have been working on most of these subjects; progress should result from the discussion thereof.

Mr. R. A. Woods, a social worker of long and varied experience and now connected with South End House, Boston, has just been visiting China. He visited a number of cities and conferred with those interested in social welfare work. In Shanghai he addressed a small group of leaders at the Chinese Bankers' Association; and a larger group at the Y.M.C.A. He held a long conference with the Moral Welfare Committee of the China Continuation Committee; he also met the Commission on Social Welfare of the "China for Christ" Conference, which met in Shanghai, December 16th to 20th. His visit has been of great benefit and help.

His wide experience enabled him to make many helpful suggestions. It is hoped that as a result of his visit a small commission of social experts will visit China in the near future with a view to summing up China's needs along lines of social welfare. It is interesting to note that the "China for Christ" Conference voted that social welfare experts should be sent to China as missionaries. This commission of social experts will certainly help bring this about.

We have received a copy of the First Year book of the Siang-tan Community Guild. This Community Guild is an attempt to enlarge the methods of the Y.M.C.A. to include the *entire family*.

"The Community Guild is the Church at work enlisting the support of the community in the Christianizing of the community life." The aim is "Every Christian a member of the Guild, and every member of the Guild an ultimate Christian."

The current expenses are paid by the fees from the membership of over 550. Among these are church members, gentry, merchants, officials, and prominent members of provincial and merchant classes. The activities of the Guild are divided into eight departments, known as Administration, Membership, Religious Work, Educational, Physical, Medical, Boys, Women. The Guild is located in a strategic position in the main street of the city. The reading room was patronized by more than 25,000 during the year. A number of young Chinese leaders are in training for this work in Peking, Nanking, and Shanghai.

Personals

(For each Birth or Marriage notice \$1 is charged. To save book-keeping payment should be sent with the notice.)

BIRTH.

NOVEMBER:

25th, at Tungchwan, Sze., to Mr. John P. and Dorothy Rodwell, F. F. M. A., a daughter (Joan Margaret).

MARRIAGE.

NOVEMBER

10th, at Hochow, Kansu, by Rev. C. F. Snyder, Miss Florence Winifred Steven of London, Ontario, Canada, to Mr. George Kauffelt Harris of Kelsea, Washington, U. S. A., both of C.I.M.

DEATHS.

NOVEMBER:

12th, at Jungtseh, Ho., Rev. Thos. J. Beare, F.M.A., of pneumonia. Age 26 years and one day.

30th, at Tsinanfu, Sung., Rev. George Clark, C.I.M., from uræmia.

DECEMBER:

4th, at Hankow, Hupeh, Miss I. Cormack, C.I.M., from tuberculosis.

4th, at Chowkiakow, Ho., Mrs. J. Brock, C.I.M., from influenza and bronchitis.

4th, at Shanghai, Leslie Crewdson, youngest son of Mr. and Mrs. Maurice J. Walker, N.B.S.S., late of Chinkiang.

ARRIVALS.

NOVEMBER:

25th, from Sweden, Miss E. Christofferson, S.M.S.

29th, from U. S. A., Mr. and Mrs. W. A. Hick, C.I.M.

DECEMBER:

1st, from U. S. A., Rev. and Mrs. R. G. Gould (ret.), B.F.B.S.; Dr. and Mrs. N. Prescott (ret.), L.M.S.; Dr. and Mrs. Ellis, B.M.S.

6th, from Norway, Miss L. M. Syltevik, C.I.M.

7th, from U. S. A., Rev. and Mrs. P. R. Bakeman and family (ret.), A.B.F.M.S.; Dr. Nellie C. E. Pederson.

15th, from U. S. A., Dr. and Mrs. W. E. Macklin (ret.), Mrs. Meigs (ret.), F.C.M.S. From England, Rev. and Mrs. C. Fairclough and son (ret.), Mr. and Mrs. M. G. Anderson (ret.), Miss E. J. Churcher (ret.), C.I.M.

16th, from England, Mr. D. de B. Romertson, C.I.M. From U. S. A., Mr. and Mrs. V. C. Cox, Miss E. Moore, Miss E. Taylor, A.F.O.

18th, from U. S. A., Mr. and Mrs. D. C. Graham and family (ret.), A.B.F.M.S.; Rev. and Mrs. Tindall, C.M.S.

19th, from U. S. A., Rev. D. V. Godfrey, U.M.

22nd, from Canada, Dr. and Mrs. F. M. Auld and two children (ret.), P.C.C.

25th, from U. S. A., Miss Zella Reynolds, Miss Louise Olsen, P.U.M., Miss Edna Forbes, Miss Alice Anderson, Y.W.C.A. From England, Miss Catherine MacKinnon, Y.W.C.A.

DEPARTURES.

NOVEMBER:

25th, to U. S. A., Miss M. E. Boyer, Eb.M.

29th, to U. S. A., Miss L. H. Keator, P.N.; Miss L. P. Bement, A.B.C.F.M.; Rev. and Mrs. W. B. Williston and three children, Dr. E. S. Fish, Miss A. Olsen, Miss J. C. Johnson, C.I.M.

30th, to Norway, Rev. and Mrs. L. Lande and family, Rev. L. Fleisje, Misses Arousen and Willanger, N.L.K.

DECEMBER:

5th, to England, Dr. and Mrs. N. Prescott, L. M. S.

14th, to Scotland, Miss M. McIntyre P.C.I. To England, Misses H. G. Apliu, E. B. Harman, M. Taylor, C.I.M.

18th, to England, Mr. and Mrs. R. Cunningham, C.I.M.

20th, to Sweden, Mr. G. A. Stalhammar, C.I.M.

21st, to Sweden, Rev. and Mrs. G. Tonner and family, Miss Ellen Sundquist, S.M.F.

28th, to U. S. A., Rev. and Mrs. J. U. Stotts, Miss Beniah Stotts, G.E.M.; Mrs. L. S. Colby, C.A.

THE CHINESE RECORDER

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Moslem Doctrines

The Christian Movement

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DELEGATES TO CONFERENCE ON WOMEN'S WORK, SHANGHAI, JANUARY 2-8, 1920.

From U. S. A.:—Pendleton, Miss Ellen Fitz. Baptist. President, Wellesley College. Chairman of Conference and Chairman of Collegiate Commission. Calder, Miss Helen G. Congregational. Boston, Mass. Secretary, Women's Board of Foreign Missions. Chairman Religious Education and Evangelism. Walker, Dr. Gertrude. Rye Specialist, Dean Women's Medical College, Philadelphia, Penna. Chairman of Medical Commission. Friedman, Miss Ernestine. Lutheran. National Board Y.W.C.A. Industrial Secretary—U.S.A. Chairman of Commission on Social Service. Conant, Miss Charlotte. Episcopal. Principal, Walnut Hill School, Natick, Mass. Member of the Board of Trustees, Wellesley College. Chairman of Commission on Secondary Education. Burr, Miss Amelia Josephine. Poel. Chairman of Commission on Literature. Prescott, Miss Nellie G. Boston, Mass. Baptist. Foreign Secretary, Women's American Baptist Foreign Missionary Society. Chairman of Commission on Administration. Marshall, Mrs. S. H. Episcopal. Palo Alto, California. Howell, Miss Mahel. Southern Methodist. Administrative Secretary, Oriental Fields, Women's Board. Ramsay, Miss Josephine. Baptist. Atchison, Kansas. Social Service Specialist. Lawney, Dr. Josephine. Baptist. Tuberculosis Specialist, University of Pittsburgh. McCormick, Miss Elsie. Episcopal. Inter-Church World Movement. Press Reporter. Martien, Miss Ella B. Formerly dean of Women's Department, Stetson University, DeLand, Florida. Harlau, Miss Bertha. Presbyterian. Secretary, Young Women's Northfield Conference, Wilmington, Del. Manter, Dr. Marion. Bellevue Hospital, New York City.

From China:—
Abercrombie, Miss Ethel
Beebe, Dr. R. C.
Bomar, Miss Mildred
Bradshaw, Miss A. E.
Brittain, Miss Ruth
Brown, Miss Daisy
Bryant, Miss F. C.
Burdick, Miss S. M.
Cable, Miss A. M.
Caldwell, Mr. C. N.
Chen, Mrs. C. C.
Chen, Mrs. Lettie
Claborne, Miss E.
Cogdal, Miss M. E.
Coppock, Miss G. L.
Darroch, Dr. John
Diao, Miss W. D.
Doo, Miss
Evaas, Miss K. B.
Fearn, Dr. A.
Frame, Miss Margaret

Frame, Mrs. M. S.
French, Miss Eva F.
Fullerton, Dr. Ellen
Fullerton, Miss Caroline
Ganewell, Dr. F. J.
Garland, Miss S. J.
Garnier, Dr. M. Emily
Goodrich, Mrs. Chauncey
Goucher, Miss E.
Greene, Mr. Roger
Hall, Miss Anne
Houghton, Dr. H. S.
Ing, Miss Lillie
Johnson, Miss Pearl
Johnston, Miss E. G.
Kuang, Miss K. Y.
Kelly, Miss M. J.
Kirk, Dr. John
Lamneau, Miss Sophie S.
Lemart, Miss L. E.
Leonard, Dr. E. E.
Lewis, Miss Ida Belle

Li, Dr. Bi Ch
Lin, Mrs. Y. M.
Lipscomb, Miss Olive
Lobenstine, Rev. E. C.
Love, Dr. Hattie
Lynch, Miss R. E.
Lyoni, Miss Emma A.
Lyon, Miss L. D.
Mabee, Mrs. F. C.
MacNeil, Miss Ella
MacGillivray, Mrs. D.
Mauderson, Dr. M. M.
Mayhew, Miss Abby S.
McCracken, Dr. J. C.
Mel, Mrs. H. C.
Mel, Mrs. Y. Y.
Morrow, Dr. L.
Morgan, Mrs. E.
Murdock, Dr. Agnes
Parch, Dr. J. W.
Perkins, Miss Elizabeth
Polk, Dr. Ethel

Polk, Dr. Margaret
Porterfield, Mrs. W. M.
Proctor, Dr. J. T.
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SOME OF THE VISITING DELEGATES TO THE WOMEN'S CONFERENCE.

THE CHINESE RECORDER

VOL. LI.

FEBRUARY, 1920.

No. 2

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If Three Hundred Thousand Chinese Christians Prayed.

M. T. STAUFFER.

"WHEN THEY HAD PRAYED, THE PLACE WAS SHAKEN WHEREIN THEY WERE GATHERED TOGETHER, AND THEY WERE ALL FILLED WITH THE HOLY SPIRIT, AND THEY SPAKE THE WORD OF GOD WITH BOLDNESS." ACT IV : 31.

Here is a statement of experience, not of theory. It reveals the quality of spirit indispensable for a conquering church. It sets forth the important place of prayer in all new creative epochs of spiritual history.

And here we are, a small group of three hundred thousand Chinese Christians, and a very much smaller group of foreign Christian helpers, face to face with another special Week of Evangelism. With this week we inaugurate the China-for-Christ Movement. Henceforth every week must be a *Special Week of Evangelism*. Are we ready for this, ready for continuous Pentecostal evangelism?

Think what would happen, if with the same vivid and compelling vision of Jesus Christ, which these early disciples had, we should really give ourselves for the *next two weeks* to united prayer. Suppose we had faith enough, and our prayer penetrated as far and as deep as theirs into fellowship with Jesus, what would be the outcome? God is impatient for the experiences of these early disciples to be repeated in China.

"**They were filled with the Holy Ghost.**" This is the first and indispensable experience, if we are to bear any fruit in the Week of Evangelism. The Chinese Church now faces an opportunity too magnificent for any but God-empowered disciples. China will be won for Christ, when there are veritable avalanches of power in Christ-possessed personalities among the rank and file of the Chinese Church.

"**The place was shaken.**" Political disunion, official selfishness, and foreign aggression have shaken China. They have shaken the Church too, somewhat, but *not enough*. *It is the shaking of the self within by the incoming of the Holy Spirit that we all wait for now*. There must come this shaking up of the Church first. Is it not true that our greatest present need is a steady volume of intercessory prayer that the Church may be profoundly stirred during the next six months by the advent of the Spirit and experience first within itself a genuine revival of Pentecostal character and dimensions?

"**They preached with boldness.**" The Week of Evangelism calls for courage, for nerve and daring of the highest order, not only in the leaders but in the most timid school girl witnessing for her Saviour. In the face of ridicule and the charge of unfilial behavior, the secret of courage and boldness for every one will be found in united prayer.

"**When they had prayed,**" then *weeks* of evangelism began, greater than any before and characterized by these wonderful results,—

| | | | |
|----------------|-------|---------------------|----------|
| Great boldness | v. 31 | Great liberality | v. 34 |
| Great unity | v. 32 | Great unselfishness | v. 35 |
| Great power | v. 33 | Great fruitfulness | V: v. 14 |
| Great grace | v. 33 | Great joy | V: v. 41 |

Granted these results in our approaching Week of Evangelism and "**China-for-Christ**" will become not a name, but a splendid reality. (*Suggested by "If Millions Prayed," by W. E. Doughty.*)

THE CHINESE RECORDER

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FEBRUARY, 1920

NO. 2

Editorial

Union or Reunion?

The Approach to Christian Unity. "APPROACHES towards Church Unity," the book briefly reviewed in our Book Table, focuses thought on the steps necessary for the reunion of the separate sections of Christianity. A chapter on "The Early Development of Church Officers" shows that these have been subject to the law of development and are not even yet interpreted uniformly. An attempt is made to draw analogies between biology and the development of Christian institutions, though more emphasis seems to be laid on the principle of conservation than that of adaptation in the thinking of those endeavouring to bring about reunion. Historical attempts at reunion seem to have centred around the question of the validity of "orders" and the authority of "creeds." The reason for their failure is placed in the temper of the age, which thought in terms of uniformity and not of comprehension. One of the chapters is a carefully worked out argument for the retention of the Apostles' Creed, the conviction being expressed that "it is either the old creed or no creed at all." The book

being a compilation of historic and modern opinions and statements on the problem of Christian unity, one could not say that it stands for anything other than the promotion of a better understanding of denominational beliefs in preparation for the proposed World Conference on Faith and Order. The writers are, however, trying to look at old issues in the light of a new day. To those who would understand the approaches towards Christian unity up to date this book is indispensable. Furthermore, a clue to the ultimate solution of the problem is in evidence, which is somewhat obscured by the discussion of the relation of old creeds and forms of Church life to modern Christian unity.

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Unity Old and New. IN commenting upon this book we expect that not all the things we say will agree with what we have said in the past but we hope in extenuation of this seeming inconsistency that the biological law of development applies to our thinking as well as to other things. There is evident in this book what seem to us to be weaknesses or rather disproportionate placings of emphasis in the thinking of those desiring Christian unity. The difference in the character of our age and that of the age in which the early churches developed is admitted but its full significance is not followed out. Then Christian groups were scattered and comparatively weak. Now, whilst spread even more, they are not financially and numerically weak and intercommunication has already put them in much closer touch one with the other. Then governments were essentially autocratic; in our age the tendency is the other way. The creeds to a certain extent came in response to the attacks of speculative philosophy. The present age aims to be rigidly scientific: everything is a question of fact, not of opinion. Again, the book does not seem to us sufficiently to emphasize the difference between the size and the nature of the task before the Christian Church then and now. Then the emphasis was on submission to social conditions and the palliation of one's experience in passing through the world; now there is emerging the responsibility of the Christian Church to change society by making the principles of the Kingdom work here and now. They did the best with conditions as they were; to-day the Church of Christ has to attempt to re-make social institutions. The increased complexity of modern world

contacts alone is a factor that affects Christianity in a way different from any which affected Christianity in its early days.

* * * *

**The Essential
Fundamental.**

THE book admits again that it is life that is finally important, that Christianity is essentially a fellowship and that "the Christian consciousness of God transcends its expression," but it does not seem to push the principle here involved far enough. In emphasizing the biological principle that nature remains true to type it seems to assume that the type involved is one of form as much as or rather than of spirit. Here an important clue is laid aside. What is the type we wish to perpetuate? Is it a type of spirit or a type of expression? May not forms like gestures change, but the spirit back of them be the same, though freer in expression? The type of Christian spirit must remain. That is the one great fundamental! Does not the question arise whether the demand for a new function will not produce a new form? Life, as far as we know, has not changed in essentials; its final form, however, on the other hand does not seem yet to have been reached. This possibility of a new type of united expression of the Christian spirit is recognized. Speaking of the development of church officers it is said, "No period in this changing situation can be pointed out as a model of what Christian institutions should be." Yet the discussion of Christian unity revolves mainly around the question of retaining in some form old statements and institutions. Is it that we do not yet have the courage to follow the clue to the end? It is not surprising that we find in this book a recurring appeal to the "primitive" which does not seem in tune with its highest notes. This is especially true in connection with extra-Biblical creeds and the "historic episcopacy." In regard to the latter, one modern statement on the basis of Christian unity refers to its constitutional form as the "primitive ideal and practice of episcopacy, and it so remains in many episcopal communions to-day." But if Christian union is to be based on an appeal to the "primitive" why not return at once to the earlier period that the book admits? Will it not be said, "Is not the more 'primitive' the more authentic?" There is also a psychological problem encountered here in that the reference to old issues or primitive institutions will start old mental reactions—and there you are! That is the difficulty with any appeal to the past as regards the forms of expression of the Christian life.

The Pendulum of Life.

PERSONALLY we can use a creed or prayer in unison with anybody though we do not want to be confined to them ; but *many*, so this book admits, *cannot*. For them, so far as worship is concerned, it is one thing or the other. It may be this attempt to combine different types of worship that explains the fact that in some places there is less cordiality between members of different denominations than there used to be before it became a vital issue. We have to confess in this connection to some uncertainty as to whether "orderliness" or the "sacerdotal" in worship can be worked together with the "spontaneous" and the "prophetic." These terms indicate what in sociology is referred to as "static" and "dynamic." Does not the second term indicate an attempt to find a new expression of life which is bound to disturb the other when they are brought together? Are not "orderliness" and "spontaneity" like the two ends of the arc of the swing of a pendulum? Do not life and progress come from the play between the two? Yet while they cannot both be in the same place at the same time, they are not antagonistic but supplementary. They represent the rhythm of the spiritual life. It is, however, true that in a sense they disturb one another and a condition of perfect equilibrium between them either in mechanics, the church, or life is not possible. We note that the desire to bring them closer together would apparently result, according to the "Form of Proposed Canon" which is to govern the Episcopal ordination of non-conformist ministers, in putting the ministers concerned under two church authorities. This seems to be an attempt to have the pendulum move from one fixed point to another before it swings ; which would end its career as a pendulum. The ultimate authority or fixed point from which these two expressions of life can swing is spiritual and not external. What we want is a form of unity that gives both these elements free play. There are times when life gathers up what it has gained and puts it into some form—law or creed—and there are times when life breaks all existing forms to gain greater freedom. Just now we seem to be on that end of the arc which is working for *greater freedom*.

* * *

Guide Posts to Unity.

WE shall be asked, now we have put ourselves in a hole, to climb out of it. We have tried to say what the book implies in more than one place, that *Christian unity to be effective must be something new*.

There is laid upon us as Christians the fundamental obligation to express the spirit of the fellowship of Christ in a world-wide fellowship. To do this we must have freedom to worship together, to commune together, and to work together with Christ. We must not force anybody to give up what is deemed by them essential to religious life. On the other hand, the spirit of fellowship and brotherhood demands some different—it may be higher—mode of expressing that life together. Some of the elements in the world situation, the present environment to which Christianity must adapt itself, are given below. The economic necessity of co-operation is generally recognized. A League of Nations in order to decrease commercial chaos, if for no other reason, is bound to come. The Christian forces must show themselves as able to co-operate as political and commercial forces if they wish to achieve moral leadership. There is needed an international expression of Christian principles on moral questions which are already international problems. A difference of spiritual clothing can be tolerated but division on great moral issues will be fatal. As has been said, the tendency of the age is for wider comprehension of the needs and rights of others. The Christian church must show this also. The spirit that falls short of recognizing the real life behind another's expression thereof is diluted with something less than the full Christian spirit. Then, too, the social position of Christianity has gone far beyond that of espousal by an erratic monarch or government. Though still not fully united it is recognized as a social force by existing governments. Has the social function of the Christian Church changed so that a new organ to express its fellowship is demanded? To remain disjointed is to limit its full power for good. When churches and Christians were few and scattered and great social problems were beyond their reach isolated action was allowable, but the great social problems now recognized as part of the Christian responsibility cannot be met by a number of contemporaneous nibbles thereat. A united attack is essential. There is also emerging a new Christian world consciousness which must express itself in a united direction of Christian forces. The vastness also of the enterprises now undertaken by Christianity demand adequate organization. Christianity must function as a world force and this demands a new form for the expression of its life.

**The Coming
Unity.**

WE must apply fully to the Christian Church the laws of development. Why should there not be developed an entirely new expression of Christian fellowship and co-operation which will let the forms of the past either remain or pass out according to the need for them? To us it seems that in the present recognized social obligations and opportunities of Christianity will be found the clue to the right form of Christian unity. As the old creeds and church order came in response to conditions then existing, so the new form of Christian unity will come in response to the emerging demand upon Christianity to function in producing a new social order on a wider scale than ever before. As individual churches and denominations or as a co-operative world force, we need a Christian statement that will show our belief and acceptance of responsibilities in modern terms. The other creeds will still be used by those who need them. Then we need a Christian democracy that will enable each individual Christian to have a voice in the direction of Christian activities and an executive to carry out the things decided upon. Democracies, either political or religious, can and do delegate certain powers to certain people. Some of the Congregational groups are already thus delegating power along certain lines to individuals which is greater than that in the hands of many bishops. There is also a general movement among the different groups for more efficient denominational organization. Furthermore, we find that oftentimes the cry against one of the old creeds is really a stand for one that "out-creeds" any of them. It is also well recognized that what some of the Congregational bodies have gained in independence they have lost in corporate power. In other words, there is a greater demand than ever for the doing of things together, which must produce a type of organization which will secure it. It may be that the Inter-Church World Movement is the first move towards finding this new type of Christian unity. The first step does not seem to be a matter of "ecclesiastics" but of dynamic! *It is a problem of union in meeting new tasks rather than reunion around old issues.* It is a matter, therefore, of unity rather than of reunion. Has not the time come for a new variation in the expression of the one eternal type of Christian spirit? With one of the writers in this book we feel that "a new age demands new ways. The word 'reconstruction' is hardly adequate to answer the call now of the world to the Church. New types fitted to the demands of Christianity for all peoples are to be developed." This is the clue that shows us the route to the Christian unity that our task and the age demand.

Contributed Articles

The Sunday Program for Middle Schools

DONALD W. RICHARDSON, B.D.

SUNDAY is generally observed as a holiday in the government schools, but it is in no sense a holy day; and since the aim of the government school is as yet non-Christian in character it is obviously impossible to suggest a program of Sunday activities which would be acceptable to such a school and at the same time conducive to the aim of the Mission Middle School.

The problem of a Sunday program for mission middle schools is intimately and inseparably connected with the general question of Sabbath observance in the Chinese Christian Church. A discussion of that large and interesting topic is of course impossible within the limits of the present paper; and yet one or two references to it must be made for the sake of orientation. Those who are interested in the larger phase of the subject will find an interesting and suggestive editorial paragraph in the CHINESE RECORDER for March 1917,—which was the inspiration of a series of articles and comments running through the various issues of that periodical for 1918. One of the most interesting of these articles is that in the issue for January 1918, on the subject of "Sunday Amusements"; and this one is worth-while mainly as suggestive.

We may safely assume that all Christian missionaries in China will agree with the statement that the Fourth Commandment is of divine origin and is perpetually binding on all God's people. The pre-Mosaic and extra-Biblical existence of the Sabbath, as attested by Assyrian and Babylonian discoveries, in no way discredits its divine origin. In connection with the question of the significance of the Sabbath day, it is of interest to note that the word "Sabbath," under the form of SABBATU, was explained by the Assyrians as "a day of rest for the heart"; while the primitive Chaldean words by which the idea of Sabbath is denoted mean literally "a day on which

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

work is unlawful," "a day of peace or completion of labors." With the Jews the Sabbath was a holy day. They developed the original idea of rest to a high degree of sabbatarian perfection. Even Gamaliel, the Apostle Paul's teacher, one of the most learned and most liberal-minded Jews of his day, allowed his ass to die on a Sabbath because he considered it a sin to unload him; and by his contemporaries he was commended for this act of piety. There was for a time a great controversy between the two schools of Hillel and Shammai on the important question as to whether it was permissible to eat an egg that was laid on the Sabbath day; and the wise Hillel decided that to eat such an egg was an unlawful act. We are not told what the pious ladies in the Jewish Church did with their Sabbath-born eggs; but the modern practice prevalent in some home churches of dedicating such eggs to the foreign mission cause may be due to an unconscious survival of the Pharisaic taboo against eating them and thus encouraging the hen in her violation of Sabbath law. Of course it would be even more sinful to eat a chicken which had had the evil fortune to be hatched on a Sabbath day!

The Jewish Sabbath was superseded by the Lord's Day as the weekly day of rest and recreation. The purpose and spirit of the Sabbath remained: only the form was changed. It has often been pointed out by those who regard Sunday merely as a holiday that the New Testament does not enjoin upon us the observance of the Sabbath. Neither does it repeat the command against the worship of graven images. This periodical weekly day of rest and refreshment for the body and the soul is rooted in man's physical and moral nature; it is a part of that moral law which Christ did not come to destroy but to fulfill. The truth of this is implied in that profound statement of our Lord: "The Sabbath is made for man"—not for the Jews only, but for man as such; and, therefore, for all men.

The purpose of the Sabbath was originally, and still is, to commemorate the completed work of creation; and under the Christian dispensation to commemorate also the resurrection of Christ. God's finished work of creation and the resurrection of Jesus Christ from the dead are two stupendous events worthy of being impressed upon the minds of all people by the setting apart of a special day. The design of this day is also to preserve among men the knowledge of the one true God. Neglect of Sabbath observance is conducive to forgetfulness of

God. On this day especially our thoughts should be centered upon the unseen, the spiritual and the eternal; and so the Sabbath is a time for special religious instruction and for the public worship of God. And, finally, the Sabbath was designed to secure recuperative rest and refreshment of mind and body for those who observe it. The Sunday interests and activities of our students in school should be such as are true to this original spirit and meaning of the Sabbath day.

In answer to the question "How shall the Sabbath be observed?" there are two widely separated extremes of opinion. One extreme point of view is that the Sabbath is to be devoted wholly to religion; or, to quote the quaint phraseology of the Westminster divines, "The Sabbath is to be sanctified by a holy resting all that day; . . . and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." This interpretation of the law of Sabbath observance is inapplicable, if taken literally, to the school children of any land; and needs no discussion in connection with the subject of a Sunday program for Chinese school boys or girls.

The second extreme point of view is that the Sabbath should be given over wholly to rest, relaxation, and amusement. This, however, is essentially an un-Christian conception; and as such will not commend itself to many of the men and women who are engaged in Christian educational work.

That conception of the Lord's Day which would devote it entirely to the interests of religion was somewhat slightly spoken of in the last century by a prominent German theologian as being characteristic of the English-speaking portion of Christendom. Anglo-Saxon relaxation in the matter of strict Sabbath observance, and our present generally prevalent attitude of pronounced sympathy with the idea of the Continental Sunday, may be due in some part at least to the liberalizing tendencies of German theology. However this may be, it is now generally agreed that those strict views of Sabbath observance which were held by Judaizing Puritanism are no longer acceptable to the Christian consciousness of the Anglo-Saxon peoples. One who has spent only a few years in China must be convinced of the utter impossibility of imposing those views on the Christian consciousness of the Chinese. With many in the West our faith in the "Puritanical" observance of the Sabbath has been what Browning speaks of as

" . . . Perpetual unbelief
Kept quiet like the snake 'neath Michael's foot,
Who stands firm because he feels it writhe."

But the Chinese have no special fondness for writhing theological snakes, and they will not stand even so firmly as we of the West have stood.

In our schools, therefore, as well as elsewhere in our missionary work, we can not afford to insist over much upon the observance of Sabbath laws which we ourselves have found impossible of fulfillment; and yet we must in practice and in precept insist upon the importance of the great truth that the Sabbath is not simply a holiday—not simply a time set apart for relaxation and rest, for recreation and amusement. The Sabbath to the Christian is essentially a holy day; and as such some part of it at least should be set apart definitely to the holy offices of religion. The day should be devoted in some part to the development of the spiritual life of our students, to special religious instruction; and attendance upon at least one service of public worship should be compulsory. The special religious instruction for the day can be given very largely in connection with the regular classes of the Sunday school and through voluntary classes for the devotional study of the Bible—conducted where possible by the school Y. M. C. A. The setting apart on Sunday morning of a special study period for the preparation of the Sunday school lessons for the day, as is done in some schools, is of very doubtful value. If the daily Bible readings given in connection with the weekly Sunday school lessons are read each day at the evening prayer service, and the minds of the students directed throughout the week upon the central thought of the lesson, and if the students are encouraged to make it a matter of personal pride to voluntarily prepare for the Sunday school class, better results may be obtained. Success in this method, however, depends very largely upon the relative number of Christian students and the general religious atmosphere of the school. If the school is prevaillingly non-Christian in sentiment proper preparation of the Sunday school lessons can be secured only by compulsion; and in such case it would better be made a part of the regular curriculum study of the Bible. Enforced extra-curriculum study of the Bible is not to be commended.

In our own school the Sunday program of religious exercises is as follows:

- 8.30-9.00. Regular Morning Prayer Service, based on Sunday school text for the day; the daily readings having been used throughout the week at the evening prayer service.
- 10.00-12.00. Sunday school in the church, followed immediately by the regular preaching service.
- 2.00-2.45. Y. M. C. A. weekly service conducted by the students themselves. After this service those who volunteer for evangelistic service are sent out by a Committee of the Y. M. C. A.
- 7.00-7.30. Regular Vesper Service.

After this service there are volunteer classes for the study of the Bible conducted by the Y.M.C.A. During the past term there were thirteen such classes led by students with an average enrollment of six each; and one class in the study of the Bible in English led by the principal of the school, and with an enrollment of over twenty-five.

The following Sunday programs for middle schools, received in response to a questionnaire, seem to be rather typical of the way the day is spent in many of our schools:

1. Bible study classes, 7.30-8.00.
2. Preparation for Sunday school, 9.00-9.30. Some of the volunteers have gone, by this time, to the assigned out-stations where they will spend the day in evangelistic work.
3. Sunday-school classes in the school buildings, 9.30-10.00.
4. Closing Sunday-school exercises in church, 10.30-11.00.
5. Morning worship, 11.00-12.00.
6. Dinner, immediately after which several assigned as teachers work from 1.00-1.45.
7. Afternoon worship, 2.30-3.00.
8. Young People's Society of Christian Endeavor, 3.00-3.45.
9. The student body in general goes for a walk with two assigned teachers at about 4.00 or 4.30, according to the season. The Middle School, from 2.30 to 4, has a Bible class in English, which is voluntary.
10. Supper at 6.
11. Young Men's Christian Association, 7.00-8.00.
12. Lights out, half an hour earlier than usual, at 8.30.

I find, when it is my turn to take the walk, or I am on hand after it, that the most helpful and intimate hour of the week is the conversation with a little group that gathers about with a question, great or small, just before supper. It seems to me that the ideal Sunday would be one in which the

principal could gravitate about the school all day between church services, talking here and there as he found opportunity and taking opportunities for interviews as they come; the period just after Y. M. C. A. lends itself well to this too.

Another middle school principal writes:

At present our Sunday program is about as follows:

| | | | | | |
|---------------|-----|-----|-----|-----|-------------------|
| Get up | ... | ... | ... | ... | 6 a.m. |
| Morning Watch | ... | ... | ... | ... | 6.30 a.m. |
| Breakfast | ... | ... | ... | ... | 7.00 or 7.15 a.m. |
| Y. M. C. A. | ... | ... | ... | ... | 8.00-8.45 a.m. |

Preparation of Sunday-school lessons from 9.20 to 10.00, middle school students in their rooms, others in study hall with a teacher or middle school student in charge. No help given them in the lesson. At the beginning they are shown how to use the time to the best advantage.

| | | | | | |
|-------------------------|-----|-----|-----|-----|--------------------|
| Sunday school | ... | ... | ... | ... | 10.00-11.00 a.m. |
| Dinner | ... | ... | ... | ... | 11.30 a.m. |
| Start to church | ... | ... | ... | ... | 12.15 p.m. |
| Church service | ... | ... | ... | ... | 12.30 to 1.45 p.m. |
| Reach school, returning | ... | ... | ... | ... | 2.00 to 2.15 p.m. |
| Out for a stroll | ... | ... | ... | ... | 2.30-3.30. |

Two teachers go along. If weather is bad this program cannot be worked.

Y. M. C. A. Bible classes. All the students in same. Ten classes taught by pupils, two classes taught by a teacher and myself. We have the "hard cases" in our classes. 3.30-4.15 p.m.

| | | | | | |
|--------------------|-----|-----|-----|-----|----------------|
| Supper | ... | ... | ... | ... | 5.00 p.m. |
| Start to church | ... | ... | ... | ... | 6.15 p.m. |
| Church | ... | ... | ... | ... | 6.30-7.45 p.m. |
| Return | ... | ... | ... | ... | 8.00 p.m. |
| Lights out, to bed | ... | ... | ... | ... | 8.30 p.m. |

All the above refers to those not going out for preaching and Sunday-school work in and about the city. Ten to twenty go out to do such work: those inside do the above. Church attendance is compulsory. Y. M. C. A., attendance is voluntary, so is the Bible class, yet practically all attend.

With fear and trembling the writer dares the criticism that the above outlines of Sunday activities give the day over too largely to specifically religious exercises. To keep our students occupied with compulsory religious exercises and activities for the better part of the day may possibly beget a distaste for religion, and thus be inconducive to the aim which we have in view. The following program for Sunday at the Tsingkiangpu Middle School, together with the comments which accompany

it, seem to come much nearer the happy medium which in this, as in many other things, is so much to be desired :

The present method is for the boys to have a season of prayer and Bible study for themselves early in the morning. I suspect that in this case they are not faithful ; then several hours to themselves until regular morning service ; after that a Sunday school, where they are more or less well classified ; then dinner and a couple of hours leisure ; then an afternoon service and afterwards, at night, a Christian Endeavor Society under their own control. In the afternoon in leisure time they play in the yard, swing and jump, etc.; and I do not discourage them, though they are not allowed to have regular athletic games on Sabbath. The reading-room is fairly well stocked with magazines and papers and with a hundred or so volumes of good reading matter. They use the room pretty well during the day. Usually there is a Missionary Association, the members of which go out Sabbath afternoon for evangelistic work with some older men ; they help in the singing and also make addresses as the opportunity presents itself.

Their Sabbath interests is a question that has perplexed me greatly. I would like to see among them some kind of a debating society on Sabbath afternoon, taking Christian or church work subjects, also meetings of the Christians among them for devising plans for work among the non-Christians in the schools. Have illustrated papers that are not seen on other days. Personally I don't think it is well to have their whole time filled up; they should have more leisure time for their own use that day than on other days, but by all means have certain specified religious duties that are compulsory, others not compulsory. There are quite a lot of older boys from the country in the primary department; this is held at a separate place from the regular middle and higher primary, but these larger boys live in the school with the other larger boys and at present including them every boy who lives in the boarding department is either an actual church member or a registered inquirer. I mention this to show that in some way or other the Sabbath work is not entirely a failure. But the pupils have bands for doing personal work which I think is largely accountable for the above condition. I suppose this is true of most other mission schools however.

The question of certain forms of Sunday amusements and play can hardly be said to be an open question any longer.

Practically all mission schools permit some part of the day to be spent in play and recreation,—it is only a question of how much of the day shall be allowed for this, and what forms of play shall be permitted. The principal of the Soochow Academy writes, “The students are allowed to play any games they like, provided they are not regularly organized matches and are not too noisy. . . . I do not wish to restrain them in their play, so long as the play is kept within bounds.” This is a thoroughly reasonable attitude to adopt on the question of Sunday amusements in our mission schools; and it seems to be the one generally observed by those who are in charge of middle school work. The Sabbath, as commemorative of the resurrection of our Lord, is a day of joy and gladness. To make it a day of sadness and gloom is incongruous. In the early Church men were forbidden to pray on their knees on this day and were encouraged to stand erect and rejoice in the completed work of redemption. The injunction to refrain from work on this day does not prohibit the perfectly natural and legitimate exercise of youthful energy in light-hearted play. Restriction of organized games and of noisy and boisterous play is in keeping with the spirit of the day. As compared with the other days of the week, Sunday should be made to stand apart as a different day,—different in being free from work, different in being a special day for communion with God and the cultivation of the soul-life; and different in amusements and play. It should be a day of real joy, and not of depression. Curriculum study should be restricted, but the reading of books that delight and instruct should be encouraged. Sunday reading groups under the leadership of teachers or of older students can be made both pleasing and helpful to the younger students, and also keep the time from hanging idly on their hands. Idleness, not amusement or play, is the Sunday evil which needs most to be avoided.

Organic Christian Unity: A New Emphasis

E. M. MCNEILL POTEAT

IN a recent issue of the CHINESE RECORDER there was an editorial note containing the words, "A definition of 'organic church union' seems to be emerging which should render Christian unity easier." We are running across new definitions looking toward this end every once in so often. It seems that the original conceptions of church unity are giving place to newer statements, statements which combine new lights and new assurances. We ask the question to begin with: What is the ultimate aim of all these movements and these attempts to define these movements? Are we seeking an ecclesiastical or a practical end; is our ideal simply an organization or the accomplishment of larger ends which we feel will be bringing in the Kingdom of Heaven? Do we need both? Is it necessary that we perfect an organization before we can unite on specific tasks? Can we have the latter without the former?

There are certainly two reasons for seeking organic church unity and there are doubtless more. These two are more before us than any others. First, the establishment of a unified church in answer to the prayer of Jesus in John xvii: 21; second, to promote perfect harmony among groups of peoples who feel that denominational differences are a barrier to conjunctive efforts and are elements of discord and even hostility in the economy of the Kingdom.

To attempt to answer the prayer of our Lord by the establishment of such a church unity as we have been talking of for these many years, is to us based on an obviously mistaken exegesis. The subject of His prayer is very clearly "The Glorification of the Son." Of this He speaks in the first eight verses. This section is followed by His petition for His followers who are to be "kept by Thy name," and "consecrated by Thy truth." The third section, in which the words most often quoted occur, we have His prayer for unity indeed, but of what sort? It is asked that they may share—His disciples and all those who through their word shall hear the truth—His glory, and that they may witness His glory. In other words the unity our Lord was praying for was a unity of participation *in* His glory, and unity of apprehension *of* His glory. In

John xii: 28 He had given to them the basis of His glory, and theirs, in finding His own glory by seeking the glory of the Name of the Father. Moreover, this prayer was prayed when there was no lack of organic unity among those with whom He prayed, save perhaps in the case of the Iscariot whose disunion was the result of his allegiance with the Evil One.

Furthermore, Jesus faced a situation in Palestine as He looked on the Judaism of His day, not unlike in many details the Christianity of this century. But, so far as we know, Jesus made no attempt to "fulfill the law and the prophets" by effecting organic church Judaism. There were the many and rather widely separated parties, Pharisees, Sadducees, Herodians, Publicans, Zealots, Nazarites, etc., which represented differences theological, political, and temperamental. The method which He took to arouse His generation into religious reality, was giving them a tremendous piece of work to do. From these widely different bodies He took Simon the Zealot, Matthew the Publican, and among those who were without the sacred circle of the twelve we know not how many Pharisees and Herodians and others were numbered as His followers. And in Luke x we have the record of how He took them and sent them out in pairs to heal the sick and preach the gospel of the Kingdom.

Is it therefore correct to say that undivided Christendom to-day—and to say *undivided* is not a wholly accurate statement of the case—is a grief to the Spirit of God, or that if church unity were suddenly gloriously effected the prayer of Jesus that has been waiting for nineteen centuries for an answer had at last been answered? Is it not rather our failure to go out in pairs or groups or as united churches to preach the gospel of the Kingdom and to heal the sick of the world that grieves the Spirit?

So much for the first named ideal of church unity, the answering of the prayer of our Lord. Concerning the hope that such a unity would "promote perfect harmony among groups of peoples who feel that denominational differences are a barrier to conjunctive efforts and are elements of discord and even of hostility in the economy of the Kingdom" we have something further to say. It seems to us that such a proposal is poor psychology. We have accused ourselves in these later days of straining at ecclesiastical gnats and swallowing camels of monstrous impracticability. Are we sure that an ecclesias-

tical union will strain out the camels? It is an unfortunate thing that the suspicions of so many good people have been aroused by the discussions of unity. But is it the fault of the suspicious folk or the proposers? Let us be perfectly honest. For example, the recent proposal of the Bishop of London to arrange for the reordination of all the non-conformist clergy in Great Britain aroused many clergymen who feel that their ordination is quite as valid as that of the distinguished churchman despite the fact that they do not hold to the validity of the historic episcopacy. This is only one example of the many blunders that have been made by zealous souls who see in organic unity the greatest of advantages. The easiest thing in the world to do is to arouse suspicion; it is our duty now to overcome it.

Again it has been held by some that "giving up" is the basis for such unity. There seems to be a fallacy in this point for there are not yet any criteria for essentiality and non-essentiality. We refer again to the method of Jesus in dealing with His widely divided constituency. We have of late been oftentimes reminded that not until there was a unity of command in Europe was victory put within the hands of the Allies. It was necessary that the Allied nations give up some things, but what was it that they were first forced to yield to Marshal Foch? "Authority," you reply. But it was authority over men, munitions, and manœuvres of every sort. And that is giving up everything. Now if we are to be true to our parallel we must insist that the various denominations give up their authority and place it in the hands of one great organization. And that is precisely what we had with a vengeance for fifteen dark centuries until Luther rebelled. And there are certain people who will not place any kind of ecclesiastical authority in any organic institution, recognizing no authority save that of the Head of the Church, even Him of whom we are a part of His body. Democracy is a world term these days, and none the less a world ideal. But there are many who know full well that in order to democratize the world a wholesale process of giving up on the part of the Democratic, Republican, Progressive, and Prohibition parties in America and peculiar and particular political points of view in Great Britain or France would be the last way to begin the process. Is it not true that generally speaking unity comes as a result of wholesale giving out, rather than of wholesale giving up? Apart

from giving up such "non-essentials" as the historic episcopate, infant baptism, immersion, or church government in any of its varied forms—and we immediately see how impossible it is to call these things non-essentials—to begin any ideal program which places authority in a super-structural church is not only poor psychology, but this time we appear to be straining the camels out, and find ourselves choking over very annoying gnats.

All of which leads us to say that organic church unity as an ideal is as unnecessary as it is impracticable. Christian unity is pre-eminently a spiritual conception, and is by no means enlarged or elevated when subjected to a practical application. The study of the New Testament as a basis for church union will very soon reveal that. What we really want to work for is what the seventy in Luke x set out to do. In other words we as citizens of the Kingdom are seeking very practical results. If these can be secured only by an organization along ecclesiastical lines, then we shall certainly have to revise our thinking along those lines. If, however, we can effect conjunctive and co-operative work without organic unity, we shall get our results without continuing the suspicions of many zealous citizens.

For these reasons the Inter-Church World Movement seems to be the crystallization into action of a great deal of the talk about church unity. And you note that the first statement made concerning this new movement is to the effect that they disavow any intention of laying the basis for church unity, and that the organization itself is in no way a movement toward organic unity. Necessary and practical results are what they are proposing. They plan a selective draft of the brains and equipment of the various denominational bodies, combining them in one great articulate machine, educational, inspirational, spiritual, and financial, to initiate a really comprehensive world mission programme. Some see in this a great step toward union. If, however, this great project is successful, it will be to a great many the clearest demonstration that an organic union of present denominations is unnecessary for doing the work of the Kingdom.

Is it not therefore true that there is new emphasis that can and ought to be put on the whole question of union? To those who have been regarded as the greatest hindrance to church union, who maintain their own positions conscientiously and

wisely, we can extend a program of definite propaganda which neither by statement nor implication suggests "giving up" or "compromise." And the veriest of conservatives can be shown that in conjunctive efforts that march under the banner of *co-operation* rather than under the ægis of an ecclesiastical monstrosity, we can go forth free from suspicions—sinister to some and silly to others—to the tasks that, in a new age, demand a new articulation of forces and a new fervor of brotherhood "in every town and village where He Himself would come."

The Essentials of Successful Union

HUGH W. WHITE

UNION of church denominations will not be successful: (1) If it results in disunion,—in wrangling, lack of harmony, possibly separation. Not every marriage has been successful; not every combination in business has been successful; not every union in school work has been successful.

(2) If it results in external bigness but with a weakness in the faith and the spirituality of the church. In some of the churches in the home-lands there is now a strong cry of "Back to the church school" because in union institutions the spiritual tone of the students seems weak.

To make for successful union, we must not shy at the difficult problems. To unite with no clear idea as to what we unite on, is to invite disaster.

Successful union can only be accomplished on the basis of: (1) agreement as to essentials; (2) freedom in non-essentials. The one question, therefore, that needs elucidation is, "What should be considered essential?" In the present movements towards union on the field, such as the efforts of the Presbyterian, Congregational, and other churches to form a high church court, the confidential correspondence of the China Continuation Committee, etc., I have not yet seen a candid discussion of this question. Some would leave the whole question of doctrine to the future Chinese Church. If that were so, the whole question of union should also be left to them. The question cannot be left thus, and those who are promoting discussion on the subject have to, *nolens volens*,

discuss it more or less. Since that is so, a thorough discussion is better than a cursory one.

Under present conditions doubtless many issues which in the past have seemed essential will be left to the discretion of the individual or rather of the constituent bodies of the union. There will be difference to the end of time as to how to reconcile predestination and free agency, two principles founded both in Scripture and in logic. Surely people should have freedom to baptize and be baptized according to the dictates of their consciences. In the past some have laid great stress on details as to the Lord's Supper. But after all, this sacrament is a means of grace, not a shibboleth of loyalty. Men who have the Spirit in them ought to be able to harmonize, over and above these differences.

What, then, should be considered *sine qua non*? The following general principles could hardly be dispensed with:

(1) MONOTHEISM. There can be no agreement between God and imaginary divinities. Else God is not God, but a god, and all Christianity, a lie.

(2) THE TRINITY. Whether belief in the divinity of the Son and the Holy Spirit should be required as condition of church membership is not here under discussion. But a church which was not based on this belief would be liable to dry-rot. Loyalty to the Lord cannot be an indifferent question.

(3) THE INSPIRATION OF THE SCRIPTURES in such a sense as to make them, as they claim to be, the word of God. Whatever views we may hold as to inspiration, be it verbal, plenary, or what not, Christianity is undoubtedly based on the Scriptures, and a union which did not take account of this fact would undermine the foundations of the faith.

(4) SALVATION BY ATONEMENT. The failure of Judaism necessitating its overthrow, the failure of Roman Catholicism, necessitating the Reformation, the failure of all other religions to get the highest out of man and to bring peace to man, should warn us that a church which is not based on this principle will inevitably run to seed in the vain endeavor to save men by external formalities and self efforts.

(5) REPRESENTATIVE GOVERNMENT. No form of autocratic government, by rulers appointed from without or self-appointed, will commend itself to this generation, especially in China.

Union on these five points seems practicable, provided the widest liberty is allowed for faith and practice on other subjects.

Poppy in China: an Appeal to Missionaries

ARTHUR SOWERBY

THE campaign against opium has been vigorously carried on throughout the year, and with no small measure of success. Early in the year telegrams were sent to the British Government and the Chinese Delegates to the Peace Conference at Versailles, urging that the League of Nations should include the control of the traffic in narcotics in its Covenant, and the Peace Conference included the ratification and enforcement of the Articles of the Hague Opium Convention in the Peace Treaty. Since then the Japanese Government in response to representations made by the Peking Board of Directors of the International Anti-Opium Association has issued new Consular Orders of wider application and more stringent in the hope that these newly issued orders may prove a more effectual weapon in destroying the illegitimate trade in these deleterious drugs. The British Chambers of Commerce meeting at Shanghai accepted a statement sent from the Peking Association requesting them to pass a resolution urging the British Government to immediately act on the decisions of the Hague Conference, and the resolution was passed and will be sent to the British Government by the British Minister. The Association is also rapidly spreading throughout China, and in many places morphia sellers have been cleared out, poppy farmers have been prevented from sowing the seed, and dealers in opium have been punished. These are only a few of the activities of the International Anti-Opium Association.

In his speech to the British Chambers of Commerce the British Minister pointed out that in many places China was again cultivating poppy and the trade in opium is vigorously carried on.

There is every reason to hope that the League of Nations under the united lead of the British and American Governments will deal efficiently with the foreign trade in opium and all other narcotics, and it is deeply to be deplored that at the present time there should be this retrograde action on the part of many of the Chinese. Several of the Chinese officials, and large numbers of the people, with the President Hsu Shih Chang at their head, are whole-hearted in their detestation of

the opium habit, but the present represents a real and very serious crisis. This sowing of poppy and cultivation of opium must be stopped, and the strongest weapon wherewith to fight the evil is to give full publicity to the facts. In Peking letters have been received from missionaries giving just the information needed, and the result has often been that the poppy has been rooted up and the guilty punished. If only the Association could have such correspondents everywhere in China it is reasonable to say that in less than two years the native trade in opium could be entirely stamped out.

The Peking Association is now preparing the publication of a map stating where poppy is being sown and where there is none, and a most earnest appeal is made to every missionary who can ascertain the facts in the district where his work is placed to do so, and to forward the particulars without delay. Circulars sent out are returned to the extent of about twenty per cent, and this expensive and laborious method is thereby defeated even when stamped envelopes are enclosed.

I would therefore ask every missionary who reads this to reply to the following questions:—

1. Was poppy planted in your district last year?
2. Can you state the number of *mu* under cultivation?
3. Will poppy be planted this year, and how much?
4. What is the attitude of the officials in your district?
5. Is there a Branch or Sub-Branch of the International Anti-Opium Association in the town or city where you reside?

In sending replies it is not necessary to repeat the question; if the number is given it will be sufficient. Please give your address and the name of your Mission clearly. Remember *it is important to know where there is no poppy*, as well as to know the places where it is cultivated.

If this information is promptly sent it will place a most powerful weapon in the hands of the Association, and the widest publicity will be given to the results of the enquiry.

I wish I could find words to impress the urgency and importance of this on my missionary brethren. The peril to China is very real, and the cultivation of poppy and the retrogression to the old evil opium habit are rapidly increasing, but with some very notable and praiseworthy exceptions, the missionary body seems strangely unconcerned and indifferent. In Peking and Tientsin many foreign laymen of different

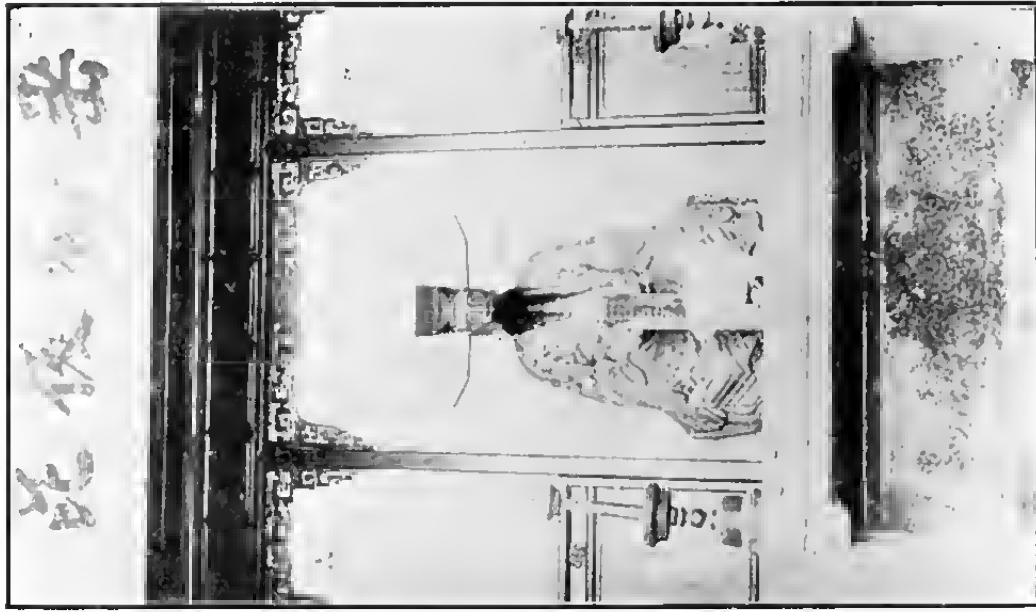


THE FAMOUS TEMPLE OF WAN SHEO KUNG, NEAR NANCHANG, KIANGSI.



THE IMAGE OF WANG YANG-MING IN A TEMPLE
IN YUYAO, KIANGYIN, THE HOME
OF THE SAGE.

His image is also found in temples in other cities.



WANG LONG-SAN, FATHER OF
WANG YANG-MING.

nationalities spend many of their well earned leisure hours in planning how to wipe this curse of the narcotic habit from off the face of the earth, and yet on many missionary ears the appeal for help in this crusade falls unheeded. Now here is one thing that every missionary can and should do. Will it be done, or will the appeal be turned down? I cannot believe it will. I cannot but feel that every place and from every missionary full replies will be mailed right away to Peking, addressed to Rev. A. Sowerby, International Anti-Opium Association, Mei Cha, Hutung, Peking.

The Wang Yang-ming School in Japan

W. H. ELWIN

PREFACE

THE missionary who wishes to come into sympathetic touch with the modern Chinese scholar will find himself greatly aided by even a slight knowledge of the teaching of Wang Yang-ming (A.D. 1472-1529).

Henke's book "The Philosophy of Wang Yang-ming" is most useful. It is the translation of Vol. I. of a four volume work issued by the Commercial Press (丁未六月印行). I tried in vain to get this Chinese edition in Shanghai last year, but fortunately a student gave me one in Tokyo ten years ago.

To begin to write of Yang-ming is to find oneself out in a big ocean. His great saying is that "Knowledge and action go together." They cannot be divorced without becoming practically non-existent!

I will only quote a few words from Reinsch's "Intellectual Currents in the Far East" which at once show the reason for presenting a view of the Wang Yang-ming (Japanese Ō Yōmei) school in Japan.

"In this school were trained the statesmen and warriors of Satsuma and Choshu who have led Japan to greatness in peace and glory in war." "The Chinese soldier philosopher," "whose value for present-day needs the Japanese were the first to discover." "During the last decade he has become the most widely read author of China." "The words of Wang Yang-ming are like a trumpet call to modern China." "The Chinese have turned with joy and hope to the pages of Wang

Yang-ming." "This philosophy of action had fallen into relative oblivion in China, when a century ago the Japanese rediscovered him and found in his pages the inspiration that carried them far on the way to new national life and strength. His works were at that time, and have been since, read even more intently in Japan than those of Confucius himself, and among his latter day followers Admiral Togo is cited as a most ardent devotee." "A certain insight into his ideas is essential to an understanding of the present temper of the Chinese people. Wang Yang-ming has suddenly become a modern author in China."

Chinese students in Tokyo have told me that Japan's great strides forward are attributed by some to her following of Wang Yang-ming.

Several again have told me quite definitely that their conversion and faith in Christ were led up to by Yang-ming's philosophy which for them proved to be a stepping stone from Buddhism to Christianity.

It seems to me then that to approach this important teaching through Japanese thought is merely following the course of history and might be compared to throwing a moving thought picture on our mental screen.

I have been fortunate in finding that Rev. Professor Kawai gives occasional lectures on "Ō Yo-mei" to students in the Central Theological College in Tokyo.

What follows is his work.

The Wang Yang-ming School in Japan

REV. P. G. KAWAI

INTRODUCTION

Under the Tokugawa Shogunate, which immediately preceded the Meiji era of enlightenment and modern Japan, the Chucius (朱夫子) teaching flourished and held the greatest power over all the country for nearly three centuries, i.e., since the beginning of the seventeenth century, for it was the official learning sanctioned and protected by the Government.

But over against this official learning in the course of time there appeared privately several schools of thought amongst the people. The Wang Yang-ming teaching was one of them.

This was introduced into Japan by a humble country scholar named Nakae Tōjii, known as Omi Seijin (近工聖人).

Thus the "Chucius" was the official learning and the "Wang" the private and the people's learning.

The followers of the latter were persecuted by the Government and its official scholars. But "Wang's" teaching gradually but deeply planted its roots in the people's hearts and in due time grew into a big plant. Under the influence of Nakae Tōjii many scholars appeared one after the other and the "Wang" teaching became a school of thought. Such men as Sakuma Shōzan, Yoshida Shōin, Yokoi Shōnan, and Saizō Tokamori who were the most influential men in bringing about the Meiji revolution were of this school.

Japanese Monism

Preliminary information and definitions.

The differences between the teaching of Chucius (朱子學) and Wang (王學).

(1) *Chucius'* teaching is dualistic—rational principle (理) and material principle (氣.)

The world is composed of these two.

Wang's is monistic for with him only rational principle (理) alone exists and material principle (氣) comes out of it.

(2) Chucius says "Through reading and investigation and study one can reach the truth." (格物致知, 讀書窮理.)

Wang says "Knowledge and action go together." (知行合一.)

(1) and (2) are the main points of their difference. According to Chucius the sentence 致知格物 means 致知 "to get at knowledge" and 格物 "to get at truth by investigation" (i.e., to get at the reason of a thing).

So combining both these phrases means "to get true knowledge (or the truth) by investigation." But according to Wang 致知 means to get at our conscience (良知).

Then he goes on to explain that you get at conscience by correcting (regulating?—格 meaning 正, to regulate, to correct) the matter, 物 (物 means 事 the thing, the business, in hand) and includes the "will" 意 (意志). So by regulating the will you can get at knowledge (知), i.e., conscience (良知). "Will" can be a source of evil and is the only obstacle to getting at our conscience (良知). He seems to say "will" is always the source of any evil that there is, i.e., evil always comes from "will."

Hence Chucius says you get at knowledge by investigation while Wang says it is by regulating the will (i.e., selfish will, carnal desires). Wang did not value knowledge, as viewed in his time, for its own sake. Sometimes he connects "will" (意) and "knowledge" (知) and says they are the same.

Nakae Tōjii says will (意) equals mind (心) and when mind (心) depends on something else it becomes will (意).

A Study of Wang Yang-ming

There are three fundamental ideas in the teaching of Wang Yang-ming.

I. "The mind is the rational principle" (心即理).

As interpreted by Nakae Tōjii the universe is formed by rational principle (理) and material principle (氣). These two are attributes of God (上帝) but "the rational principle" (理) existed originally and the "material principle" (氣) comes after that. In one place he says "God" (上帝) is "rational principle" (理) and "rational principle" is "God."

Chucius (朱夫子) says that the universe is made of these two but stops there—dualistic. Nakae Tōjii goes beyond this and up to the deeper truth.

He teaches that God (上帝) is the only reality, of which the two principles are aspects (理 and 氣).

So his view of the universe is idealistic monism.

To explain the reality Nakae Tōjii uses these words, heaven (天), the Emperor God (皇上帝), the original and only honoured spirit (太一尊神), the original heaven above honoured great only spirit (太上天尊大一神). These show that his "God" is a personal being.

According to him "God" (上帝) is "spirit" (精神), and as there is a soul in a man so there is God (上帝) in the world. He calls human soul or spirit good knowledge (良知) or clear virtue (明德), i.e., conscience. It is essentially the same with "God." "For the conscience is God in man and it is pure and the supreme good" (蓋明德者上帝之在人者而純粹至善也).

So if one wants to be good his spirit must be one with God, and hence there is insistence on this that "The mind is the divine enlightenment which comes from the unity of heaven and man" (心者天人合一之神明).

He thinks that the obstacle which lies in the way of reaching this state of unity is "will" (意), but instead of following the Buddhist or Schopenhauer teaching of the annihilation of the will (i.e., cutting off the will, self-abnegation, extinction) he says "make the will pure and sincere." The saying "go back (trace back) to the conscience in man" "(致良知)" must be taken together with this idea of God (上帝).

Before we leave this general idea we must look at Nakae Tōjii's idea of man still following Yang-ming. Since all men come from the same root and have the same nature therefore all men are equal—a democratic idea.

But as the world is formed of the "rational principle" (理) and "material principle" (i.e., 氣) so men also are made of these two. According to the quality of principle ("li" 理) which each man has, or rather according to the proportion of these two principles (li and ch'i 理 and 氣), come wise men, sages, and different grades of men. Sages have more rational principle (li, 理) and ordinary people have less. This makes the difference of ranks and classes. So though the teaching is democratic there is no danger. For ordinary people, who have less "rational principle" (理), should look up to sages who have more. There is, then, no danger of anarchy.

(2) Next take his teaching on conscience (良知), i.e., good knowledge.

He uses many synonyms, e.g., 理 principle; 天理 heavenly principle, 心 heart or mind, 誠 sincerity, 明德 clear virtue, 天君 heavenly master, 道 the way, 善 good, 光明 light clearness, 禮 propriety, 一切智 all wisdom, 聖人 sage.

There are two theories of the origin of conscience. Some say conscience (良心) is originally in man when born. Others say that conscience is acquired by experience. Nakae Tōjii seems to take both views. He believes that there is good understanding (良知) in our hearts before we know it, essentially the same with the "Reality of the world," which he calls God (上帝). If we faithfully follow it, there we find the rule for conduct or daily life.

The difference between sages and ordinary men is that the former follow the voice of conscience and the latter do not.

If you follow conscience you need no outside help. But few can live that kind of life, i.e., faithful to the voice of conscience and its ideals. We must try, he says, to do away

with all obstacles in the way of following conscience. The above is the experimental side of his teaching on conscience.

But the intuitive view of conscience as original comes before the experimental view.

The doctrine of evil (惡) comes in here and he finds its origin in will (意 or 意念). According to Wang there is no sin (incorrectness, 不正) in the heart or mind itself. But as soon as will (意念) begins to stir then there is sin (不正).

But how does such will come to exist? Where heart or mind is moved by the senses there is will (應感而動者謂之意) else no will.

So will has to do with bodily sensation, the senses.

Now according to Nakae Tōjii will (意念) is the source of all evils in human life.

Will necessarily means attachment (執着) so he says "will" is the (state of) mind (of) being attached to something (意者心之所倚也)—depending on something.

Now the question is what is that something? Of necessity this attachment or dependency brings in tendency to evil.

So conscience (良知) and will (意) are in direct opposition. Nakae Tōjii thinks that the two principles (理 and 氣) taken together are the essence, substance, of the world.

Therefore to start with there is no evil.

But taken separately the natural principle (理) is conscience (良知), while will (意) comes from the material principle (氣).

This last itself is not evil but only as it has body. All bodies or forms come under the category material principle (chi 氣) and also will (意) so far as it attaches to the body. So like and dislike come naturally out of that connection.

N.B. It is not clear whether Wang thought matter is evil or not, but from the above he would seem to think that matter is evil.

Hence if we wish to get at what is meant by "go back to the conscience in man" (致良知) we must avoid evil and fight with it.

We can do this only by making the "will" (意) sincere.

Thus he rejects the Buddhist way of annihilation of the will.

(3) "Knowledge and action go together" (知行合一). [This saying is traced back to 伊川.]

Wang Yang-ming thinks that knowledge and action (知 and 行) are necessarily connected; and these two are one. I-shüen (伊川) taught the same. But I (伊) thought knowledge goes before practice (先知後行) and made a distinction between true knowledge—or deep knowledge—and shallow knowledge.

But with Wang knowledge is always true and necessarily reveals itself in action.

So if you know one part of a thing there must be action for that part. And if you speak of knowledge of only one thing naturally there is a practice therein. If you speak of only one action naturally there is a knowledge corresponding. So he attacks those who teach that knowledge always precedes action. And also he attacks those who say that by reason and investigation you can get the true knowledge. Knowledge and action go together. If there is no action there will be no knowledge even in a lifetime, e.g., Wang says 大學言, 好好色見好色屬知好好色屬行只見色時已是好非是見而後始立心去好也今人却謂必先知而後行講習討論以求知俟知得真時方去行故遂終身不行亦遂終身不知 (Quotation from Wang). The great learning says "love what is beautiful." To "look on what is beautiful" comes under "knowledge," but "love what is beautiful," comes under "action," looking upon beauty already means loving (liking) it.

It is not first looking upon and afterwards one's settling in one's heart to love. The modern man says first knowledge then afterwards action. Reading and study are for knowledge. When knowledge is thorough then afterwards they will act!

So it comes to this they never do anything, which means it comes to this that they have no knowledge.

If people say there is a man who knows but has no corresponding action or practice, then what he seems to have is not true knowledge—knowing the thing and not doing is not true knowledge. If there is no action there is no true knowledge; if there is action then there is knowledge. And this teaching stands on the other fundamental teaching "mind is rational principle" (心即理).

There is a reason or knowledge in our minds and action must follow.

Nakae Tōjii says, "Keep your heart pure and correct (regulate) your walking (manner of life)." If people try to live

in this way then you can call them men of learning though they do not read a book and even do not know a single character.

Nakae Tōjii does not teach much of this in separate instructions but the idea goes through all his teaching. In his book he specially emphasizes the other two points, i.e., (1) and (2).

Wang was against Buddhism. Nakae Tōjii also rejected Buddhism and found a close connection with Wang.

There was common ground in his teaching between Confucianism and Shintoism.

Nakae Tōjii urged female education, and wrote a large book about it.

In connection with Shintoism, wisdom (智), benevolence (仁), and courage (勇) are cardinal virtues as also with the Chinese.

Nakae Tōjii connected them with the three sacred articles—the mirror, sword, and bead necklace—which mean three moral ideals for the Japanese (智 mirror, 仁 bead necklace, 勇 sword). He thought that while in China the sages taught these virtues by written words, in Japan they were taught by symbol, there being as yet no written character.

Nakae Tōjii put filial piety in the highest place and widened the meaning. He taught that filial piety in its wider sense was in the world *a priori* and was the greatest principle of the world.

Parents are from ancestors as the "remaining body" (遺體) and ancestors again are the "remaining body" of heaven and earth and God.

Therefore to honour parents is to honour heaven, earth, and God.

And he says filial piety was before heaven and earth and the way of God, and he goes further and says heaven and earth and all things are produced from filial piety and in this way he tried to give the fundamental basis for filial piety. He was successful to a certain extent in giving a philosophical foundation to filial piety. Loyalty was of course included in filial piety.

The natural consequence is that filial piety to God is the same thing as filial piety to our parents and he taught it as the way of God.

Important Articles of the Moslem Doctrine

A Digest of the Mohammedan Publication, "A Summary of the Most Important Articles of the Moslem Doctrine"

Writer of "The Summary"—Ma-chong-chin (literary name Peh-liang).

Date, the fifth year of K'anghsi, A.D. 1678.

Written at Tsiningchow, Shantung. Reviewed and commended by the following:—Li-yung-seo, Wen-yen-sze, Yang-cheo-ngen, Ma-fah-lung, Ma-tze-lin, and Mi-wang-chi.

English translation by Rev. KARL L. REICHELT, of the Union Lutheran Seminary, Shekow, Hupeh, and the Rev. F. J. M. COTTER. Prepared for the CHINESE RECORDER by AMICUS.

THIS interesting Moslem book, dealing with Orthodox Islam, is now made possible to English readers through the joint labours of the two missionaries whose names are given above. In the study of Islam it is well to bear in mind the prophecy of Mohammed (in this he certainly was a true prophet): that, in days to come, his followers "would be divided into many sects"; he stated (we are told) "seventy-three sects," but it was an under-prediction for to-day there are more than one hundred and fifty sects in Islam. We are much indebted to Mr. Reichelt and Mr. Cotter for this translation; we hope these painstaking and sympathetic translators will in days to come give us a résumé of some of the newer publications of Chinese Mohammedanism, such as those published by our Moslem friends the last four or five years. In the following pages we have endeavoured (at the request of the Editor) to give an outline of the principal points in the translation before us.

In the author's preface we are told that the Correct Doctrine—that which has been from the beginning—is not founded on dubious precepts, nor on fantastic speculation. Unchangeable—in China as in other lands,—it is without fault, or omission. To the Perfect Doctrine, sages of old, and scholars of later time can add nothing; their writings, and they are not a few, can only manifest what was already set forth in the Koran. The holy book and the commentaries had their origin in Arabia, but have been handed down to us through neighbouring countries. We who have been born in China have, alas, lost the knowledge of the holy books; very few of us understand them as they are in Arabic; we therefore cannot order our lives according to the right doctrine. As children,

we had not the training ; growing up we have become lazy and learned very little; when the state of manhood is reached and a yearning for the correct doctrine arises within us, we know neither what is right nor what is wrong ! This is extremely sad.

Because of this, I am deeply grieved, and as I think of the many who have suffered owing to these conditions, it has come home to me that I ought to write a book to serve as a guide (lit. "compass"), but this is a very difficult task. I have studied the holy books (of Islam) and gathered what is most essential. From the material thus collected, I have translated into Chinese and compiled one book which I have called—"A Summary of the Most Important Articles of Religion." Not having attained to literary scholarship my book will by no means be free from errors. Notwithstanding all this, any who see the book will be able at a glance to obtain full information; be he ignorant or unlettered, he will have no need for any further commentary. I have been working at this task for three years, but, alas, the compilation is not what it ought to be, and I am very much ashamed. My readers will not, I trust, disregard the meaning, owing to the poverty of my language, because what is here set forth bears upon man's daily and religious life, and has reference to the ignorant as well as to the learned.

Following the author's preface we come to the "Table of Contents": as they look over the list, friends may recall the words of a great Indian preacher, himself at one time one of the foremost Moslems:—"I have found nothing in Mohammedanism from which an unprejudiced man might in his heart derive true hope and real comfort, though I searched for it earnestly. *Rites, ceremonies, and theories I found in abundance, but not the slightest spiritual benefit does a man get by acting on them. He remains fast held in the grip of darkness and death.*" (The late Rev. Imad-ud-Din, D.D.)

"Table of Contents":—

1. The six Articles of Faith which all should respect.
2. „ „ Rules of Islam.
3. „ „ Statements.
4. „ „ Seven Exhortations.
5. „ „ Five Rules.
6. „ „ Rules of Observance.
7. „ „ Eight Articles of Faith.

8. The Seven Statements.
9. „ Four Heavenly Commandments.
10. „ „ „ „
11. „ Three Heavenly Commandments.
12. „ Eighteen Regulations for Purification.
13. „ Ten Commandments (re Moslem personal matters).
14. „ Ten Rules for Purification.
15. „ Twelve Heavenly Commandments.
16. „ „ Rules of Faith.
17. „ Twenty-eight Rules for Proper Conduct during Worship.
18. „ Eight Further Rules „ „ „ „ „
19. „ Eighteen Rules for Worship.
20. Dangers to be avoided during Worship—eleven given.
21. Eighteen Rules for Minor Uncleanness.
22. Major Uncleanness—four classes.
23. Regulations for the Preparation and Burial of the Dead.

Preface by Ma-chien-chi.

The writer, a relative of the author, further emphasizes the urgent need for the present book. "Here we have the Rules and Practice of Islam clearly made known. The author—a religious leader in our midst—had the foresight to prepare a book for all who had lost the doctrine." Upon looking through this "Summary" I am deeply moved: on the one hand, I am filled with joy; on the other hand with trepidation. Joy because those who have lost the knowledge of the doctrine can now have the same restored to them; trepidation, because their responsibility will be greater if they do not avail themselves of this opportunity. Some may admire this edition (in Chinese), some may despise it, because the words of the holy books are very deep, and the language obscure and difficult to understand. Only the main things can be translated. I feel it will be impossible to avoid the criticism of superficial scholars. But in comparison with other religions we stand on a most firm foundation. "Further, our faith produces real statesmen, filial sons, patriotic scholars, women who keep unbroken widowhood, and men who move in the highest circles in military and civil life. As I recall my forefathers, one of whom took his degree (Litt.D., probably), a member of our religion who rendered service that should not be forgotten, I am emboldened to write this preface."

Passing over a brief preface by another Moslem writer, we next come to the author's introduction. To serve the

purpose this has also been much condensed, the main points being as follows:—

Author's Introduction.

Our faith has developed in China so that after 1100 years, the spoken and written language, as well as the customs, have undergone many changes. Especially has this been the case because during this time there has been no prophet among us to explain the books; no authorized rule for the reading of the same; and no helper to guard from conflicting thoughts. As to the Moslem books, we have used the Chinese language for explanation; rules for eating and drinking, behaviour, standing and kneeling and all the detail of worship, etc., are treated in this book. If a man will carefully take note of what is here written, he will be able to conduct his life aright, and it will be true as gold in a mould. At one time books were found in every (Moslem) home. Then a time of unrest followed; robbers destroyed the holy books, persecuted those of our faith, and the propagation of Islam ceased. The great classics and venerable writings were burned. Afterwards, when better conditions prevailed, search was made but not a single trace of the Moslem books could be found. (The reference is probably to the T'ai ping rebellion and the destruction in East and Central China.) There was therefore no other course possible than to re-issue such books. Here I sit and sigh, wondering that I should dare to write on such a lofty subject. We (Moslems) ought to know the holy books in the original tongue. Although a man be well grounded in Chinese, pen and ink can but poorly express the doctrine which is deep as the sea. For this reason it is with decided hesitation that I commence to explain the books but I can do no other. My father had a burning desire to know the doctrine, and earnestly desired to follow the truth. Beginning with Religious Observances and not having full knowledge, he laid stress on the minor, and neglected the more important. He studied daily, but as age and weakness crept on he had to forego study entirely. Seeing that my father has failed concerning the doctrine, can I, his son, sit down unmoved? I have no other course than to take up the old manuscript, and attempt to explain it, so that my father may have a book suited to his needs. But others seeing the book completed will say, why not allow it to be printed? what is true of your father will doubtless be true of many; if

you publish your book many will reap the advantage. To this I reply, although this book is in accordance with the holy books the explanations are in popular style; how can I presume to allow such to be printed? How can I hand down such a book to future generations? I had almost laid the whole matter aside, but, before I had taken a step, I was informed by letter that others had taken my rough copy, shown it to relatives and friends, who themselves sent it to be printed! At this point, fearing that errors would be revealed that would be harmful, I at once revised the book, and, after having compared it with the holy books, sent it to the printer for a new edition, hoping that from its pages the ignorant might obtain many benefits. This, then, is the real reason why this book has been printed. Let me, however, not be misunderstood. In using the Chinese language I do not wish to hinder any from reading the original text. I trust the younger generation will indeed be stimulated through my book to take up the study of the Arabic text, and that it will lead to close thinking. This is my earnest hope.

Ascription of Praise.

I will begin with the doctrine concerning Him who is the all-embracing mercy in the present, and will everlastingly be the only merciful; from the high and worthy name of the True Lord, and adoration for the Lord, who upholds and preserves the whole earth; the One who leadeth all those who sincerely study to the right aim.

May grace, mercy, and peace from the true Lord be granted to His great apostle Mohammed, and to all who follow him.

The former holy men have said that all should observe the five stated times of worship daily, conform to the heavenly commandments, and observe the twelve rules. If we neglect God's name and worship, it is wrong. If we do not know the heavenly commandments, we shall not be able to distinguish between the heavenly commandments, the holy commandments, and the rules. If we do not believe in them as heavenly commandments we cannot surrender ourselves by faith, and our worship will be in vain. It has been said that if a man keep the twelve heavenly commandments, his worship will be perfect. As to worship, we of the Moslem faith urge it strongly. As to belief, obedience, and the statutes, they are

of the greatest importance. I will therefore deal with each point separately.

Digest of the Contents of each Chapter.

Chap. 1. "Six Articles of Faith"—these deal with the Nature of God, His Infinity, His Holiness, His Mercy, His Forgiveness.

Chap. 2. "Six Rules of Islam"—this chapter deals with the validity of the holy books, and tells how to cleanse out all doubt in the study of the same.

Chap. 3. "The Six Statements"—this deals with the relations to be observed toward fellow-believers; such are not to be cheated, etc. Transgression will lead to punishment in hell, but having passed through the punishment they (Moslems) may be pardoned and restored to the ranks of the faithful.

Chap. 4. "The Seven Exhortations"—Believers should associate with the best circles: they should feed the hungry, give drink to the thirsty, visit the sick, wash the body of deceased Moslems, shelter the poor, care for widows and orphans, and act as peacemakers.

Chap. 5. "Five Rules" (1) Bearing witness: (i.e., "I give witness in presence of our God and Creator, He who has none in comparison. I witness the truth of the faithful and holy Servant of God, Mohammed. All the commandments from the true God and His holy one are righteous. Through my whole life I will bear testimony to this.") (2) The Five Proper Times for Prayer. (3) The Mouth of Fasting (from dawn to sunset, even when it falls in the heat of summer, "it is forbidden to drink a drop of water or take a morsel of food"—Zwemer) (4) Giving of the Legal Alms. (5) Pilgrimage to Mecca ("incumbent on every free Moslem who is of age, and has the means for the journey"—Zwemer). Following this there are instructions for "an effective fast."

Chap. 6. "Rules of Observance"—This chapter deals with Offerings, Processions, and the Duties toward parents, friends, and the poor.

Chap. 7. "Eight Articles of Faith"—The author deals with the conception of God, and urges the unique worthiness of Mohammed and his descendants; also deals with the "holy men" and their relation to future generations.

Chap. 8. "The Seven Statements"—This chapter deals with the five stated times for worship, almsgiving, and the pilgrimage to Mecca. Those not observing these duties will be punished in eternity.

Chap. 9. "The Four Heavenly Commandments" — (1) Cleansing the face, beard, and head. (2) Cleansing of hands to the wrist. (3) Cleansing of the body above the waist. (4) Cleansing of the legs and thighs.

Chap. 10. Continuation of above topic—Dry washing, or rubbing the hands with dry earth, is permissible if water is not obtainable.

Chap. 11. "The Three Heavenly Commandments"—During the great washing strict accuracy is necessary for Mohammed has said, "on the finest hair dirt will be found."

Chap. 12. "The Eighteen Rules for Purification"—By use of the special tooth-brush (prepared from the fibre of a bitter tree) greater benefit is obtained, says the author of this book, than by obedience to the alternate seventy rules for worship without brushing the teeth, for, by this action, we obtain the goodwill of God, the virtue of the saints, have clear eyes, are free from congested lungs, the teeth are strengthened, the digestion is regular, the spots on the teeth disappear, and the breath is without odour.

Chap. 13. "The Ten Commandments"—This chapter deals with the proper conduct of natural private matters, and suggests how water is to be used in the various washings.

Chap. 14. "The Ten Rules for Purification"—Concerning the definite ritual to be observed; care to be taken not to mention certain names, such as father or mother, at the beginning.

Chap. 15. "The Twelve Heavenly Commandments"—The rules for external and internal preparation for worship, six regulations for each class given. Clear water is to be used, flowing water if possible. The water from ponds may be used if the water has not lost its freshness of taste and colour. If goats or horses will drink the water then it may be used, but camels and asses cannot be trusted to decide the point. Then follows a list of things that defile the water and render it impure. During worship the body must be covered from the navel to the knees; women, however, must be covered from head to feet. Directions

are given in this chapter as to worship when on a journey, in the wilderness, and when on a sick-bed.

Chap. 16. "The Twelve Rules of Faith"—The author here deals with the right portions of the holy book to be read during worship, and the necessary prostrations of the body. Attention may be called to the 12th rule as it is of special interest. One portion of the book is to be recited with "a suppressed voice" as the reference is to the Lord of glory. "If the aim of the prayer is correct the help of the Lord can be relied upon; if the aim is not correct the worshipper must beseech forgiveness as follows:—We surrender ourselves in faith to Thee, we press forward to receive assistance, we adore Thee, we recognize Thy power, we give praise unto Thee, and do not forget Thy grace. We expel those who strive and sin against Thee. Lord of Glory with all our heart we worship Thee, we bow in the dust and cry out, Lai-ma-sze; we recognize Thy doctrine and Thy way as the one important thing; we make haste in serving Thee; we place our hope on Thy mercy and compassion; we fear Thy punishment for sin, for it is unescapable. . . ." The chapter closes with a long list showing how to act when prescribed rules have not been obeyed.

Chap. 17. "The Twenty-eight Rules for Proper Conduct during Worship"—The information given in this chapter deals with the right position for the hands, fingers, eyes, etc., during worship. "The eyes should be fixed on the instep, because at death life streams out from the feet and toes. At the Day of Resurrection, Allah will cause hair to grow out from the instep of unbelievers, they will be taken up by the hair of the instep and that on the head and be cast into hell fire. If the faithful worship correctly—as above described—their eyes fixed on the instep, they are observing a holy act. The true believer gazing on his insteps will be filled with joy thinking of his superiority over the unbelievers. During prayers if the faithful shall look down on the tips of their noses, Allah will make their skins white on the Day of Resurrection."

Chap. 18. "The Eight further Rules"—This chapter indicates the proper attitudes to be observed during the reading of the Koran in worship, such as the upright position, then the hands raised with thumbs at the back of the ears

etc., etc. It is also laid down that if a worshipper is desirous to gasp (should this be yawn?) he must set his teeth.

Chap. 19. "The Eighteen Rules for Worship"—among others may be mentioned the following instructions:—At the second time of bowing down worshippers must not brush away the dust with their sleeves. The head must not rest on the forearm unless unavoidable. If in sorrow, the turban may be removed without hindering the ritual. The hair must be bound up, and special clothing is to be used. If the clothes are thin and the limbs show through, worship is marred; if the clothes worn are too short, worship is also marred. During prostrations both elbows must touch the ground; the eyes are to be shut, the mouth closed, and the head must be level with the spine. Worshippers must not wear figured clothing, nor are figures on the walls of the room where worship is held permissible. During worship all speech is prohibited, also all communication by hand or eye. The finger-tips not to be used for counting. If prostrations are performed too quickly the worship will not be perfect.

Chap. 20. "Dangers to Be Avoided during Worship"—the following are some of the dangers given in this chapter:—Crying on account of sickness or death; only the act of crying to Allah permitted. Loud laughter to be avoided, it spoils worship; smiling renders worship less fruitful. Any motion of the tongue in order to cleanse the mouth mars worship, but cleaning the mouth at a fixed time does not mar the worship. Walking pace by pace mars worship, but if a step is taken, then there is a pause before the next step is taken, the observance is not marred. Avoid errors in reading the holy book, sneezing or weeping, mispronunciation, improper clothing, etc. Those who accompany the faithful to worship should stand on the left side, if two accompany him, let them stand at the back. A woman must stand behind the man, should they stand together the worship will be spoiled. The correct order laid down in this chapter is as follows:—first the men, then the boys, and at the back the women. The worship performed by cripples, the wounded, the unorthodox, visitors or slaves, is of less value. Care must be taken not to use a loud voice to be heard by the people, and Allah thereby be neglected.

Chap. 21. "Minor Uncleanness—eighteen rules." (1) Urine. (2) Superfluity of urine. (3) Gonorrhœa. (4) Overflow of discharge. (5) Blood and urine. (6) Stool. (7) Wind. (8) Worms. (9) Blood. (10) Mucus. (11) Yellow discharge. (12) Mouth full of sputum. (13) Sleeping cross-wise on the bed resting the body on the arms. (14) Headache. (15) Epilepsy. (16) Intoxication. (17) Laughing during worship. (18) Sexual intercourse; bleeding from the nose, running sores, etc. It is noteworthy that, concerning 1-11, the author adds "these are usual and evident, and need only a small washing to purge away defilement."

Chap. 22. "Major Uncleanness—four classes."

- (1) Masturbation asleep or awake; impure dreams.
- (2) Sexual intercourse.
- (3) Menstruation.
- (4) Confinement.

After some exhortations said to be from Mohammed such as the folly of neglecting eternal riches for the sake of earthly gain; the instability of this life; Allah's mercy and forgiveness consequent on a changed body (? cleansed body) and heart, etc., the author next deals with the Moslem regulations for the proper Burial of the Dead.

Chap. 23. "Regulations for the Burial of the Dead."—The following is a brief summary:—The bier must be washed. The deceased to be placed with feet pointing to the west (Mecca). The body to be covered from the navel to the knees. Those who prepare the corpse for burial must wash their hands three times at intervals; if no water is available, dry sand may be used. The corpse to be first turned on the left side and washed. The mouth and nose to be cleaned by cloth wrapped about the fingers. The face, hands, and feet washed in order. Then the head to be washed, also the beard, with soap or soda. The hair must not be brushed, nor the nails manicured. The corpse must then be turned on its back, and the stomach rubbed lightly. Incense then to be burned to dry the body. The forehead and breast to be inscribed, because "holy and gracious Mohammed said: 'If a man after death is inscribed t'ai-sze-mi-mo, Allah will forgive his sins for fifty years and free him from the punishment of the tomb.'"

The holy books say the deceased is to be covered with one robe from shoulder to feet, and two additional robes from head to feet, the outer one to be long enough to be tucked under the feet. All to be fastened on the left side. The bodies of deceased women to be covered with two additional garments. If robes cannot be secured, the corpses of females must be covered from head to feet, and in the case of males, from waist to knees. The following words should be said: "Lord forgive him, be gracious to him, deliver him (or her)." The corpse of a man to be washed by men; that of a female, by women. Men are, however, permitted to wash the corpse of a little girl, and women that of a little boy: a woman may also wash the corpse of her husband, and a man that of his wife. If a woman dies among strangers, and no Moslem is present, some outsider may do what is required after explanation. If no woman can be secured to perform this office, it had better be left undone unless small boys are available. In the case of an hermaphrodite the corpse cannot be washed by either men or women, but special arrangements must be made. New-born children who have cried before death, are to be washed in the ordinary manner, and Ch'ie-lu-ts'ai affixed to the corpse. If the child has not cried washing alone suffices.

The Funeral Procession, Grave, etc.

Two or three should walk abreast, reciting the holy book rank by rank. If many attend the blessings will be abundant. Following the bier sighing is expected but no loud talking. Upon arrival at the grave all should remain standing. The grave should be dug from East to West. When placing the corpse in the grave say, "In the worthy Name of our True Lord we place thee in the tomb." The corpse to be placed according to the instruction of the Holy One, Mohammed, the face of the dead to face toward the west. In accord with the books no vessel (coffin) of wood or stone to be used. During the filling in of the grave, the Ku-er-wu-lo is to be read, because Mohammed said: "Allah will bestow grace and take away the punishment at the grave, and sins for forty years, for every believer over whose grave the Seo-er-fa-hslao-hsl is read. The reader's sin is forgiven, and 1,000 blessings

bestowed. If in addition the Seo-er-mo is read, all the departed ones will receive a gift. According to the books the grave must not be square, that would be heresy—but shaped like the back of a fish. No brick to be used in covering the grave, but, when the grass is grown, the T'ai-t'eo-pi-ha may be read; through this the departed enjoy perfect quietness. Removal of the corpse minimizes the value of the ritual.

Concerning Moslems killed in battle, etc.

"If a believer is killed in a quarrel he is to be washed, but not inscribed. If killed in battle or murdered, his wounds are to be investigated, but he needs no washing, and may be buried in his blood-stained clothes. If he has no wounds, is conscious before death, and has no emission of blood by nose, mouth, or other part, he can be washed and buried in the usual manner. If a Moslem traveller dies abroad, or a woman in confinement, they may be washed and buried in the usual way."

The impression left on our mind after careful perusal (and condensation) of this "Summary" is the hopelessness, and bondage of Islam. The remark of an intelligent Mohammedan, a member of a Moslem community in North China, should provide food for thought:—"Islam is a bondage: my heart has not found rest." And if we accept the word of a member of an orthodox Moslem community in Chihli that, "Mohammedanism is not the Truth," should we not do all in our power to lead these our erring brethren to Christ, "the Way, the Truth, and the Life"?

Conference on Women's Work

A NEW ERA FOR WOMEN'S WORK.

AT the Conference on Women's Work held in Shanghai from January 2nd to 8th, 1920, representatives of the Federation of Women's Boards in the United States of America, together with missionaries, mainly women, representing twenty-one Christian societies and coming from ten provinces and Hongkong, met to confer principally about the special problems of women's work in China. The visiting delegates comprise the first interdenominational group of

women to come abroad for the investigation of mission work. The Conference was also, as far as we can ascertain, the first conference of women in China which met to consider general problems of work by and for women.

The preliminary work of the Conference was done by seven commissions, each of which was, with the exception of one, headed by a visiting expert in its particular subject and comprised mainly of workers in China experienced therein. This made a rather unusual combination of expert Western and field experience. There were very few set speeches, most of the time of the Conference being spent in the discussion of the reports of the various commissions; it was thus an open forum. While the Conference was interested principally in work for women the effect of its findings is not confined at all to their work. Generally speaking, it was an attempt to measure the new Christian task seen in the light of the vision of the Inter-Church World Movement. It coincided with the China for Christ Conference and will accelerate that movement laying more emphasis on the needs of Chinese women. The work of the Conference moved around the problems of training and service. It also revealed the complex variety of Christian activities already started by the Christian forces in China. It called, however, for a rise in the standards of work and workers and a much greater extension of Christian service towards the meeting of all the life needs of the Chinese people. Back of all the planning and the discussions were two questions: Are the Christian forces in China adequate in numbers or equipment to their task? What can we—this Conference—do to make them so? One of the resolutions passed said, "This Conference marks a new era for women's work in China." We can add that this Conference and the China for Christ Movement, which are parts of one great movement, mark the beginning of a new epoch in the power and influence of Christianity in China. Like the China for Christ Conference this Conference presents a special and pressing appeal for people delegated to work in national offices. The conviction was also expressed that on all national committees and secretariats women should be given a more prominent part.

WOMEN IN THE CHURCH.

The Conference pointed out the inadequacy in the plans of present organizations in China for the development and use of

women workers. In connection with the appeal for national women secretaries on all national committees, some special fields of service were pointed out. The need of a director of religious education for China and for one or more trained journalists to gather and prepare mission information for use at home were specially mentioned. Trained women educationists were called for to work on national lines. Two women specialists, one on child welfare, the other on women in industry, were designated as needed to work in connection with a national social service council. It was recommended that a woman secretary be added to the Joint Council on Public Health and that a woman be appointed to work in connection with the China Christian Literature Council to study the needs of Chinese women and girls in literature. All these and similar appeals simply recognize the need for the special study of women's problems and the fact that there are women experts who can participate more largely along all lines of mission work. While there was no desire to separate the work of the women from that of the men, yet it was rightly recognized that in many cases women's problems can be best studied by women specially trained for that purpose.

THE HOME IN CHINA.

The urgency of the need of paying more attention to the development of the homes in China along Christian lines brought out numerous viewpoints. It was felt, for instance, that missionary teachers need more close acquaintance therewith. The need of a simple statement of the minimum essentials of a home was brought out. The Federation of Women's Boards was asked to provide a home economics expert to aid in adapting the principles of home economics to the actual needs of the home in China. Furthermore, it was pointed out that steps need to be taken to show that the home should be the centre of social life and that the Christian Church has a primary responsibility in bringing that about. The need of simple courses in mission schools on "Practical Homemaking" such as already exist in many government schools was urged. It was also recommended that training and practice be given to mothers and children in making the home a social centre. The need of this in connection with men also was brought out, though not explicitly stated in any resolution. This significant resolution also was passed: "That the China

for Christ Movement take a definite stand and actively educate public opinion against polygamy, forced marriages, and slavery and that it work for the establishment of an equal moral standard for men and women."

SOCIAL SERVICE.

As was to be expected the Conference laid considerable emphasis on social service as an avenue for the adequate expression of the Christian life. It was defined as "the associated effort of those seeking to promote justice and opportunity for their fellowmen and to make possible the individual's fullest development by establishing a right social order." Evidence was given to show that such a movement had already started in connection with the Christian Church in China. The responsibility and opportunity of the Christian forces in initiating community organization for wider social service was also brought out. These community organizations should seek first to study the needs of their community and promote practical Christian work in connection therewith. The commission endorsed the program of the China for Christ Movement, which is intended to indicate some practical tasks possible for churches. This program is as follows:—

1. SURVEY: Study the needs of the community in which the church or a group of churches is situated. In case of large cities we recommend a careful social survey of the entire city.
2. MORAL REFORM: Actively oppose evil in every form, especially gambling, alcoholism, opium, and prostitution.
3. EDUCATION: See that every Christian learns to read and that all Christians able to read help someone else to learn. Run half-day schools and night schools with a view to providing elementary education for retarded and neglected groups.
4. RECREATION: Promote simple forms of recreation in connection with the church plant and in the community. Large centers might wisely utilize the Boy Scout Movement.
5. HYGIENE: Do all that is possible to make the home and the community clean and healthy.
6. CHARITY: Co-operate with the people of the community for the relief of the sick, the blind, the lepers, the insane, and the destitute.
7. CHILD WELFARE: Give special attention to problems of child life. Take steps to train parents in the proper care of children.

Considerable emphasis was laid on the need for training along lines of practical social service and it was urged that all Bible training schools, normal and secondary schools include in their curricula some study of civics, community responsibility, and sociology, and where possible promote community service on the part of the students. Colleges and universities also were urged to put in higher courses along the same lines and it was recommended that a department of sociology, economics, and political science in connection with some college be developed, as soon as possible, into a *school of social work*.

EDUCATION.

The presence of educational experts from abroad caused special attention to be paid to mission educational problems. The inadequacy of leadership of all kinds was pointed out and the correlative need of expert educated leaders. Special courses in religious education in all normal schools and colleges was recommended. The need of graded courses in missionary secondary schools was pointed out and it was recommended that a Religious Education specialist should come to China to give intensive courses in Religious Education to missionary educators on the field.

It was urged that primary and secondary schools should "fit for life" and provide more electives with a view to taking care of individual differences. The use of physical and mental tests as guides to a better understanding of the needs and capacities of pupils was urged. The following standards for the preparation of Chinese teachers are recommended: For teachers in colleges, graduate study abroad; for teachers in middle schools, college training; for teachers in upper primary grades, middle school training; for teachers in lower primary grades, graduation from the upper primary and at least one year of normal training. In order to promote interest in physical education it was recommended that scholarships be established at the Y. W. C. A. National School of Physical Training.

With regard to colleges for women it was recommended that outside of the North China College for women, Ginling at Nanking and the one at Foochow, no other be developed except in an educationally destitute province such as Szechwan. The question of a women's medical college aroused possibly the keenest interest and caused the keenest debate. It was finally

recommended that the Federation of Women's Boards be asked to establish one bi-lingual medical college for women to serve North China, Central China, and Fukien.

The question of co-education was also warmly debated. It has been started in one mission school, is planned for in another, and in some places Chinese sentiment appears to be moving in favour of it, though it is interesting to note that the Chinese women in the Conference did not agree on the question. It was finally voted that where the demand for co-education is in evidence mission colleges should assist in its development. The need, however, of this being done under most careful supervision was strongly urged.

The Inter-Church World Movement

(FROM INTER-CHURCH NEWS LETTER)

DR. James Vernon Latimer, a Baptist missionary working in Huchow, is at present working in connection with the Foreign Service Division.

The total membership of the denominations now actively participating through denominational benevolent boards in the Inter-Church World Movement is in excess of twenty-one million.

It is reported that there are now in Japan over 25,000 mills and factories employing more than two million workers. Thirty-six years ago there were only 125 modern factories with 15,000 workers. The movement to organize the workers is steadily growing.

In a recent survey of fifty-four state colleges in the United States it was found that 77.4% were members of some evangelical church. 87% of these expressed denominational preferences. From these figures it is deduced that practically seven out of ten students in state institutions or three out of four of all colleges and universities are members of Protestant churches.

Dr. Hollingshead, director of the Statistical Department, Inter-Church World Movement, shows that last year individual Protestant offerings for the maintenance of the church in the United States averaged \$0.027 per day. He shows that the

increase in ministerial support has been far behind increase in wealth. One of the most startling facts in church statistics is "the stationary basis of giving." He estimates one billion dollars for advance work for a year, which would require each Protestant church member of the country to give \$0.137 per day. The palm for individual giving belongs to the Seventh Day Adventists, who now give per cap. per diem \$0.116.

In *The Spirit of Missions*, November 1919, there is given the report of the President of the Board of Missions to the General Convention of 1919. This report makes this remark with regard to the Inter-Church World Movement:

"The Board of Missions has had this movement under consideration since it was first proposed and has expressed sympathy with its purpose; but since any participation in it would concern the dioceses in their administration, the Board of Missions wants to know her share before it acts. No ecclesiastical questions seem to be involved. As far as I can see all questions which might cause confusion can with carefulness be adjusted. It is my opinion that for the sake of the churches' own people, as well as on account of the help this church may render our brethren, this Convention would do well to have the Board to co-operate with this movement, so far as in the Board's judgment this may seem advisable."

A new declaration of independence for women to show the relation which women sustain to the Inter-Church World Movement has been formulated and is as follows:—

"When in the course of human events it becomes necessary for church women to seek closer co-operation with clergy and laymen in the tasks of the Inter-Church World Movement rather than to emphasize the separate and equal station to which the laws of nature entitle them, a decent respect to the opinions of mankind requires that they should declare the policy that they desire to follow.

"We hold these truths to be self-evident—that men and women are intended by their Creator to be free and equal; that they are endowed by the Creator with certain inalienable rights; that among these are life, liberty, and the acquiring of spiritual resources. That to secure these rights, departments and divisions are instituted in the Inter-Church World Movement deriving their just powers from the consent of the General and Executive Committees.

"Prudence indeed will dictate that women's boards, societies, and local federations long established and well organized should not be changed or their methods or achievements lost sight of; and

accordingly we intend to conserve all the good of the past and to plan wisely for the future of the womanhood of the world.

"But in this age of co-operation when the segregation of woman is no longer in vogue, we solemnly publish and declare that church women are, and of right ought to be, free and independent Christians; that they should share responsibility in any and all departments of the Movement in which they would naturally feel interest and exert influence, and that the director of the department of women's activities should consult freely with the directors of other departments in formulating new plans and executing the same. And, for the support of this policy, with a firm reliance on the protection of Divine Providence, we urge all Protestant church women everywhere, to pledge to each other their lives, their fortunes, and their sacred honor."

A great conference of foreign missionaries was recently held at Wallace Lodge, Youkers, N.Y. They represented twenty-nine fields and ten denominations. Brief extracts from their findings are herewith given :

That in the development of the Inter-Church World Movement in the foreign fields, the approach be made through the present co-operative agencies, so far as they exist; and that the Movement be an indigenous one, the Christian churches on the field being invited to develop the program most needed on their particular field along the lines of deepening the spiritual life, stewardship, evangelism, industrial relations, offerings of money and life, and other activities that may especially appeal to that church.

The Missionary Message.

Those who are responsible for the presentation of the missionary message to the American churches at the present time must be awake to the fact that the mental horizon of the people whom we wish to reach has undergone some remarkable changes in the past generation culminating in the tremendous upheaval of the war. The changed emphases in theology, the rediscovery of the gospel as a force for social as well as for individual regeneration, the application of the resources of science to the work of the Kingdom and finally the tremendous results of the war—all this calls for a message differing in emphasis and in point of approach from that which proved effective twenty-five or even five years ago.

Some elements which should appear in the modern presentation of the message are :

1. The work should be presented in its big proportions as contrasted with its individualistic aspects Not the story of

the individual station or the individual institution, but the broad problem of the missionary enterprise in the field, its impact upon the religion, the civilization, the social conditions. . . .

2. There is a tremendous appeal to modern men in the fact that the missionaries are engaged in the task not alone of converting individuals or of building a church but in the task of building and moulding civilizations, bringing nations to self-consciousness and to spiritual vitality; seeking a solution—nay, rather proclaiming and exemplifying in Christ a solution of the several economic and industrial problems of the world. . . .

3. That Christian missions are making an incalculable contribution to world peace and world brotherhood by expressing the friendliness of the ministering Christian nations to the nations which, lacking the creation of confidence in western ideals, may offer the greatest menace of future war. The safety of the world depends upon the Christianizing of the peoples who are rapidly learning the use of the materialistic resources of our civilization. . .

4. The missions on the field are leading the churches at home in the co-ordination of forces for a unified impact. Only the mobilization of the spiritual, personal, and financial resources of the church can meet the present crisis. . . .

Facts for Our Thanksgiving and Encouragement

(Contributed by M. T. STAUFFER)

“**T**HEY shall abundantly utter the memory of thy great goodness. . . . They shall speak of the glory of thy kingdom and the greatness of thy power. Psl. 145: 7-11.

“One most encouraging fact is the growing sense of responsibility for national salvation on the part of the Chinese Church. When the patriotic movement swept over the country last May the Christians rose to the occasion and demonstrated their love for their country in no uncertain ways. This has helped to batter down the wall of suspicion and prejudice that formerly existed between Christians and non-Christians. There is a new sense of fellowship also between the students of mission schools and those of other schools where once were suspicion and even antagonism.” Y. Y. TSU, Shanghai.

“The great response made by Shanghai and the home churches to the dire need of the Miao during the famine has been the joy of the year. We reckon that 10,000 lives were saved. The great opportunities everywhere, the great willingness of the people to

listen and the constant growth of our work is another cause of gratitude. Rev. H. Parsons, who is in the saddle several months each year, informs me that he has baptized this autumn more than 1,500 people, mostly Miao. More calls come to us than we can respond to. A new tribe known as the River Miao, northeast of Chaotung, is very persistent. (They want chapels and schools.) Have you any Francis Asbury you can send along—a man who can ride, preach, sing, and be happy in rough, rude villages and hamlets?" F. J. DYMOND, Chaotung, Yunnan.

"If only you could be with us these days! We are reaping, *reaping*, reaping! Yesterday 75 women came into the inquiry room and accepted Jesus as their Saviour." Mrs. H. J. MASON, Kwangchow, Honan.

"For two days I had four village boys (tribespeople) with me and taught them the new national script. In that time, they quite mastered the single characters and were able to read a sheet of sentences comprising some 300 or more *signs*." Mrs. BOYD, Kaihua, Yunnan.

"During the past few months it has been found possible to gather together successive groups of about twenty young illiterate women, in many cases the daughters and wives from well to do homes, for a month's instruction in phonetics. At the end of this time they have mastered the system, both reading and writing, they have read through a complete gospel, and have received the religious instruction enabling them to understand what they read."

"At the autumn church gathering lately held at Hwochow a lantern procession illustrating the progress of the Phonetic in that district was made the opportunity for an appeal to the Christians to let the Hwochow church be the first in Shansi without an illiterate member. Over one hundred men and women each of whom had received a certificate of proficiency in Phonetics walked up the two aisles of the church bearing lighted lanterns, symbolic of the light which they promised to scatter." Miss A. M. CABLE, Hwochow, Shansi.

"The Chinese editor of the *Illustrated News*, published by the Chinese Tract Society, feeling the need of a special evangelistic effort for his own district in Honan has built a chapel at his own expense, which he has called Pentecostal Hall, for the purpose of preaching the Gospel amongst the hillsides of his own corner in the province. This district is 300 sq. mi. in area and is entirely unevangelized." JOSHUA VALE, Shanghai.

"For a month and more we have been among the out-stations of this district, witnessing a remarkable work of God. Over 270 have been received into the Church by baptism and hundreds more

have given in their names as deciding for Christ. It is wonderful to see the spirit of the Christians in this district. The work is almost entirely self-supporting. Our fellowship of prayer numbers 300." M. GERALDINE TAYLOR, Kwangchow, Honan.

"In spite of difficulties in the way of obtaining supplies of paper and binding material we have been able to print about three million copies of the Scriptures in whole or in part during the year and to bring out in three different forms the new translations of the Bible. This is a matter for great thankfulness." G. H. BOND-FIELD, Shanghai.

"One hundred and fifty Chinese workers, men and women, have done faithful work in distributing Gospel literature in the homes and stores of the city, besides doing a great deal of personal work. These evening meetings have been greatly blessed; an audience of about 800 people has filled our church every night. Mr. Jaffrey preached each evening on the Cross and Christ's death for sinners. Over 600 men and women signified their desire to follow Christ. This is the greatest movement we have yet seen in our work in South China." Wuchow, Si.

"The union has been consummated in Kwangtung, of all the churches founded by the London Missionary Society, the American Board of Missions, the American Presbyterian Mission, North, the Swedish-American Mission, the United Brethren in Christ, the Canadian Presbyterian Mission, and the New Zealand Presbyterian Mission."

"Owing to the friendliness of the Commissioner of Police in Canton all the prisons of the city are now open to evangelistic effort and voluntary preaching bands under the direction of the City Evangelistic Secretary are reaching several thousand prisoners every week."

"The Director of the Naval and Military Academy at Whampoo has engaged a Cantonese graduate of the Nanking Theological College as evangelist to the students. The great gates and massive stone walls of Canton City, where Morrison used to stand and knock for admittance, have been removed, and broad streets, electric tramways, and public parks are taking their places. This change is symptomatic of the open door before the Church of Christ in every part of our province." G. H. MCNEUR, Canton, Tung.

"We have baptized more in the past 12 months than in any year previous." G. G. WARREN, Changsha, Hun.

"One of the most outstanding incidents of the Peking meetings occurred when 80 students of the Government Military Academy, after hearing the story of General Feng rose and promised to study the Bible. At the Kaifeng Baptist School over 50 young men

professed conversion. At Yuchow 200 heathen gave in their names as inquirers. At Kikungshan the general feeling expressed, as the season closed, was that it had been the best summer for spiritual blessing and uplift we have known.

"At the mission held for the three united independent native churches of Canton the meetings were held in the largest church, holding 1,200. This church was filled to overflowing.

"The crowning mission of the year was that held among General Feng's troops. Less than eight years ago the general and all his men were heathen. Now, eight out of ten leaders believe. About 500 men were baptized a few months ago. I have accepted and baptized 507. We have just heard of over 1,000 more of these soldiers being baptized since our visit. I never saw men so eager to study the Bible as the 9,000 men of General Feng." Dr. JONATHAN GOFORTH, Changte, Ho.

"The use of the Phonetics is becoming general all over our field. I feel that it is scarcely necessary for me to do any more teaching, as a sufficient number of the Christians are now quite capable of teaching in all sections of this field. Quite a number have read the Gospel of Mark two or three times.

"The system is now spreading here in all directions, each of those who have mastered it being a teacher of others." Rev. J. H. BRUCE, Wuan, Honan.

"In some places they have had quite a run from the government schools, partly to the classes in phonetic advertised and partly for literature (Gospel of Mark) and at one place they have had quite a few joining the inquirers' class through the acquaintances made in the phonetic classes." Mr. ESPEGREN, Lushan, Ho.

"I think you will be interested in some of our recent experiences. We had been pegging away at the routine of university work. The war had depleted our staff, and also left us very short of funds. The fearful rate of exchange had hit us still harder. It seemed as if educational missionary work were almost wrecked, and it would be hard to paint too somberly the widespread despondency among educational missionaries here last June and July. But though we did not realize it at the time it was all a wonderful *preparatio evangelica*. Our students were shaken out of their self-satisfaction and galvanized into life. They did crude things. They cost us anxious hours. But they were alive and receptive. Just at the right moment, the chosen leader appeared in the person of the Rev. W. P. Chen, Ph. D., honorary treasurer of the China Continuation Committee and a pastor in the Methodist Episcopal Church. Each morning for eight days he led morning prayers for our whole student body. His addresses were simple and straightforward. He asked for decisions as did also Miss Paxson, a

Y.W.C.A. secretary who came out for one meeting, but while a fair number took the opportunity of making a public profession then and there, the most gratifying feature has been the number who have quietly made up their minds since the meeting closed.

"More remarkable still were the meetings that were held in the local boys' and girls' schools. The following programme was arranged:—1st, the headmaster of a distant large boys' school spoke on 'the power of sin'; he was followed by a young Chinese B.A. from our University on 'the power of Christ.' Then on the third evening came an address on the student's responsibility, then on 'what is a Christian?' then on the 'Christian's responsibility to his country.' On the last night I was to tell the boys about the meetings in the University with the hope that they might catch a little of the spirit. I went out with a good deal of trepidation, feeling that I ought to put the claims of Christ up squarely to the boys and appeal for a decision as the whole series of meetings had led up to that. As I spoke I was conscious that there was a considerable element of the audience that was not in complete sympathy with me, though now and again there would be the absolute hush of strained attention. I never felt speaking to be harder work; it seemed as though while I was speaking and putting things with all the force I could my spirit was wrestling with an unseen antagonist. The time came and I asked the boys to decide. Out of about seventy some seventeen held up their hands while we bowed in prayer. I asked them to sing a hymn and requested those who had decided to be Christians, or who might decide while we sang, to remain. Thirty-two stayed. We had a short meeting and a Chinese friend who was with me suggested that we should meet any who cared to come at six next morning. To our delight all but two came (one of these had started at dawn to take an invalid to a hospital two days away) *and three new ones*. My friend and I spent over an hour with them, first in prayer, then helping them in their attempts to make suitable plans for the 'morning watch,' and in talking over various difficulties.

"Yet even now we have not told you the most remarkable happening of these few days. On the evening when I went and spoke to the boys, one of my colleagues spoke to the girls' school. It was the first meeting for them and he asked them to decide on what they would do with their lives. He asked for an outward decision. The next day I went with him and spoke as I had done to the boys; a number held up their hands and thirty-three stayed behind. The next morning, the number had grown to forty-three (out of less than 60). I am sure it is still growing.

"I hope this will encourage any who are feeling disheartened. 'Say not the struggle naught availeth.' " H. T. SILCOCK, Cheng-tu, West China.

Obituary

Rev. Hunter Corbett, D.D.

REV. Hunter Corbett, D.D., of Chefoo, entered into higher service on January 7th at the age of eighty-four after fifty-six years of service in China. With no wasting disease, no lingering illness, no failing faculties he laid down his life as a completed task well done.

Dr. Corbett was born December 8th, 1835, in Clarion County, Pennsylvania. His collegiate education was completed in 1860 at Jefferson College and his theological studies were pursued at Western Theological Seminary and Princeton Seminary.

He came to China in the days which demanded heroic men. For six months in a small sailing vessel of nine hundred tons the little band of outcoming missionaries endured true Pauline hardships concluding with shipwreck on the hostile Shantung coast in dead of winter. After a few months at Tengchow he removed to Chefoo where he has made his home for over half a century.

His work has been primarily evangelistic itineration. However, much time has been given to the valuable work of training Chinese evangelists and to the supervision of and preaching in the Museum where multitudes have heard the Gospel. With true foresight he has, moreover, from the first advanced the cause of missionary education as essential to a well trained Chinese Christian leadership.

Long journeys of several months' duration every year to all parts of the province made him a familiar figure in thousands of towns and villages and his name a household word far and wide. By his zeal, love, and indefatigable labors he faithfully typified to the people the Gospel of the Lord Jesus who came to seek and to save the lost, and to other missionaries he was a constant example and inspiration. Always solicitous for the comfort of others he never spoke of rest for himself. He was ever ready to give but never asked for sympathy.

Perhaps the most conspicuous trait of Dr. Corbett's character was his unconquerable faith coupled with his loyalty to his work. This was the dynamic of those long years of tireless itinerating without which they could not have con-

tinued. On his arrival in China his condition was so serious owing to the hardships of that long sea voyage that the physicians warned him that he would probably die if he remained. He might die but he would not return. His work was a sacred trust which nothing must interfere with. And his faith while simple was eminently sane and without narrowness or bigotry.

His sympathies were broad and varied. He was interested in everything human. A great reader who delighted to share his discoveries, he maintained to the end a vital interest in men and events to the wonder of us all.

In 1906 on the last of his trips to the homeland Dr. Corbett was elected the Moderator of the General Assembly, an honor he richly deserved. This brought him into intimate contact with the Presbyterian Church at large and added to his already numerous host of friends. Friendship and its cultivation was indeed an art with him. Few men knew so many persons well, remembered incidents about them and their relatives, and could be so delightfully reminiscent. He made and kept his friends. The little children were especially dear to him and fond of him. His prayers for them were beautifully tender.

Dr. Corbett sowed widely and beside all waters. Every Chinese he met was to him a prospective believer. It was an infraction of the first rule of a Christian missionary to allow one to go without hearing the gospel story. His venerable appearance and sincere interest in them won respectful attention from all classes. His generosity and sympathy bound the Chinese to him in loving loyalty. Many a boy discovered in poverty was given his chance and they now rise up to call him blessed.

There is no truer test of a man's character and his religion than his homelife. Dr. Corbett in the midst of his children and grandchildren was patriarchal. He is survived by a widow and nine children. Two are in America, wives of ministers, one in India, a missionary, and the rest are all in China, two in business, four in missionary work.

The funeral service was held in the Temple Hill Church on January 9th and interment was made in the Temple Hill Foreign Cemetery. Chinese Christians from distant counties were present to show their respect for their friend and father. The whole Christian community set apart the following Sunday as a memorial day for this man who was so simple in his greatness and great in his simplicity, so loyal in his friendships, so unsparing of self in his devotion to the Saviour.

Our Book Table

APPROACHES TOWARDS CHURCH UNITY. *Edited by NEWMAN SMYTH and WILLISTON WALKER. Yale University Press, New Haven. G. \$1.25.*

This book is an attempt to gather up various modern and historical statements and ideas bearing on the problem of Christian unity. It begins with treating of the development of Church officers, deals with the principles of church development, the effect and causes of schism, the place of the creeds, adds some brief accounts of early efforts to promote the reunion of the divided elements of Christianity, and gives finally some modern statements looking to this end. It is a compact and stimulating book. All those interested in the problem of which it treats should study it carefully. It brings the various proposals for "organic unity" right up to date. In view of the proposed World Conference on Faith and Order, for which it is a step in preparation, it is an exceedingly timely work. *Since it is a book of unusual importance we have given in our editorial columns some of our reactions to its general trend.*

R.

SIR THOMAS STAMFORD RAFFLES, Kt., LL.D., F.R.S. *By J. A. B. COOK. London, Arthur H. Stockwell. \$5 Straits, 12/ net., \$2.30 Mexican.*

It is unfortunate for the favorable reception of this book that it has had to be produced in war times with evidence of poverty and cost of material in its modest appearance and discouragingly high price. The record of this great empire builder is worthy of the best in printer's art. High honor is due one who, only forty-five at his death, spent fully thirty years in unremitting toil for the State, and who in spite of limited early education found congenial outlets in such objects as philology, geography, natural science, philosophy, religion, and philanthropy. In Mr. Cook's record will be found much to admire in the resourcefulness, courage, industry, humility, and faith of one who seemed free from any selfish taint and always was earnest in the advance of humanity and civilization. Very wisely many letters have been quoted from full of matter of perennial interest, and some expressions from a dweller in the East (Munshi Ahdullah) suggest qualities much needed in life and work here:—"He was most courteous in his intercourse with all men. He always had a sweet expression towards Europeans as well as native gentlemen . . . He spoke in smiles." "The poorest could speak to him." "He was active in studying words and their place in phrases, and not till we had told him would he state that the English had another mode."

As this book has to do with the founder of Singapore it will have a value to all interested in matters Malayan, and in commerce, agriculture, industry, and the expansion of British influence, from the Straits of Malacca to China and Japan; but it will have a special interest to all missionaries in China from the information

given regarding the labors of such veterans as Morrison and Milne to whom we are under deep obligation for early Bible translation work.

G. M.

WORK IN TIBET. By THEO. SÖRENSEN. *China Inland Mission. Tatsienlu, Sze., West China.* 29 pp.

This pamphlet is a reprint from *The West China Missionary News* of two articles on Travels in Tibet to which is appended a brief Report of the Tibetan Religious Tract Society. There are interesting glimpses of the rough Tibetan life, of the "Bon religion," of practical polyandry, and of the almost insuperable difficulties of spiritual work among this segregated and fanatical people. We are told of the funeral of a well-to-do Tibetan woman whose corpse was cut in slices and fed to vultures!

S.

"WHO'S WHO IN CHINA." Volume 1, 1918-1919. *Millard's Review, Shanghai*, edited by J. B. POWELL. Price Mex \$1, post paid.

This book in paper covers contains brief statements of 62 of China's outstanding leaders, Christian and otherwise. Each biographical sketch is accompanied by a photograph, the whole being gotten up attractively. For some reason it is difficult for the average foreigner to keep in touch with Chinese leaders. This may be due to the changing mist of Chinese politics, or it may be due to the difficulty of connecting names and persons. Those who wish to get better acquainted with the people molding China's present life, both in China and abroad, should keep this volume handy.

R.

CALENDRIER-ANNUAIRE POUR 1920. 18e Année. *Zi-ka-wei, près Chang-hai.* Imprimerie de la Mission Catholique. Prix: 2 Dollars.

This valuable almanac and compendium of astronomical and physical data for China contains some new feature each year. The current issue provides forty-eight pages of tabulated data indicating, month by month and day by day, the number of rainy days during the past ten years, and the average daily rainfall for eight points of observation in the Yangtze valley, Chungking, Ichang, Hankow, Kiukiang, Wuhu, Chinkiang, Shaweishan, and North Saddle Island. Each of these facts is also cumulated from the beginning of the year to the date in question. For the sake of those who do not read French or use the metric system, the second table (amount of rainfall) is repeated in English and in inches. Unforeseen circumstances have prevented the inclusion of the usual table of current events in China for 1918-1919. The usual tables and charts of the heavens are included, also a four place logarithmic table. For those who have occasion to use such a work as this the book is, of course, indispensable, and merits its annual compilation and publication. Except for the pages mentioned the work is entirely in French.

B.

THE SCHOOL IN THE MODERN CHURCH. By HENRY FREDERICK COPE, A.M., D.D. *Publishers, George H. Doran Co., New York. G. \$1.50 net. Pages 283.*

This book deals with the reconstruction of the "Sunday" or "Bible" school. To be efficient the author believes that these schools must meet the standards laid upon all schools. The general aim of this new "Church" school is thus stated: "The new school exists to develop abilities to live the Christian life in society and to make the world Christian." While this school should use the Bible its aim is to teach boys and girls: Its method should be both social and religious. "The great venture for the whole Church to-day is to look the present hour in the face, to look at the streets and highways where men are, and then, asking what God would have us do with all these, to insist that the schools of the Ministry shall prepare men who can carry out the will of God with the ways of men." That is the part that Bible schools and seminaries should take in the making of the new "Church" school. In a word the author believes that the schools run for the purposes of religious teaching should utilize all the methods that educators have discovered and believes that more real religious experience will result thereby.

Of course such a book has for its background conditions in the West, where things are changing so fast they incline to produce dizziness in those separated from them even for a short time; but it is an excellent book to read for the purpose of understanding the ideals of a really efficient "Sunday" school. Secular and religious education are not separated in China as they are in the West. Nevertheless there is the problem of co-ordination between the religious instruction given on week-days and that given on Sundays which has yet to be worked out in the light of the same ideals that dominate this book. Those who read this book will be forcibly reminded what tremendous things have yet to be done to give religious education in China its proper place.

R.

"A SURVEY OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH." By WILLIAM CLAYTON BOWER. *University of Chicago Press, G. \$1.25. For sale by the Mission Book Co., Shanghai, Mex. \$1.90.*

This small book, prepared in the class room and as a result of practical application, is published as one of the University of Chicago publications in religious education. It deals with both the method and the details of the survey intended to aid a church in securing a more effective system of religious education for its community. The second half of the book gives a schedule for a survey of religious education in the local church under twenty-four headings, and follows that with departmental schedules under three headings, and that with a schedule for observing a class recitation. To read the survey questions is to realize how far off, in general, religious education in China is from the already applied ideals of the West. Very few, if any, places in China could attempt a survey as thorough as it is here outlined. But it is a good book to read, and from which to get the basis for those simplified schedules which will, we fear, have to be the rule in

China for some time to come. It is up to date and suggestive. It would be especially helpful to a group in college studying the problem.

R.

APPLIED RELIGIOUS PSYCHOLOGY. By JAMES B. ANDERSON, 1919. [Published by the Gorham Press, Boston. Price, \$1.25, net.]

The author gives a sane, natural interpretation of the generally accepted conclusions of modern psychology in terms of religious thought and experience. He gives some practical suggestions for applying these conclusions in the development of moral and religious character.

The method of treatment is non-technical, brief and direct in approach, interesting and helpful. The discussions are not as thorough as might be expected from the title and for the price. In eighty-five pages, only the high points can be touched.

It is a good book for college students who are getting modern science in a quantity and manner that magnifies the material at the expense of the non-material. It shows the reasonableness of the essentials of religious experience, such as prayer, consciousness of sin, faith, conversion, and worship.

If all young men had this ideal of success the "kingdom would soon come." "The man who really succeeds is one to whom many are indebted because they realize he has helped them."

J. B. W.

祈禱發微總論 THE MEANING OF PRAYER (COMMENTS.) Translated by N. Z. HSIEH. The Association Press. Price 25 cents postpaid.

Two years ago when Dr. Fosdick's wonderfully fresh and forceful little book was published in Chinese under the above title, it was a keen disappointment to many that the *Comments* which are perhaps its most distinctive feature were omitted. The desire that Chinese Christians, or seekers after truth, might share in the benefits of this modern restatement of an eternally vital Christian doctrine was largely prompted by the unique value of the *Comments* which gathered into reasoned form the results of each week's study. It is therefore the more of a satisfaction to know that these have now been translated and published in a supplementary volume, of the same appearance and general literary quality as the earlier issue.

The Chinese style is a good example of the current dignified Wenli but also simplified adaptation of the older mode of writing. To students and men of the new culture it will be especially welcome. It is unfortunate that the two parts are separated, for neither carries home without the other. But by encouraging their use together we can all help to exhaust the present editions and clear the way for the second printing in a single volume for which both the original and the Chinese version are so worthy. Chinese believers should be given during these fateful days every aid to the realization of the spiritual energies which can be released through prayer.

J. L. S.

C. I. M. HYMNAL 1919. *C. I. M. M.* \$0.22 a copy.

The China Inland Mission is to be congratulated on this book. I consider it worthy to be called "the best yet" of all Chinese hymnals. Such may not be the verdict of all; but as a believer in colloquial Christian literature in China, this book meets with my most hearty approval and admiration.

Besides having an excellent selection of standard hymns, translations from the hymnals of Western countries, there are quite a number of hymns of Chinese authorship, such as no missionary from the homeland could have composed. Some of Mr. Hopkins' scripture choruses have been included. At the top of the pages are English titles of the hymns. In some cases, as in No. 64, the editor would have done well to have made up a line of English words more in accordance with the rhythm of the hymn. "A Covenant Ordered and Sure" is a misleading English title for a hymn which is manifestly of the same metre as "Guide me, O Thou great Jehovah." Both lines contain eight syllables, but one of these is of anapaestic rhythm, and the other trochaic. Mistakes of this kind often prevent a good hymn from being used. English figures at top of page 348 are incorrect. No. 278 claims to be a new translation, but I fail to see any distinctive change from the former versions, and the very feeble translation of stanza five is like that of other Chinese versions. There are three hundred and seventy hymns in all. I hope that the C. I. M. will hurry up and get the musical edition ready. A hymnbook without the accompanying tunes is as helpless as a male missionary without a wife.

C. S. C.

SWEET FIRST FRUITS 穆民宗仰福音記 *M.* \$0.15.

JESUS CHRIST 麥西哈爾撒 *M.* \$0.02.

CHRIST IN ISLAM 回經中的麥西哈 *M.* \$0.04.

THE FORGIVENESS OF SINS 眞主恕罪法 *M.* \$0.04.

For sale by I. MASON, 143 N. Szechuen Road or Kwang Hsiueh Publishing House, Shanghai.

The first book is one that has had considerable success in the west among Moslems. It is an account of a conversion to Christianity and would be as interesting to a non-Moslem as to a Moslem though the setting is wholly Moslem. The style is simple and clear and the ordinary reader would have no difficulty in catching the meaning. Considering the backward condition of the Chinese Mohammedans along this line, the book is more valuable on account of its style being simple.

The second booklet consists in a setting forth of Jesus Christ in a way to appeal to Moslems. The style of this book is also simple and clear though here and there are expressions which might not be as familiar or as suitable for non-Moslems as for Moslems.

The third booklet, as the Chinese title indicates more clearly than the English, is a picture of Christ as he appears in the Koran, showing that if Moslems would faithfully follow their Koran they would surely put Jesus Christ in the first place.

The fourth booklet is a comparison or contrast between the Mohammedan doctrine of "forgiveness of sins" and the Christian doctrine. One-third of the book is given to the former and two-thirds approximately to the latter. This book is not as clear in its style as the other three, possibly due to the nature of the subject, and all four have been criticized by a non-Moslem Chinese as having too many westernisms and not being smooth enough, the booklet on the forgiveness of sins receiving the heaviest criticism and "Sweet First Fruits" the lightest. The books, no doubt, will be found useful by those who work among Moslems.

O.

THE GOSPEL AND THE NEW WORLD. By ROBERT E. SPEER, *Secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.* Pp. 313. F. H. Revell Co. 1919. \$2.00 gold.

This is a collection of fifteen addresses, articles, and essays on missionary topics by the versatile authority on missions whose matured judgment is here expressed in view of the immense changes to follow the World War. The topics take a wide range, but are unified, beginning with *The Gospel and the New World*, and closing with *The Church and the World To-day*.

Each of these discussions is stimulating to the reader, and timely in all its aspects. One of the chapters is a revaluation and a renewed explanation of the old watchword: "The Evangelization of the World in this Generation." The book as a whole is of permanent value and should be widely circulated.

S.

"RECONCILIATION AND REALITY." By W. F. HALLIDAY, M.A. *Headley Brothers.* 5/- net.

This is a notable contribution to a remarkable set of books called "The Christian Revolution" series. The writer in his Preface says: "What is here attempted is to find a doctrine of Reconciliation and Atonement which gives a rational explanation of our religious experience and does no violence to our moral sense."

The book is a searching examination of traditional Christianity, resulting in conclusions which will commend themselves to many who have not been satisfied with the theories and phraseologies of the past. Limits of space prevent any adequate review here of such a carefully-written work, but the book may be heartily commended to any who are seeking reality in religious belief. Honesty and reverence characterize the book, which is throughout constructive in its aim.

I. M.

"THE GREAT CHANGE." By CHARLES W. WOODS. *Boni & Liveright.* \$3 gold net.

Mr. Woods has his own way of putting things. In the main this volume is the result of a series of interviews with industrial leaders, and others who were responsible for getting things done in the United States during the crisis occasioned by the Great War.

The principal question asked is, What did the War do to us? Some interesting information is given of the tremendous changes that have taken place in the social and industrial structure of the United States. The real meaning of democracy is seen to be in the handling of facts and not in the domination of opinions. The proper treatment of labouring people is shown to be necessary from the point of view of production, or, in other words, simply making their work pay, if for no other reason. Prof. Dewey gives some unusual ideas as to the change going on with regard to the ethical concepts of marriage. In his conclusion the writer thinks that "the whole system of production for profit is practically swept away, and production for the nation's need was instituted to take its place," and that "the basic motive of industry has been changed" never to return fully as it was before. The process started will go on. This is a good book to read for those who want to feel the inner pulses of the great social processes that have arisen out of the War.

LESSONS FOR PRACTICE IN ENGLISH. By MRS. D. CHRISTIE. *Commercial Press. Mex. \$1.00.*

These eighty lessons for practice in English combine work on Spelling, Grammar and Conversation in varying proportions. According to the "Suggestions to Teachers" it should not be begun until pupils have made some progress in elementary English. Unless pupils have had several years of English it is doubtful whether they could do much with this book since it has a vocabulary of over a thousand words, far too large for the beginning student. The translation method, instead of the direct method connecting the new words with their use or meaning, is followed; and the concomitant learning of new words, a list of which is the first part of each lesson, detracts much from its possible value. The choice of subject matter is good, but it would require an experienced teacher to make effective use of the lessons. The author advises that it be used along with some beginning book, but neglects to say in what proportions or what amount of time should be used.

E. J. A.

BRIEF MENTION.

SOUTH CHINA MISSIONARY DIARY AND PRAYER CALENDAR FOR 1920. A useful and handy book with many data about mission work and missionaries in Canton. A type of book every mission station of any size should have.

HINTS AND HELPS ON CHRISTIAN ENDEAVOUR PRAYER MEETING TOPICS FOR 1920. By JOSHUA VALE. Much good work has been done in the preparation of this booklet, which should be of much help in stimulating Chinese Christians to participate in meetings.

1920 CHRISTIAN ENDEAVOUR TOPIC BOOKLET IN NATIONAL PHONETIC SCRIPT. This book is an encouraging sign of the times. The Christian Endeavor is to be congratulated on so prompt a response to the need in this direction.

PROCEEDINGS OF THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST FOR 1918-19. This report will be useful to those studying missions. It gives many interesting side-lights on the work of this mission.

ANNUAL REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. This report, on good paper with many excellent illustrations, pays examination. In the part dealing with China Missions, we find that in many places the Chinese are breaking away from all forms of mission connection and founding independent Chinese churches. In addition to dealing with its own work, attention is given to interdenominational work such as the China Continuation Committee and the China Christian Educational Association.

THE PARASITE, Arthur Mee, Morgan & Scott, Ltd., London, 6d. net, post free 6½d. A stirring book giving a tremendous lot of facts with regard to the alcohol evil in Great Britain. It is well worth reading. The facts are gathered in many cases from government publications.

FENCHOW, DECEMBER 1919.

This is the title of a live station publication which is apparently distributed free. It is quite a welcome visitor, putting one in touch with the inside life of a growing station.

THE UNITED METHODIST CHURCH. REPORT OF THE MISSIONS, 1919.

This report contains an unusually large amount of material dealing with persons, though the small print and the way it is put together as a report may tend to discourage those not especially interested in missions. For those who wish to understand something of the inner life of missions, however, it has much that is very interesting.

THE CHINA SUNDAY SCHOOL JOURNAL, DECEMBER 1919.

This issue of the Journal is full of material on practical problems of religious education. Special attention is given to the rapid growth in the use of the phonetic and its significance in connection with religious education. It is well worth special attention.

Correspondence

ORDAINED MINISTERS IN
YUNNAN.

*To the Editor of
The Chinese Recorder.*

DEAR SIR: It is with great regret that I feel obliged to write anything which may seem to be a criticism of the doings of the Chinese Home Missionary Society which purposes to work in the province of Yunnan. But a statement that there is not in the whole Province a single ordained Chinese preacher has been frequently made in Chinese,

and now at last it appears in the CHINESE RECORDER of November, 1919, under the honoured name of Mary Ninde Gamewell.

I fear that this statement has given pain to the body of Chinese workers with which the United Methodist Church missionaries in this province have the honour to be associated.

Of course a great deal depends upon what is meant by ordination. If only an Episcopal laying on of hands ordains then, it is true, this mission has no ordained ministers. If, however, by ordination is meant that men

undergo a period of probation during which prescribed books are studied, and annual examinations taken in them; that at the end of the period, those who give satisfaction in studies, general work, and in character, are taken into the fully-accredited ministry and given permanent standing in the Mission, in other words, to use an old Methodist phrase, are received into Full Connexion, then the United Methodist Mission of Yunnan has such a body of men.

This Mission began to establish this ministry as far back as 1898 and has continued until now. This year several probationers will sit for their examinations in General Knowledge, Chinese Literature, Scripture, Church History, and certain specified books, e.g., Williamson's Life of Christ and Faber's Old Testament.

We are conscious of much failure; our ideal has not been reached; growing experience makes the attainment of those early days seem very elementary but the fact remains that there exists a body of fully-accredited permanent preachers and I am anxious that they should not be pained by thoughtless statements reflecting upon their standing in the body of Christian ministers.

This body of men, with whom I have worked for many years, have by the grace of our Saviour, undoubtedly received "The mighty ordination of the Pierced Hands" and not a few have hazarded their lives in the work of the Lord Jesus.

I apologize for trespassing to so great an extent upon your

space and thank you in anticipation for inserting this explanation.

I remain,

Dear Sir,

Yours truly,

CHARLES E. HICKS.

United Methodist Mission,
Chao Tong, Yunnan,
December 22nd, 1919.

WORK AMONG MIAO.

To the Editor of

The Chinese Recorder.

DEAR SIR:—In reading the December number of your paper I find my name mentioned at the bottom of page 804 and the top of 805 in a wrong connection.

In both instances the name of my deeply lamented old friend, the Rev S. Pollard, should have been inserted. He worked most nobly for the uplift of the down-trodden Miao and lies buried in their graveyard on a hill overlooking Stonegateway.

This article by Mrs. Gamewell reveals again how much hidden work for the Master is being done in secluded spots of which we never hear.

On page 808 there is another misstatement which I very much wish were true. Young Miao have been studying at Chengtu and have done splendidly passing their Middle School Course but I do not know of a medical student.

Pardon this intrusion,

Yours sincerely,

F. J. DYMOND.

United Methodist Mission,
Chaot'ong, Yunnan.
January 6, 1920.

Missionary News

New Methods

ONE CHURCH AND ITS COMMUNITY.

The Grace Baptist Church, Shanghai, finds itself in the midst of a growing community which, though it has so far been unable to survey thoroughly, it is trying to help along several lines. A brief résumé of these may help other churches. In addition to the regular church services and the Sunday school, there is a paying night school, patronized mainly by clerks and apprentices, and a free night school taught by volunteer teachers, and patronized by younger and smaller boys. A free girls' school is held for two hours in the afternoon for girls who do domestic work, and is taught in part by volunteer teachers. There is also a free poor school which has about 80 pupils supported by a local Community Service League. Including a boys' and girls' boarding school, and a primary day school and kindergarten, there are eight schools run in connection with this church. A small dispensary run mainly for the students in the schools is conducted voluntarily by a young Chinese doctor. On Sunday afternoons a children's service is held in a local self-supporting Chinese school by a committee of girls from the Girls' Boarding School. On Sunday night at 6.30 a children's service, usually well attended, with lantern lectures, films, stories and singing, is conducted by a committee of the girls from the Boarding

School under the direction of a woman member of the church. A short survey was made by students in the Boys' Boarding School of the local self-supporting primary schools, of which there were found at that time to be twelve in the church community. The students in eight of these come to the church compound for supervised play, and for frequent entertainments; the teachers in these schools have recently formed a Teachers' Association, which meets in the church, and is now undertaking to run these entertainments for their students in the church. The supervising of recreation is done partly by a young woman from the Y. W. C. A. for the girls, but mainly by a social secretary, a young man employed in connection with this special work of the church. A group of tailors and tailor apprentices come together once a week for recreation and a class in phonetics and it is hoped may be helped in other ways as well. A volunteer Bible class in the night school is conducted by the social secretary, in which some interesting questions are raised by these semi-literate young men. There is a weekly meeting for servants in which some teaching of phonetics, some Bible instruction, and some recreation have been given. Provision is made in the church building for simple games such as ping pong, volley ball, and so forth. Entertainments for the night school students are given bi-weekly, under

the general charge of the teachers in the night school, these entertainments consisting in part of games, recitations and lectures. Two additional young men's classes, one for Bible study and one for singing are also conducted. Recently the students of the two boarding schools have organized a society and conducted alternately what used to be the Wednesday evening prayer meeting. It is hoped to have a young woman as social secretary for work among girls and young women, so that in addition to the women's missionary society and mothers' meeting, supervised recreation and entertainments for girls and young women may be further developed. All the students in the different schools are given supervised play. The purpose is to make the church a centre of helpful community activities, and also a place where the students in the schools can learn how to do Christian service for their fellowmen. The activities are mostly simple, and have grown out of the discovered needs of the community.

At Hangchow it has been found exceedingly fruitful to use boys and girls in the schools for evangelistic work. This was done chiefly by the organization and conducting of Sunday schools in various parts of the city and suburbs. Usually two boys took charge of each school.

Last fall Hengchow, Hunan, started its first Christian Endeavour Society for women. This Society is slowly growing in influence and usefulness. There is also a live society in the girls' school which is wholly in the hands of the students and the faculty. Considerable

of the school government is in the hands of the Christian Endeavour Society.

NEW METHODS IN HENGCHOW.

The request was for "new" and "helpful" ones. What follows is loyal to the latter if open to challenge by the former adjective. First a word on fundamentals. I despair of the Church's conquest in China unless believers everywhere meet every Sunday for prayer, praise, and study of the Word. Its degree of triumph will be proportionate to believers' use of the entire day for God, partly inside and partly outside places of worship. Great danger lies in excessive reliance on sermons. Let trained and paid workers be used as far as available, but never let these become so essential that services or worship is impossible without them. Paul's elders, appointed in each congregation, were natives of the place and the Church's teaching as well as governing agency. He grasped a vital thing. I Pet. ii 2 holds the key,—*thirst* for the milk, to make you *grow*. If wise, the Church will increasingly provide means whereby congregations everywhere can have beneficial worship, though lacking trained personalities.

Nothing known to me equals the Sunday school lesson study as a means of spiritual growth. Most desirable is whatever will make the Christian Endeavor meeting less hortatory and more educational, and cause its testimonies to voice actual experience. Chinese are facile in speech, but we must first be learners, afterwards teachers. "Saved to serve" is ever our slogan. On this rock rests C.E. committee work, without which

the prayer meeting may become a dead sea. But such work should include *every* believer. For Jesus' "this ought ye and that not left undone," we may to-day put "soul saving" and "social service." Our plan divides the whole congregation (men and women) into two sections bearing the above names. Every person serves six months annually in each section. According to size or nature of work, sections may divide into sub-sections, each having its leader. Care for religious services and church life belongs to neither section but is the constant responsibility of all believers.

Only part of the towns in a large field are reached by paid workers. For the remainder volunteers are enrolled, each going monthly to witness in a town of his region. Record of this service is kept on a huge convention map. Aside from sermons, Sunday school and Endeavor topics, an annual series of weekly Bible lessons, with a practical outline to stimulate real study, is provided. The strongest centers make the largest use of this, but it is equally suited to the least developed places. The series has a further incentive in being the basis for a public question bee at the annual Bible convention. Each year, all preachers and local leaders (of which each congregation has one) have six months' chance to prepare a written Bible study, usually on some one book. Local leaders have a different one from that of the preachers.

We seek to make centers servants of circumferences. What is done in and for the city is reproduced, as facilities and stage of development permit, in

all outlying districts. Hence, what follows for the coming week of evangelism. Each preacher's circuit includes four congregations. For the New Year week each preacher, accompanied by a picked local leader, will change circuits with a fellow worker. A volunteer layman from Hengchow city will join the two, the trio to inspire local Christians to personal work. During the eight days, three towns will be visited on each of twenty circuits.

In finances, the Chinese Church is seeking to attain self-support at the end of a fifteen-year period, by assuming each year an additional fifteenth of its budget. It is not local or congregational support: all gifts are paid to one central Chinese Finance Committee which disburses on an equal basis for the entire station field. Thus, stronger assist weaker, the whole moving forward abreast. For each fifteenth of support attained, Chinese get one more vote on an Administrative Committee and missionaries have one less. So self-government arrives with self-support.

Potency of method is not in number or novelty but in gripping and going quality.

GEO. L. GELWICKS.

Hengchow, Hunan.

SOCIAL, EVANGELISM AND COMMUNITY SERVICE AT GINLING COLLEGE, NANKING.

The students run a Sunday school having an average attendance this year of 110 small children.

A two hours mothers' meeting is held in classes each Sunday afternoon. Some of the women are learning to read—others are

simply and definitely instructed on such subjects as sanitation, sex hygiene, home standards, and Christian morality.

In the government orphanage a Sunday school and a monthly missionary meeting are conducted by Ginling students, at the request of the head of the orphanage—a Christian woman.

The students assist in most of the city Sunday schools and churches.

Visiting in the homes is one form of service undertaken by some of the students, and many interesting economic problems

have been discovered in this way.

All but two of the sixty-five students are registered for definite social work. The servants prayer and evening school is four days of the work and enlists many of the faculty and students.

Our half-day school for neighborhood girls is the largest single undertaking. There are thirty pupils coming five days in the week from one to four o'clock and getting a rather well planned course of lower primary grade.

Reports

NOTES ON THE CHINESE IN FRANCE.

On the 10th October many camps took the opportunity of making the occasion an international celebration. This was good for the Chinese and helpful in promoting understanding of them on the part of the French.

During September 10,000 Chinese labourers sailed for China. A like number was expected to sail in November. Before long there will be very few companies left in the devastated areas. The French Government as yet has no definite plans for sending back its Chinese labourers, but those who have served three years in France can secure their official release.

Recently an agreement has been made between the Chinese and French Governments by which no Chinese can marry a French girl without a written consent from his parents certified by the magistrate of his native city.

Leading members of the Chinese Peace Mission have proposed to ask the Chinese Government to establish an industrial school for the sons of those labourers who have either died in France or been injured by service there. The Y. M. C. A. is to enlist the support of the labourers to this proposal by having them make a contribution of not more than one franc each. To carry this out a special committee has been organized in Noyelles composed of leaders of the labourers and Y. M. C. A. secretaries. The contribution is absolutely voluntary and during the month of September more than 10,000 francs was received for this purpose.

NATIONAL NORMAL SCHOOL OF PHYSICAL EDUCATION.

On Saturday afternoon, January 10th, 1920, the new buildings of the National Normal School of Hygiene and Physical

Education of the Y. W. C. A. were dedicated in the presence of a large group of visitors. Mrs. H. C. Mei, a graduate of Barnett College, presided. Mrs. D. Y. Lin, former head of the school and a graduate of Wellesley, and Miss Pendleton, the President of Wellesley College, made interesting speeches. Miss Coppock, representing the National Board of the United States, handed over the keys to Miss T. B. Wei, who represented the National Committee of China. The total value of the land and buildings is about Tls. 55,000. Three classes have already graduated from this school. The graduates are now teaching in important government and mission schools. The plant is a gift to China for the purpose of helping to make health popular. Its main courses consist of physical work, hygiene, and Bible instruction.

CONFERENCE OF Y. M. C. A. SECRETARIES.

In November 1919, one hundred and sixty Y. M. C. A. secretaries gathered in Hangchow for the Third National Conference of Y. M. C. A. Secretaries in China. Twenty-eight

associations were represented, the farthest being located in Chengtu, the capital of Szechwan. There were twice as many Chinese secretaries present as foreign, which was taken to be one of the most significant facts of the Conference. Mr. David Z. T. Yui, the General Secretary of the National Committee, presided. His abilities as chairman were gratefully recognized.

The whole idea of the Conference was to meet the new needs of the New China. It was said in this connection: "A group of the Association's secretaries has never, in any part of the world, faced such a task and such an opportunity as now lies before us in China." Special attention was called to the relation of the Association to the community and the churches. There are signs of a great development in boys' work in Associations in China and as a result of the discussion of the theme, "How can we centre more and more of our efforts in the churches," it is expected to bring about a closer relationship between the Association and the churches.

The Conference held its sessions in the new building of the Hangchow Y. M. C. A.

News Notes

We are glad to welcome back to China Mr. and Mrs. F. S. Brockman.

Dr. J. F. Goucher was appointed a commissioner by the World's Sunday School Committee to invite the Chinese to send a delegation to the Tokio Convention in October 1920.

From the *London and China Express* we learn that the circulation in the China Agency of the British and Foreign Bible Society has eclipsed all previous records, no fewer than 3,098,647 books having been distributed. The sales of the 344 fully employed colporteurs went to over 2,950,000 copies.

We have received letters indicating that at Ingtai, Yungchun, and Gongan, Fukieu, the Government is actively promoting the growth of opium for purposes of revenue. One unfortunate feature of this is that those who refuse to plant, i.e., the Christians, still have to pay the tax. In some cases soldiers have forced the planting of the poppy by camping out until they have seen it done.

One of the missionaries in Seoul, Korea, writes:—"The Church is doing exceptionally well everywhere, and there are reports of revivals from all directions." But he also adds, "The crop failure has caused the most abject poverty, and bands of starving people are travelling everywhere begging."

Another writes from Moukden:—"There are about a quarter million Koreans in our part of Manchuria—West Kando; and in all Manchuria probably about 750,000 have come over. Our Church in West Kando numbers 4,600 adherents—an increase this year of about 1,000. Five Korean pastors are regularly installed and others are doing work."

About ten years ago Mr. Hoh, an expert in physical culture, started a Physical Culture Association in Shanghai. This Association is now exercising considerable influence, having no lack of members or money. The president is the Hon. Chu Ching Lai, ex-governor of Kwangtung; the vice-president is Mr. C. C. Nieh. The Association has its own buildings and ground, which has been recently considerably enlarged through an anonymous gift of \$30,000. It intends to lay out a public park devoted to physical culture on

modern lines and open to all. It supports nine physical instructors, who give their services free to any school asking for them. At present over 30 schools in Shanghai are thus being assisted. The Association also conducts classes for business men. It has over 500 members, each one being a teetotaller and an anti-narcotic. It is promoting other helpful interests.

We regret that space forbids us printing *in toto* the resolutions adopted by the first international conference of medical women, which recently met for six weeks in New York to consider the interests of women and children throughout the world. Americans, Europeans, Orientals, and South Americans finally agreed on a series of very suggestive resolutions which are published in *The Survey* of November 1919. Care of women during maternity, physical examination of infants and children, vocational guidance, sex instruction in normal schools, training schools, medical colleges and universities, the need of making all schools and colleges responsive to the emotional and instinctive as well as intellectual needs of children and young people, and the conviction that morality makes equal demand on both sexes are all affirmed in this series of resolutions. With regard to the abolition of prostitution it is stated "The most important measure towards its abolition is sex education to a single standard of self-control." Emphasis is laid on the importance of the need of early, thorough, and free treatment of venereal diseases. On the day following the conference, an International Organization of Women Physicians was created by representatives of 15 countries.

Personals

BIRTHS.

DECEMBER:

6th, at Weihwei, Ho., to Mr. and Mrs. Hugh MacKenzie, C.P.M., a son (Arthur Finlay).

26th, at Canton, to Mr. and Mrs. Kenneth Duncan, C. C. C., a son (Donald Robert).

DEATH.

JANUARY:

14th, at Miyang, Ho., Mrs. Chas. A. Roberts, Eb. M., of pneumonia.

ARRIVALS.

DECEMBER:

12th, from Honolulu, E. A. Gilbert, C.C.C.

25th, from U. S. A., Miss E. W. Riebe, P.E.

28th, from U. S. A., Miss E. B. Bushey, Miss J. B. Powell, and Miss H. E. Barney, C.I.M.; Misses S. Baltzer and De Garbo, Ch. M.M.S.; Miss Baumgartner, G.M.; Mr. and Mrs. G. R. Jones, and child (ret.), M.C.C.

JANUARY:

5th, from Switzerland, F. and Mrs. Gasser and three children, (ret.), C.I.M.; Miss L. L. Suter and Miss E. S. Frölich.

6th, Dr. and Mrs. Ford, Miss Peer-son, Miss Watson, B.M.S.

7th, Mr. and Mrs. J. B. Hattie, Rev. G. M. Ross, (ret.), Misses K. Dunn and E. Craig, P.C.C.; Dr. E. A. Androeson, L.Bd.M.; Dr. H. and Mrs. Benthrop, Lutheran. From Sweden, G. W. and Mrs. Wester and child (ret.), C.I.M.

9th, Rev. J. E. and Mrs. Waylands, P.S.; Mr. G. E. and Mrs. Ritchey, F.C.M.S.; Rev. R. C. and Mrs. Douglas, P.N.; Miss McClurg, (ret.); Miss Ritchie, M.E.F.B.; Mrs. Shepherd, (ret.); Miss Hurst, S.P.G. From Sweden, Miss E. A. E. Buren, (ret.); Mr. A. N. Engback, Miss K. S. Otterland, Miss Lenell, C.I.M.

10th, from England, H. J. and Mrs. Squire and son, (ret.), D. A. G. and Mrs. Harding and two children, (ret.), C.I.M. From U. S. A., Miss G. Morrison, Kuling School.

12th, Rev. C. W. Andrews, Sec. (deputation), Dr. Mary Andrews, W.M.M.S.; Miss A. Wixon, Methodist General Board, (ret.).

13th, Rev. Peyton and Mrs. Stephens (ret.), S.B.C. From England, Mrs. S. H. Carr and two children (ret.), Miss M. J. Walliss, C.I.M.; Mr. and Mrs. F. S. Brockman, Dr. and Mrs. W. W. Peter, (ret.), Mr. H. G. Barnett, Y.M.C.A.

14th, Rev. Forbes and Mrs. Tocher, (ret.), C.S.F.M.; Rev. H. M. and Mrs. Harris, (ret.), S.B.C.; Miss Black, M.E.

16th, from England, Mrs. U. Söderström, (ret.), Miss M. J. Söderström, C.I.M.

17th, Dr. and Mrs. Bethell, B.M.S. From U. S. A., Rev. D. C. and Mrs. Graham, (ret.).

18th, from Australia, Mr. D. Urquhart, (ret.), C.I.M.

24th, Rev. P. T. Dempsey, (ret.), A.M.M.S.; Dr. Ada Speers, (ret.), Miss M. E. Switzer, (ret.), M.C.C.

DEPARTURES.

DECEMBER:

18th, For U.S.A., Dr. C. K. Edmunds, Canton Christian College.

21st, For Canada, Miss Mary Hill, National Holiness Mission.

28th, For U. S. A., Miss C. A. Pike, C.I.M. For Scotland, Miss Mitchell, F.C.C.

29th, For England, Rev. and Mrs. W. Remfry Hunt, F.C.M.S. For U. S. A. Dr. D. Burghalter, For Sweden, Rev. A. L. and Mrs. Fagerholme and family, S.M.F.

JANUARY:

2nd, For U. S. A., Dr. Fred C. Klein, Dr. J. C. Broomfield, M.P.

3rd, For England, Mr. H. Parker, C.I.M.

19th, For U. S. A., Rev. and Mrs. Appleton, Rev. and Mrs. Grinnell, Misses Chandler and Grinnell, F.M.A.

21st, For England, Dr. and Mrs. Charter and family, B.M.S. For U. S. A., Mrs. T. F. Carter, P.N.

24th, For U. S. A., Miss C. Caris, W.F.M.S.; Miss L. B. Flory, Rev. W. F. Hayward, P.E.; Miss Grace Coppock, Miss Sophie Most, Y.W.C.A. For Scotland, Rev. F. R. and Mrs. Kearney, C.S.F.M. For England, Prof. H. Silcock, F.F.M.A. For U. S. A., Miss C. Reaves; Misses Prescott and Ramsay, Baptist Women's Board.

THE CHINESE RECORDER

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No. 3

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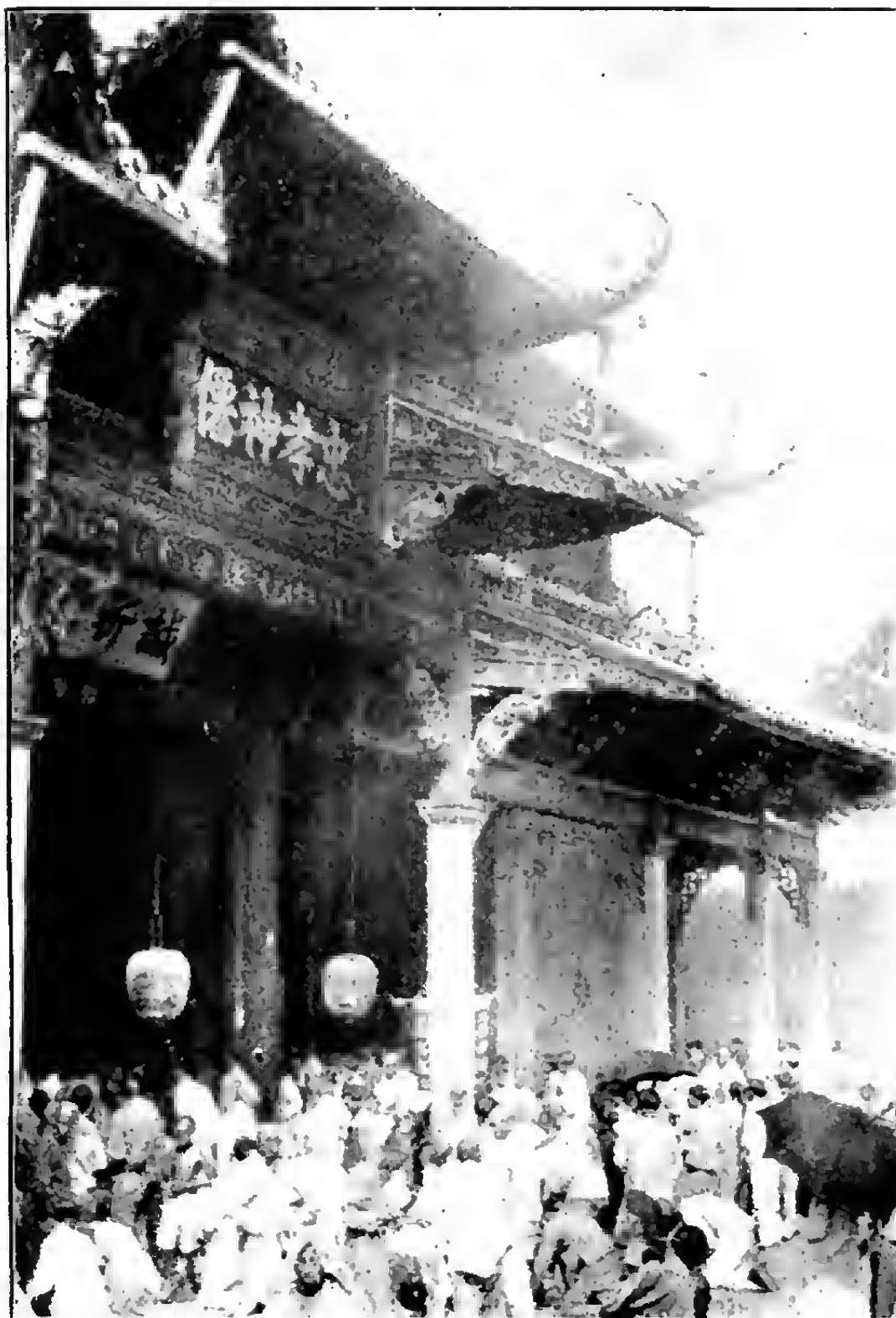
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The Main Temple in which is the image of Hsu Chiu-yang.

SEE "THE HOUSE OF LONGEVITY."



One of the eight temples at Wan Sheo Kung.

SEE "THE HOUSE OF LONGEVITY."

THE CHINESE RECORDER

VOL. LI.

MARCH, 1920.

No. 3

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NOTES ON CONTRIBUTORS

JAMES OUTRAM FRASER, B.Sc., is a member of the China Inland Mission. He has been in China ten and a half years: of these ten have been spent in Tengyueh, Hunan, in evangelistic work amongst the Chinese and aboriginal tribes.

Rev. W. ARTHUR CORNABY is a member of the Wesleyan Methodist Mission. He has been in China thirty-four years, during eight of which he lived in Shanghai, the rest being spent in the Wuhan district. His work has been evangelistic, educational, literary, and pastoral. He is the author of a number of helpful books. He is at present giving most of his time to pastoral work.

FRANK B. LENZ, B.L., is connected with the Y. M. C. A. He has been in China three and a half years, most of which time has been spent in Nanchang, Ki., in religious and educational work.

Rt. Rev. DANIEL TRUMBULL HUNTINGTON, B.A., D.D., is a member of the American Church Mission. He has been in China nineteen years, which have been spent in Hankow, Ichang, and Anking, of which district he is now bishop. His work has been evangelistic and educational. He was a member of the Executive Committee of the Mandarin Old Testament Revision.

Rev. M. GRAHAM ANDERSON, B.Sc., has been in China twelve years. After some years of educational and evangelistic work in Chihli he joined the China Inland Mission. He has since been teaching the Bible in the Hungtung district, Shansi.

LOUISE STRONG HAMMOND, A.B. (Vassar), is a member of the American Church Mission. She has been in Wush six years engaged in evangelistic work. Before coming to China she studied music for many years in Europe.

JESSE CLAUDE CLARK, B.S., has been in China nine years working as Associate General Secretary of the Shanghai Y. M. C. A. His special fields have been work with boys and the training of secretaries.

Rev. GEORGE LECLYDE GELWICKS, A.B., has been in China about twenty years. He is a member of the Presbyterian Church in U. S. A., having spent seventeen years in Hengchow, Hunan. His work has been evangelistic, with some special educational work. He is Provincial Christian Endeavour Secretary for Hunan.

Rev. F. C. H. DREYER has been connected with the China Inland Mission for twenty-five years. He has worked at a number of places in Shansi, mostly in Hungtung. For fifteen years he was engaged in evangelistic and pastoral work. For the last ten years he has been in the Bible Institute at Hungtung. He is a frequent contributor to Christian periodicals in Chinese and has recently published an Outline Harmony of the Gospels.

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Editorial

Launching the
"Inter-Church."

It is possibly true to say that, outside of their co-operative war activities, the Christian forces in North America have never attempted so big a task as that represented in the Inter-Church World Movement. Timid souls have dreaded all sorts of undesirable results. One editor, nervously prophetic, says that the result will be three denominations, "the Catholic, the Inter-Church, and the Baptist." Some dreamers looked for a huge super-church organization. Much ink has been lavishly used in criticism, analytical questions, and doubts. Nevertheless the Movement is launched. Through the phantasms created by denominational nerves are now apparent the solid facts of its real possibilities. At the close of the Survey Conference the various denominational delegates considered carefully the attitude of their denomination to the Movement as there outlined. The result appears to have been a practically unanimous endorsement of the Inter-Church Movement as a whole, though there was a frank recognition of the mistakes that had been made. A Movement like this moves more quickly than the reactions of most of those affected hence they see its potentialities out of focus and so blurred. Breathing and vision have, however, become normal now that the real magnitude of

the task envisioned is recognized. The unprecedented budget for Christian work as finally presented aroused great enthusiasm. It was recommended as a working basis that all bodies participating in the financial campaign of the Movement should underwrite its budget of expenditure to the extent of 5% of the total amount they receive from the campaign. Summing it up, the Inter-Church World Movement, in the words of one who was at the Survey Conference, "represents simply the determination of a group of churches to work together in the effort to present to their membership the need of the world." The budget as presented is really an estimate based on an incomplete survey which it is hoped to carry to greater completion in the next few years.

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THE terms "Christian Service" and "Social" Service. "Social Service" or "individual salvation" and "social salvation" are often used as though they are mutually exclusive and antithetic. Far from there being a conflict between these two conceptions, they stand for two necessary and complimentary aspects of the Christian life. If one thinks only of the Christian life as a blissful state of quiescent receptiveness, over-emphasis on individual salvation will result, but if one thinks of the Christian life as the outgoing of new life into service for his fellowmen, then it will be seen that social service is but the extension of the Christian life of the individual into an increasing number of acts helpful to others. In its outward expression the keynote of the Christian life is helpfulness. This helpfulness is concerned not only with an inward change in the individual but with the changed individual's practical help in meeting all the legitimate needs of his fellowmen. This wider application of the principle of Christian helpfulness in "social service" has a special significance for the Chinese. They are in many cases first interested in Christianity through some of its social features, such as schools, hospitals, etc. Having joined the Church they must show their Christian spirit. The Christian spirit does not stop until it has gone to the root of individual and social problems. The true Christian cannot be unselfishly happy and leave misery and evil alone. The fact is that each individual must have a personal experience of God and then, as a result of that experience, do all he can for as many individuals in as many ways as possible. In the last analysis

both "Christian service" and "social service" are concerned with the needs of persons, though the latter thinks more in terms of common needs than of individual experience. That both are necessary and vital is well set forth in an article in the *International Review of Missions* for January 1920 by Robert E. Chandler, Tientsin, China, in "A Social Aim for a Chinese Christian." There is no time to spend in fighting phantasmal antagonisms.

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**Exchange and
Mission Expansion.**

THE fear is sometimes expressed that the present unprecedented influx of foreign mission funds into China will have a bad effect upon the development of self-support. Facts seem to indicate the "economic conditions do not govern the development of self-support": from this viewpoint, the fear is not well founded. There are also other factors at work which offset this fear, of which the decreased value of the gold dollar through the inexplicable variations in exchange is most insistent. It is well known that some British missions are facing a serious condition along financial lines. This seems to be one of the unexpected backwashes of the war: instead of expansion this phase of mission work in China will probably undergo some retrenchment. On the American side there is an unprecedented influx of mission funds; it is estimated that this year there will be given for foreign missions approximately three and a half times as much as last year. But even in 1920 the gold dollar decreased in value about one third and it began by being low. In addition there is the decreased purchasing value of the Mexican dollar in China itself which is another way of saying the cost of most things has risen. It would appear that a gold dollar in China will only do about one-quarter or at the most one-third as much as it would a decade ago. Thus the value of the gold dollar and the purchasing power of silver have both declined. In other words, when the three and a half times as much money contributed for mission work arrives in China it has apparently about one-third the purchasing value the same amount would have had ten years ago; and when there is added the increased cost of maintaining existing work it is apparent that the increased offerings in the U. S. cannot mean anything like a proportionate expansion of mission work. What would have happened to mission work if this increased liberality had not appeared is appalling to think.

Even now the total results in expausion do not promise as much as anticipated. One wishes that the critics of missions who vent their spleen on the number of cents, in each dollar given for mission work, which are spent in putting it on the mission field could turn their attention to the maleficent activities of exchange. They would for once be employed worthily. The actual situation, which, of course, is a matter of conjecture mainly, is one that has not, we think, been considered much but that when considered will force a reconsideration of many glowing programs. An appreciable part of our fears and hopes will slip into the bottomless pit of exchange.

* * *

Consecration of Bishop Mosher. ON Wednesday, 25th February, 1920, at the Church of Our Saviour, Shanghai, the Rev. Gouverneur Mosher, a missionary to China of about 25 years, was ordained as Bishop of the Philippine Islands.

The Rt. Rev. F. R. Graves, D.D., of Shanghai presided. The Rt. Rev. D. T. Huntington, D.D., of Anking, and the Rt. Rev. H. St. George Tucker of Tokio, Japan, assisted in the consecration. The Rt. Rev. F. L. Norris, D.D., of Peking, and the Rt. Rev. Sing Tsae-seng, D.D., presented the new bishop for consecration. In the final laying on of hands the Chinese bishop assisted, which is, we think, the first time this has occurred in connection with the consecration of a Westerner of the Protestant faith. Bishop Molony of the C. M. S. also participated in the service of consecration.

In his consecration sermon Bishop Roots of Hankow, among other things, spoke of the power of a patient bearing of suffering in the life of a bishop as well as others. He pointed out that Bishop Mosher goes to his new task with the well wishes of the General Convention of the Anglican Mission in China and the Chung Hua Sheng Kung Hui.

Bishop Mosher was for many years connected with the Editorial Board of THE CHINESE RECORDER and has been a firm friend and efficient editor. He took an active part in the negotiations which resulted in the generous transfer of the RECORDER from the Presbyterian Mission Press to the present interdenominational Editorial Board and has always given gladly and freely of his advice and time to its interests. As an Editorial Board we rejoice in his promotion and wish to add our good wishes to those of the various organizations referred

to by Bishop Roots. We shall pray that God may bless him in his new and arduous tasks and shall always welcome word of his activities. We shall feel that we have another friend in the all too little known Philippine Islands.

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Drugging China.

IN the December 24th, 1919, issue of the *New Republic* Dr. John Dewey writes a very pertinent article on "Our Share in Drugging China," directed principally at the United States but incidentally implicating others in this crime. He shows that in spite of the 1912 International Convention forbidding the exportation of morphia into China, in 1917 it had increased twentyfold, or 600,000 ounces. This was due to a division of moral responsibility and proved that in the last analysis only international co-operation will effectively control this traffic. He then proceeds to show Great Britain's part in this business, referring to the farming out in Hongkong and Singapore of the opium business, whereby each place receives G. \$2,000,000 revenue annually. Furthermore, Great Britain exacts no license for exportation by means of Parcel Post. Later he shows the American participation in this "crime of poisoning China." "The British require no license for exportation to the United States. Our laws (U. S.) are such that when the stuff arrives at one of our ports it is only necessary to put the goods into bond for transshipment to avoid payment of duty." These laws regarding transshipment make no enquiry into the nature of the goods; that is, if labelled "pharmaceutical products" apparently any amount of morphia can pass through the United States into Japan and thence illicitly into China. Furthermore, such parcels cannot go direct to Japan from Great Britain. Again he shows that morphia has been seized in Shanghai which was manufactured in Philadelphia. To ship this drug from the United States to China would be criminal; there is no law against shipping it to Japan and Japan does not hesitate to pass it on. While there is connivance on the part of Japanese officials, yet "the primary responsibility is with the laws and administration of the United States." "We (U. S.) have become a large partner in the contemptible business of drugging China at a time when China is making heroic efforts to emancipate herself from the narcotic evil." It is suggested that the cure is international co-operation to control the source of these supplies, both in the growth of poppies and otherwise. We hope this serious charge will have the effect of improving matters.

Promotion of Intercession

MILTON T. STAUFFER

THE REWARD OF PRAYER

"What the church needs to-day is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use, men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods but through men. He does not come on machinery but on men. He does not anoint plans but men, men of prayer."

THE REACH OF PRAYER

"We can as really be touching hearts for God in far away Tibet or Mongolia through prayer as though we were there. Not in as many ways as though there, but as truly. We may go aside to-day and shut our doors, and as really spend a half hour in Yunnan or Shensi as though we were there in person. We may turn the key and be for a bit of time as potentially in some distant part of China with those whom we seek to help by the power of intercession as though there in actual bodily form. I say, potentially. Of course not consciously present. But in the power exerted upon men we may be truly present at the objective point of prayer."

"Rest in Jehovah—wait patiently for Him." Psalm 37:7.

"It is impossible to rush into God's presence, catch up anything we fancy and run off with it. To attempt this will end in mere delusion and disappointment. Pictures which are the result of a life of work do not disclose their secret loveliness to the saunterer down a gallery. And God's best cannot be ours apart from patient waiting in His holy presence."

Contributed Articles

With Rev. Ting Li-mei in Western Yunnan

J. O. FRASER

READERS of the RECORDER will all be familiar with the facts concerning the inauguration of the Chinese Home Missionary Society, and the recent sending of a deputation of six Chinese workers to Yunnan to report on the province. The party consisted of three men (Pastor Li, Pastor Sang, and Pastor Ting) and three ladies (Mrs. Ting, Miss Li, and Miss Chen)—the latter escorted by Mrs. Gamewell. It has been decided that the ladies remain in Yunnanfu engaging in educational work while the three pastors take longer tours of exploration in the north, east, and west of the province, travelling separately and in different directions so as to cover the most possible ground. Pastors Li and Sang have already explored the north, north-east, and south-east sections of the province, and it fell to Pastor Ting to explore the west. This he has now done in a journey occupying about four months, for two months of which the writer had the privilege of his company; and a few observations on Western Yunnan and on Pastor Ting's journeyings there may be of interest to RECORDER readers. Anyone familiar with the map of China will know that Western Yunnan is a vast stretch of territory, larger than many other whole provinces of China. A line drawn north and south through the capital city will divide off a tract of country to the west vastly more extensive than that to the east, and probably more populous too.

Taking the more conservative (and probably more correct) estimate of Yunnan's population as eight and a half millions, Western Yunnan will claim at least five millions. And yet it is the least worked by mission agencies of all. Not including workers among the aborigines and their stations, there are only about eight mission stations and twenty foreign workers in the whole of the west of the province, while the number of Chinese workers is shockingly small. It is too early yet to predict which district will ultimately be selected by the C. H. M. S.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

(initials with which we must now familiarize ourselves) as their sphere of labour, but it would be safe to say that it will probably be either Yunnanfu itself, or west of it, or both.

The premier station of Western Yunnan is, undoubtedly, Talifu. For twenty-seven years it was the only mission station west of the capital, until Tengyueh was opened twelve years ago. The unresponsiveness of the Yunnan Chinese can be gauged from the fact that after thirty-eight years of almost uninterrupted work the membership of the Talifu church is only a little over sixty, but we look upon it as a flourishing work as work goes in Yunnan, and under the efficient management of Rev. W. J. and Mrs. Hanna, assisted by Misses Simpson and Hunter (all of the C. I. M.), there are now boys' and girls' schools, a splendid dispensary, and two out-stations. The chapel is perhaps one of the finest, if not the finest, in the province. Talifu itself, though not a large city (there is probably not a city in the whole of Yunnan, excepting the capital, of a larger population than 15,000) is the centre of a fairly populous district, and for climate and scenery is unrivalled. Nearly 7,000 feet above sea level, it is neither hot in summer nor cold in winter—a climate far more equable than that of England. In fact this would apply to the climate of the major part of the province, and the scenery is beautiful everywhere. But Talifu is exceptional even for Yunnan, and some who have travelled all over the country have said they have not seen its equal elsewhere in the whole of China. Immediately behind the city on the west there rises a magnificent steep range of mountains, towering to a height approximately equal to that of the Jungfrau or the Matterhorn and scored by deep rocky crevasses. Crystal-clear streams of water flow down through these to the plain below, fed by perennial snows near the summits of the range. On the east of the city is a beautiful lake running parallel to the mountains for about thirty miles and several miles in breadth. Over the north-east corner of the lake one can see the giant snow-covered peak of Lichiang, 19,000 feet above sea-level and six days' journey distant. "One could live on the scenery alone!" a missionary has said, and one agrees with him.

Our Yunnan skies are particularly clear and to see a bank of snow-white cumulus clouds outlined against the blue sky on a crisp cold morning, the mountains on one side and the blue waters of the lake on the other, is to feel *la joie de*

vivre. There are many other beautiful spots in Yunnan, hut from the scenic and climatic points of view Tali is the plum of the province.

The second station to be opened, and the only other of the C. I. M. among the Chinese in Western Yunnan, is Tengyueh in the extreme west of the province. It is the most westerly mission station in the whole of the eighteen provinces and the most southerly station of the C. I. M. The last Chinese city on the road to Burma and India it may be said to be the gateway of the Indian Empire, and was a Consular and Customs' station before ever mission work was commenced there. Its importance as a base for mission work consists more in its being a strategic point and in containing within its district a large tribal population than in the existence of any large number of Chinese. At present Messrs. Flagg, Cooke, and the writer are in charge of a small Chinese work consisting of twelve church members, one out-station, and one native helper, together with a much larger and an encouraging work among the Lisu tribespeople. The out-station at Yungchang is in a somewhat more populous district and is a prefectural city, but it still has no resident missionary.

The Pentecostal Missionary Union—a society which has not a few capable workers and is doing excellent work in Yunnan in the fullest harmony with other missions—is represented by Mr. and Mrs. Klaver in Lichiang and Mr. and Mrs. Lewer and Miss Agar at Atentse, both these stations being in the north-west tongue of the province. They are the only workers in Yunnan who reach the Tihetans, amongst whom they have had moderate success. Mr. and Mrs. McLean, independent workers, have been in Shunning now over a year, and are getting much encouragement among the Chinese of that city. Miss Morgan and Miss Brown, also independent workers, are doing excellent work in the Tsuyung district, six days' journey west of the capital, and have, I believe, more Chinese church members than any other station in Western Yunnan except Tali. Miss Morgan is a very staunch friend of the C. H. M. S. Also Mrs. Marston, another independent worker, has just settled at Chingtung, and there are a few independent workers in the south of the province, about whose work the writer knows very little. The only actual societies at work among the Chinese in that vast tract of country called Western Yunnan are the C. I. M. and the P. M. U., and these

have only two stations each. "The work is great and large, and we are separated . . . far from one another."

Pastor Ting left Yunnanfu about the beginning of June in company with Miss Morgan, who showed him as much of her district and work as possible in the time at her disposal. From thence to Tali he was accompanied by two of her helpers, and from Tali, after a very brief stay, to Tengyueh by Mr. Flagg. It was for all of us our first meeting with the Pastor, and we had not expected to have the privilege of his visits in our out-of-the-way stations. It is easy enough merely to chronicle the journey from Yunnanfu to Tengyueh, but it involved nearly a month's hard travelling over very mountainous roads. Fortunately he is quite at home in the saddle. One of the Christians at Yunnanfu lent him a splendid little poney, which he rode throughout the entire trip. We gave him several days of comparative rest on his arrival at Tengyueh. Notice of his coming had been so short that it was found impossible to arrange for special meetings as we should have liked. He addressed our Christians and enquirers every night, however, with much acceptance. Some of the less educated among them found difficulty in understanding him at first, but on the whole he was remarkably well understood. Yunnan is a mandarin-speaking province throughout, but it is still a remarkable fact—as one reflects on it—that a man from the north-east of the country speaks to all intents and purposes the same language as a man in the furthest south-western corner, the Land's End of China. From Tengyueh the writer escorted him (Pastor Ting) to some of the Christian tribal villages of the district. As these Lisu tribespeople only understand what we call "market Chinese" his addresses to them had to be interpreted. It did them good to see him—many of them had never set eyes on a Chinese Christian before! Roughing it over mountain paths and putting up in small hamlets we finally reached a place practically on the Burma frontier. From the top of a forest-clad hill behind the village we sat down and gazed on a magnificent view of the Burmese jungle-country reaching down to the great Myitkyina plain and the Irrawaddy river. This interesting strip of frontier is practically the border between the Middle and the Far East. Another day we were quite near the frontier town of Manwyne, where Consul Margary was murdered in 1875. It is a small Chinese *shan*, market town, with a population of from two to three thousand. The spot

where the murder occurred is a mile or so south-west of the market in a small gully. When the writer was there seven years ago enquiries were made as to the spot where he—Consul Margary—was buried, but without success, nor have the investigations made by others had any better result. The natives of the place either cannot or will not tell where the murdered consul's remains lay, and it will probably remain as much a mystery as is the question as to who was really responsible for the murder.

Pastor Ting was much interested in the costumes, ornaments, habits, etc., of the various tribes. In one place he bought a long Lisu sword for \$0.70, also an ornamented bamboo betel-box.

From Tengyueh Pastor Ting commenced his return journey to the capital on August 12th. A Saturday and Sunday spent with Mr. and Mrs. McLean at Shunning was refreshing to us all. Thence six days' travelling, Mr. McLean also with us, brought us to Tali on Saturday, August 30th. The following day Pastor Ting commenced his fortnight's evangelistic services, which had been planned and prepared for some weeks previously. It was a great occasion. There were actually nine foreign missionaries present—a very large gathering of missionaries for Western Yunnan, possibly the largest in its history—beside Pastor Ting and the local Chinese workers. Every evening the Pastor addressed "full houses"—the average audience being about three hundred—and spoke specially to the Christians and enquirers on many of the afternoons. Those who know Pastor Ting will not need to hear how and what he preached. Many will not have heard him, however, and will not know his method. Night after night, with masterly skill in turning the point of view and angle of approach, he would mercilessly expose China's sins, failures, and follies. Using a blackboard for the sake of clearness, he would turn the metaphorical searchlight upon all her weaknesses, her inconsistencies, her low standards, her abuses, her hollownesses. He is but following in the paths of Finney, who would harrow the hearts of his audience just up to the point of their readiness to receive a Saviour's forgiveness, or Wesley, who would always preach the terrors of the law before he offered the comforts of the gospel. Indeed, how are they to know that they need a gospel otherwise? The interest in the Pastor's preaching was not only sustained but rose—at any

rate among a section of the audience, who had never, probably, heard China's shortcomings exposed so ruthlessly. Towards the last he brought the gospel message forward with increasing clearness. China's diseases—and the Great Physician; China's troubles—and the Great Deliverer; China's abuses—and the Great Purifier; China's need—and the Great Meeter of needs; China's difficulties—and the Great Solver of difficulties. Christ the Way Out and the Way Up: Christ the all-sufficient Saviour for China. Decisions were registered almost every evening during the second week, some school-boys, a few of the school-girls, some of the educated class, and several country people—in all forty stood up to signify their decision. And not only so, but at a garden-party held on the day after the last meeting, at which many prominent people of the place were present, the leading man of the city—a scholar and an ex-official—actually suggested the formation of a kind of “half-way-towards-Christianity” society in which he would take a leading part. He could not see his way to join the Church outright, he said, but he wanted to identify himself with Christianity in some way. But no little result of Pastor Ting's Talifu campaign was the stirring up many of the Christians received. He finally left the city on September 15th for Tsuyung, where he was to hold a week's evangelistic services, after which he was to return to the capital, arriving early in October. The writer has not heard news of him, however, since his departure from Talifu.

Though Pastor Ting's ministrations at the various stations he has visited have been in every case a help and a blessing, his work of reconnoitring for the C. H. M. S. has been no less important. One admires the wisdom of the new society's management in sending along an advance party for a thorough survey of the field before attempting work therein. A lesson, possibly, for some of us foreign workers! Pastor Ting has now seen most of the important places in Western Yunnan, and has a good general idea of the field, the conditions of work, the climate and the people. His report will be valuable. He was struck by the mountainous nature of the country—about nine parts mountain and one part plain—a contrast to his native province of Shantung, which he says is just the other way about. Indeed we are a somewhat sparsely populated and rustic province. The scenery impressed him very much: he said he had never seen anything like it in any other part of

China. His admiration for natural beauty was all the more striking because of the seeming lack of æsthetic sense among our Yunnanese. The tribespeople, especially, are hopeless. "What a beautiful flower!" the writer said to a Lisu on a journey one day. "Yes," he said, but looking a little puzzled as though he thought it a strange remark, then added "it is edible, you know!" Pastor Ting would go into raptures over our wide-sweeping vistas of mountains and valleys, exclaiming with a beaming face—"beautiful!—beautiful!—beautiful!" Once he was so struck by a lovely view of mountains surrounding a lake that he broke out into the doxology—"Praise God from whom all blessings flow!"

He was not so much impressed with the people themselves. His views on Yunnan coincide with those expressed on "Ceylon's isle" in our well-known missionary hymn. "Man has spoilt it all!" he would say when coming into contact with the opium (the curse of Yunnan), the dirt, the ignorance, and the superstitions of the people. When passing through a particularly dirty village he would point to an unspeakable slough of filth and say, "Och!"—screwing up his face—"just look! We Chinese don't pay the least regard to cleanliness!" One of the talks he gave the Lisu converts in one place was all along the line of cleanliness of body, clothes, house, etc. They needed it, and were not offended, though one young Lisu said to the writer afterwards, "Teacher, I don't mind what Pastor Ting said at all if he meant it to apply to the Kachins, Shans, and Chinese as well as the Lisu. But I don't like it if he meant to single out the Lisu as the only dirty people around here!" "Quite right!" Pastor Ting said with a smile, "they are all about the same!" Nor did the Pastor fail to remark on our oh—unspeakable Yunnan roads. Only in one or two places did he commend them, "Why this is quite a good road just here; much like our Shantung roads!"

Pastor Ting is the best company in the world, and no one could wish for a more pleasant travelling companion. It is especially interesting for one such as the writer, who has very little first-hand knowledge of the larger and older worked parts of the China mission field, to learn from the experience of a Chinese who has worked in many different places and under many different conditions. For all his experience, however, he looks younger than he is, and guesses at his age invariably came short. Curiously enough he was taken for a Cantonese

by some, and for a foreigner by others. "How long is it since you first came to China?" a young Chinese asked him in all seriousness at Shuuning. "I came to China forty-nine years ago!" He said to me afterwards with a twinkle in his eye he might have added that he could not speak a word of Chinese when he first came to the country. And his cheerfulness is inspiring: he will make light of "hardships" and will be praising God wherever and whenever he can find a peg to hang his praise on. Sometimes we would arrive at our destination late at night and he would praise God that we "found a place to stay in so easily," or if we lost our way after dark—"God has given us moonlight, though!"—and "but it's a good piece of road just here, even if we *have* come the wrong way!"—or, if we succeeded in getting coolies in a difficult place, he would say with a beaming face, "God's blessing again!" Nor is he deficient in humour. One day riding up a steep hill he came out with the couplet: 山景好, 山路難, 令人又喜又厭煩. "What is that?" I asked, "a Chinese proverb?" "No," he said, laughing heartily, "I just made it up myself!" Again he came out with another original production: 天大本事也無用, 只得耐心慢上前. Again in an inn once where we dared not venture outside our bedroom door at night because of three fierce dogs which were let loose in the courtyard after dark, I overheard him murmuring to himself, 請主人慢放狗, 爲咄客人得自由, 狗一放客結仇, 雖然作客如作囚, etc., and in other ways he would both find and give simple innocent amusement. One has seldom known a Chinese to enjoy a joke as he does.

But he can be intensely serious and in earnest too. Many an earnest conversation with him the writer will not soon forget. One is not less gratified to see his strict loyalty to the scriptures than instructed and edified by the width of his outlook and the depth of his thought. Once the writer asked for his views on the place given to education in the modern missionary programme, expressing the opinion that though Christian educational effort may be very good in its place it seems to be rather over-emphasized nowadays to the detriment of aggressive evangelistic work. Leaning forward he said earnestly, "It's like this, Fu-Muh-Si. The trend of missionary activity nowadays seems to be in the direction of education. They are sending out large numbers of men and large sums of money from Europe and America for educational work.

Let it be so. Education is a good thing. It does not hinder the Chinese Church from pushing forward evangelistic work. This general trend of missionary endeavour in the direction of education is like a river changing its course from one side of a valley to the other, as rivers do. If you wish it to change its course back again to the old bed there are two ways you can go about it. First you can dam it up and *force* it into its old course. That is *man's* method. Or you can just wait until, in course of time, it flows back again to its old course naturally. That is *God's* method. And just so with this modern stream of educational effort. Things will flow back again into the old evangelistic channels sooner or later quite naturally and without any help from you or me. We needn't criticize them, Fu-Muh-Si. The thing is for us who believe in emphasizing aggressive evangelistic work to go ahead and *do it*."

Finally Pastor Ting is a man of prayer. He knows where the source of power lies, and goes there for it. His prayerfulness may well put some of us to shame. You may see him on horseback day after day apparently reading from a small leather-bound pocket-book. This contains, you will find, a long list of names of friends, both Chinese and foreign, whom he remembers daily before the Throne of Grace.

As said above it is too early yet to begin to prophesy which district the C.H.M.S. will ultimately select for settled work. One thing is fairly certain it is *not* likely to be among the aboriginal tribes, though they are to be found everywhere in Yunnan. They are few in number compared with the Chinese: moreover, our Chinese brethren are probably not so well fitted for tribes as for Chinese work. Pastor Ting's own feeling coincides with that of many of us, i.e., in favouring the Tsuyung district. Miss Morgan is perfectly willing to hand the whole district over to the C.H.M.S., as well as others being willing to hand over their work where contiguous to it, so that a very large district, ten days' journey from east to west and possibly still more from north to south, with a population of anything up to a million and a half souls, will be available for the new society, which is receiving such a cordial welcome on all hands. The writer, however, does not know the opinions of the other members of the deputation, still less of the responsible heads of the mission, none of whom he has ever met or had correspondence with.

More important, one feels, than the selection of the field to be worked is the selection of the men sent to work it. No small amount of self-denial will be called for from any worker sent to do pioneer work in a province where the missionary clock is still running twenty or thirty years slow. "The evangelization of these out-of-the-way places in Yunnan," a missionary friend has said to the writer, "cannot be done by foreigners, nor can it be done either by Chinese who want all the comforts of Shanghai!" A timely warning, this. Let well-educated men come by all means, so long as they have not had all the humility and self-denial educated out of them: let men (and women) of position and refinement come so long as they are prepared to live and work gladly in what are sometimes very decidedly "unrefined" surroundings—for Christ's sake. One would think that the Chinese Home Missionary Society would do well to take a leaf just here from the book of the missionary societies of Europe and America. None of these societies was founded without an element of real sacrifice entering in, and none of them has accomplished anything worth talking of without a continuation of the same sacrificial spirit. One hopes that the leaders of the new society realize this. The work will not be a bed of roses. There will be difficulties, disappointments, loneliness (especially if work is opened away from the capital). The workers will need to work together well. They will need perseverance. It is the hope of the writer that they will be men of the same spirit as the Chinese Christian gentleman whose friendship made this last summer has been a genuine help and blessing to him—that they will be men of the helpfulness, earnestness, and prayerfulness of Rev. Ting Li Mei.

Theology and Eschatology of the Chinese Novel

W. ARTHUR CORNABY

“**W**HAT sort of theology does the average mind of the Chinese possess? And what are the common ideas (if any) with regard to conditions after death?”

Here, surely, is an enquiry of great interest to all who wish to round-off their comparative study of the non-Christian beliefs of the world; and an enquiry of great importance to all who have come to China for the express purpose of

making noble and sacred impressions on the minds and hearts of China's populace.

As an aid towards gaining some answer to this enquiry, the newly arrived missionary has had appointed him a set course of study for his first two or three years. That course of study includes (1) specimen portions of the Four Books of the Confucian school; (2) the *Canon of Nature-Force and its Efficacy* by Lao Tzū (though the young student may not at first grasp the meaning of the mystic *Tao Teh King* sufficiently to re-translate the title thus); and perhaps (3) some English treatise on Buddhism,—for Buddhist sutras in the Chinese language are not easily obtainable; they are not stocked at any ordinary book-shop.

But, supposing him to have studied these works carefully, and to have passed his examinations creditably, let us ask the pertinent question: "What has he really gained by his studies?"

The real answer is obviously: A considerable insight into the intricacies of the literary language of China; a moderate insight into the conscience of a sincere Confucian scholar (for the sage Confucius may be regarded as *the embodied conscience of his day*); and a glimpse, perchance, into the back of the brain of that rarely-to-be-met personage, an *educated* Taoist or Buddhist monk.

His studies have been of an academic order. He has yet to begin the study which perhaps he fondly imagined he was pursuing all the time—a study of the *credo* of the Chinese populace at large, who, he finds, are not to be confounded with the above-mentioned specialists of the three cults. They are in a very meagre minority, somewhat aloof from the Chinese populace. And neither the Taoist or the Buddhist monk is addicted to the propagation of his beliefs by means of preaching to the masses.

Where then is the Western student to turn, in order to gain an answer to the double enquiry with which we (and he) started? Is there no answer to this question beyond a recommendation to long patience, covering a residence in China of (say) ten or twenty years, in close contact with the people, when, if the missionary be possessed of tact, insight and sympathy, he may gradually learn for himself the mind of the masses, in regard to popular theology and the conditions beyond the grave? With regard to the mentality of the utterly un-

educated and grossly ignorant, prolonged residence in their midst would seem to be the only way to gain an acquaintance with the thoughts of their hearts. But as regards the more intelligent classes, those who glance over the daily paper, for instance, is there no popular literature, read by all who can read, and quoted by them to those that cannot,—as in the case of the tea-shop orator who keeps his audience interested by the hour? May there not be some illuminating references in this popular literature to the popular beliefs of China in matters religious?

Supposing that some Chinese or Hindoo student of English had the task of writing a paper on the Religious Beliefs of Elizabethan England; that he had no copy of the *Book of Common Prayer* or of the *Roman Missal*, and was informed moreover that, at that time, the Holy Scriptures were mostly locked up in Latin from the common people,—who in few cases would have been able to read them fluently even had they been in English; supposing that he were confronted with these difficulties, he might still write an intelligent paper on the topic after a diligent collation of the religious references in Shakespeare's Plays. Indeed, from these plays he might gain not only the outlines of the general *credo* of the day, but many a hint as to the manner and degree of influence which those beliefs exercised over thought and action in everyday life in great emergencies, and in the hour and article of death.

And while it can hardly be said that religious references are as evenly distributed throughout the whole range of Chinese fiction as they are in Shakespeare's more serious plays, yet taking that popular literature as our field of observation, it may be affirmed that a fairly definite and (from the days of Kang Hsi onwards) a remarkably consistent system of religious belief may be discovered therein; a system too which is not only a summary of the belief of the intelligent reader at the time when those works were written, but one which those works have been propagating ever since in the minds of later readers,—thus affording us a safe guide to the actual theology and eschatology of the ordinary reading public of China.

The task of exploring these many novels, short stories, and collections of weird anecdotes, which occupy so much room on a bookseller's shelves, may not be the easiest task in the world. But, given patient industry, the aid of a powerful reading-glass in some cases, and a mind bent on unprejudiced

analysis,—the desired result may be attained. An unprejudiced mind is an essential in such a research, for we must not drag into the subject any merely logical deductions from ancient authorities we may have studied, or any generalizations of modern writers we may have read, but must boldly arrange our findings in a *de novo* fashion.

We may set aside the fact that among the utterly uneducated there are various forms of superstitious "worship" for the sole purpose of avoiding ill-luck, in cases where those observances have no more religious or moral significance than the newly-revived use of mascots by some in the West, or the old-time avoidance of spilling salt or crossing knives at table. Nor need we be misled by the fact that the customs of the more intelligent may now and then include some outward forms of idolatry, when the sole reason for such practices is a strong dislike to be regarded as singular,—spite all the enlightenment of latter-day education, or of wide-spread missionary preaching. We may set these things aside when we find that, in the current fiction of China (written of course by the intelligent for the intelligent reader), the idols as a whole (with the exception, sometimes, of Kuan Yü and Kuanyin) are introduced as mere "side shows," hardly entering at all into the general scheme of belief. Also that this general scheme of belief may be properly termed religious, for it is in the main a *credo* of definite appeal to the conscience, tending to the regulation of personal conduct.

In tabulating our findings it will be seen that the theology of current Chinese fiction (eliminating that *jeu d'esprit*, *The Making of the Gods* 封神演義*) is of a remarkably simple order.

1. A Supreme, enthroned far away in the heavens.
2. Fate or Destiny, side by side with the Supreme, either as a separate entity, or as his personal emanation.

*The 封神演義 is avowedly fanciful. It was written by a scholarly man at the end of the Ming dynasty so as to provide from its sales a dowry for his younger daughter. The hero of this novel is 姜子牙, 尚父, or 姜太公, a wise man of 80 years of age who, "for twenty years" assisted Wen Wang and his son in founding and consolidating the Chou dynasty (1122 B. C.). Finally, after the destruction of the warriors of a second Chinese Nero, the ghosts of these foes of the new regime were appeased by the simple process of deification: producing thus, instantaneously, a well-stocked pantheon.

3. A vicegerent of the Supreme, known as Yen Wang (閻王), in whose archives are stored exact records of all Chinese merits and demerits.

4. Local deputies of Yen Wang, for the correction of earthly injustice. These may be Ch'eng Huang (城隍) or Kuan Yü (關羽, called 關帝); perhaps Kuanyin (觀音) or possibly a Maiden Immortal (仙女), if there be a local temple to either, for women's supplications.

5. Supplementary spirits and underlings, as police and lictors of the various ghostly courts of justice.

6. Ancestral ghosts, as possible mediators on behalf of the oppressed.

Let this list be read over to a Chinese friend who is in full touch with his neighbours, and he is likely to exclaim, as a Chinese friend of mine did: "Yes, everybody believes in these six. And in that belief lies the real religion of my countrymen."

(To be continued.)

The House of Longevity

FRANK B. LENZ

HE was a district magistrate. But he was not the kind of an official whom you and I usually think of especially when we think in terms of Chinese officialdom. When he took office he did an unheard-of thing by warning his fellow officials that if any squeeze or corruption was detected their heads would come off. In a lecture he told them that wire pulling would not be tolerated. He dwelt on the importance of honesty and virtue and then proceeded to practise what he preached. He was a clever and loyal friend. Faithful and earnest he carried out every promise that he made to the people. He was impartial and just. When he saw the approaching defeat of his party he resigned and tried to retire. But the people so admired and trusted him that they held protest meetings to swing him back into political life. Their efforts failed. When they saw that he could not be persuaded to remain in office they had his portrait painted and ordered it to be worshiped. Scores of temples were built in his honor. As he left the city thousands of friends accompanied him to the station; many saw him several hundred miles on his journey,

others followed him a thousand miles, while scores of his more intimate associates traveled the entire distance to his home vowing they would serve him all their lives. His reputation for virtue, kindness, sympathy, and righteousness spread to every section of the country. When the emperor heard of his good deeds he issued a decree pronouncing him Lord of Happiness. This is the record of Hsu Chin Yang, district magistrate in far away Szechwan, but a native of Kiangsi province of Central China.

You may search the pages of our history but you will find no official record like this. Ward politics, corrupt political machines, Tammany bosses, "The Shame of the Cities," all remind us that our practices are not perfect. It is true that many public servants have been rewarded or even pensioned after long years of unselfish service. But this is the only case on record of a petty official being deified because of his faithful service. After seventeen hundred years this one-time district magistrate still has more influence in a province of 20,000,000 people than does the highest statesman of the day.

Hsu Chin Yang never died. He ascended into heaven on a chariot drawn by a dragon. But to thousands upon thousands he still lives in the Wan Sheo Kung temple not far from Nanchang, in Kiangsi Province. Located in the Western Hills near the center of the province this large temple is so isolated from the outside world that foreigners rarely visit it. Probably not more than a dozen white men have ever seen this unusual place. It is five hundred miles west of Shanghai and a hundred and thirty miles south of the Yangtze River.

Every year during the eighth lunar month tens of thousands of people journey to this famous shrine by boat, barrow, sedan chair and by foot to "thank his reverence for grace received." The object of their praise and devotion to-day is an immense image of Hsu Chin Yang located high upon an altar in the largest and most magnificent temple of a group of eight. The pilgrims come in bands from the four corners of the province and from distant sections of the country. Last year seventeen hundred societies were represented, each society being composed of from twenty to sixty or more members. They are led by a Taoist priest who presents the petition brought by the party, reads out the names of the signers and acts as middleman. He is paid for his services as are also two men playing weird oriental flutes, the music of which is supple-

mented by drums and cymbals. A procession headed by these retainers is as unusual as it is real. One man carries a banner inscribed with characters which indicate the place from which the band comes. Two square paper lanterns hang at the sides of the banner.

But a word should be said about the actual experience one goes through in making a journey to this sacred spot. On the second of September we stood on the bank of the Fu River outside the city gate of Nanchang waiting for the steam launch to arrive. It was scheduled to leave at nine o'clock but it was ten forty when it finally hove into sight and shoved its way up to the bank through the jam of smaller boats. No matter—delays in China are to be expected. It had two flat-bottomed boats in tow and these were piled high with wheelbarrows, bags of rice, baskets and baggage of all descriptions. The launch itself was loaded to the water's edge with a noisy cargo of human freight.

Before the boat touched shore the crowd began to jump off, carrying with it various nondescript bundles. At the same time the waiting crowd, which was not in a very happy frame of mind, began to clamber aboard. Confusion and jostling began. Yelling and cursing, a hot sun and the shrill whistle of the launch intensified the confusion. I managed to worm my way into the dinky cabin. The regulations read that the limit there should be seven persons while the number to be accommodated above deck should not exceed twelve. To my amazement I counted fourteen crowded into that small cabin. It was impossible to count the crowd outside but there must have been seventy-five.

"This place is too hot and stuffy and besides it's none too safe," I remarked to Mr. Clarke. After some skillful maneuvering we managed to crawl out to the port side. There was an unusual row going on near the engine room and we found that, due to a list caused by overcrowding on that side, water was pouring over the deck. After some wrangling between the engineer and the pilot the crowd was shifted a little. The deck was now at least two inches above the surface of the water! At last we were off. We proceeded without mishap, except when I upset a pot of hot tea on Mr. Clarke, and about two hours later arrived at the half way station. This was a small village on the bank of the Kan River about fifteen miles southwest of Nanchang. Here we disembarked.



A pilgrim representing his father who is unable to go to the Temple. He carries a small stool and bows at intervals of a few steps, crossing his legs first one way and then the other.

SEE "THE HOUSE OF LONGEVITY."



The well into which Hsu Chin-yang cast the flood dragon.



A view of the crowd in front of the principal idol.

SEE "THE HOME OF LONGEVITY."

We still had fifteen miles to do. This had to be traversed by foot or sedan chair but we needed a conveyance for our goods. It was not difficult to find a wheelbarrow for there were half a dozen barrow men waiting anxiously for something to do. After some dickering we found a man satisfactory both as to price and strength and with the sun beating down upon our heads we set out across the valley.

On our journey across country we passed thousands of irrigated rice paddies and field after field of sweet potatoes, peanuts, sesame, lotus, and melons. About noon we bought a white water melon and were starting on again when the shopkeeper called us back and asked us to leave the seeds. It is a Chinese custom to always serve dried watermelon seeds and peanuts as a side dish before the first dish of a feast is brought on. Guests are supposed to chat and eat seeds while waiting for friends to arrive. Many Chinese gentlemen have great grooves worn into their teeth from cracking so many hard melon seeds. In compliance with the keeper's wish we broke open our melons and emptied the seeds into a waiting basket, later to be sold to the restaurants in the city.

At several places there were beggar villages, the shed houses being made of straw in which sat miserable creatures who begged for coppers from those who were on their way to the temple. On a stone bridge near a little town we passed a leper who had hobbled out to show his withered hands and deformities. These beggars literally line the waysides during the pilgrim season.

We talk a good deal these days about the decadence of Oriental religions. We point to the dust-covered temples with their crumbling walls and falling roofs and say with pride that the onward march of civilization and Christianity is making tremendous inroads upon the superstitious and religious customs of the Orient. But what are the facts? Dr. Harlan P. Beach, professor of foreign missions of Yale University, is authority for the statement that the religions of China are slightly progressive. This is probably due to the stimulating influence of Christianity. The advocates of Buddhism, Confucianism, and Taoism are cognizant of a new and vigorous religion operating in their field. It is only natural that something should be done by them to stem the tide. But the fact remains that these religions have maintained themselves without interruption for centuries. Do they have an influence on the

people? They certainly do. It is true that this influence is based largely on ignorance and superstition but when we consider that more than three-fourths of China's population is illiterate we can readily comprehend how extensive and far-reaching the influence is. One has only to drop off the train and get away from the main lines of traffic into the interior to feel the deadening and insistent pressure of these century-old religions.

How many of us know that the Taoist pope resides in Kiangsi Province a little northeast of Nanchang? Tucked away in the mountains a few days' journey up the Huang Hsin River one finds the pope busily engaged in issuing orders that are supposed to regulate the universe. This is the Taoist headquarters for Chiua.

Thirty miles southwest of Nanchang the Wan Sheo Kung temple—Ten Thousand Longevity Palace—is found. This temple is peculiar to Kiangsi. It originated in the province and is purely Taoist. Temples are found in other provinces only when Kiangsi people have one erected. Practically every city in Kiangsi Province has a Wau Sheo Kung temple. It is an interesting fact that the Kiangsi guild or chamber of commerce in other provinces is usually connected with the temple, this being a rallying place for strangers in a strange land. There are more than thirty priests living at the main temple in the Western Hills.

Why does Wau Sheo Kung play such a tremendously important rôle in the lives of so many millions of Chiua's people. The reason is found in the fact that Hsu Chin Yang, the deified magistrate whose image is now worshiped in the temple, was a miracle worker. He was more than that. He was the savior of Kiangsi Province. Long ago before he left this earth Kiangsi lived in mortal terror of a snake-like dragon that dwelt in the caves and ravines of the hills near Nanchang. This monster had eyes of torches and breathed out poisonous gases which spread like clouds over the countryside, killing everyone and everything that came in contact with it. In his previous incarnation this reptile was one Chang Koh, a man of evil deeds who had committed many horrible crimes. After he became a snake (the legend is not quite clear as to whether he was a snake or a dragon) he continued his horrible practices. He lived near the present site of the temple and from his stronghold used to sally forth, striking fear and terror into the

hearts of the peasants. His worst threat was that he would turn the country into the Japanese sea and flood Kiangsi. Hsu Chiu Yang was appealed to. He met the challenge by seizing the dragon and casting him into a well. Standing above his victim he cried, "When the iron tree blossoms you may come forth." The snake-monster still languishes in the immortal well. (See illustration.)

According to another version of the story Hsu marched with a number of his disciples into the ravines of the hills and with a magic sword which some nymphs had taught him to use, cut off the head of the dragon and delivered the province.

His fame spread far and wide. He has been worshiped down through the centuries. That he still functions as a savior is proven by the fact that when the T'ai P'ings threatened Nanchang the governor had Hsu's image placed over the city gate. At the sight of his golden helmet and also because of his appearance as a man sitting on the high city wall dangling his feet in the moat and as a pedlar selling straw sandals three feet long saying that was the usual size for the beleaguered citizens, the rebels feared and fled. "Therefore," say his admirers to-day, "we should worship him as our ancestor."

A few years ago one of the branch temples was burned to the ground at Nanchang. The people are determined to have it restored. The Chamber of Commerce and the leading merchants and officials of the city have undertaken a financial campaign to raise four hundred thousand dollars for the new temple. And they are succeeding.

Is it religion or superstition that thus moves the people? Or is it fear? Whatever it is the fact remains that the worship of idols still influences the lives of millions of Chinese of all classes. Age-old customs are not to be given up in a day. Political revolutions play their part in bringing about reforms, but what is needed to-day is an intellectual revolution. Minds and hearts must be changed in the development of a new public consciousness. The printed page, the spoken word, schools, churches, science, lectures, and commerce are all playing an important part in the transition. To transform an illiterate nation into a literate nation—that is the challenge. The task facing the educators and especially the missionaries is stupendous to-day. Giant leadership and statesmanship are called for. Unless every change is bolstered up with the teachings of Christianity China cannot become a leader among

the nations. The country is facing a national crisis—she is either in the sunrise or sunset of her history. For the sake of the future civilization of the world China must be unbound and led from darkness into light.

The Church in Corinth and the Church in Anking

A Study in Ancient and Modern Church Life

D. T. HUNTINGTON

SOME time ago I had a group of catechists at Anking for an institute. My intention had been to give a few lessons on ancient, mediæval, and modern church life with special reference to mission work, but I found that they had so little conception of ancient church life that it seemed best to spend all our time on that, comparing it with modern church life in China. The results were interesting to me and I think to them also.

Thanks to Mr. Rowland Allen we are all more or less familiar with the comparison between St. Paul's methods and our own. A renewed study may not yield exactly the results that Mr. Allen got but may be none the less profitable. The question which I tried to get answered was: In what respects is the modern mission church like the ancient mission church and in what respect is it different? I took Anking as the Church with which they were most familiar and Corinth as the ancient Church about which we have the most information.

In what things then are they alike? My catechist friends thought there was no difference but a little analysis showed that that would not do. We have many things in common to be sure. We all believe in one God and in one Lord Jesus Christ; we are all guided by one Spirit and have received one baptism and are partakers of the one Body and Blood of our Lord. We are all, too, mortal, fallible, sinful. Irregularities existed in Corinth. Some went to temples and were suspected of joining in some way in the worship. Such things happen here. There were cases of adultery and other grave sins and so there are here. Then as now there was church discipline to deal with such matters. We have one collection of books

in common—the Old Testament. We preach the same Gospel which they preached.

And then the differences began to come out. What had they in Corinth which we have not? They had a zeal and a love and a faith and a patience under persecution which we have in a much less marked manner. Then they had an independence and freshness which we will hardly claim. Their finances were very simple certainly but they were dependent on no one. The Church in Jerusalem did not and indeed could not do anything for them in that way. In fact they had to help the mother church. Then they had certain gifts of the Spirit with which we are so unfamiliar that there is much dispute as to what they really were—miracles, gifts of healing, speaking with tongues, interpretation of tongues, prophecy—who knows what they really were? They had riches which we know not of.

But then there is the other side. We have so many things which they had not. We happened to be sitting in the Cathedral which is a fine church seating nearly a thousand. The Church in Corinth met in the houses of the Christians which must have been very inconvenient. If they had gifts of healing we have a fine hospital with a devoted staff who perform what appear in the eyes of the Chinese many miracles. We have schools where hundreds of boys and girls are receiving a good education. Then we have books which they never heard of—first of all the New Testament. They probably never saw any part of it except the two epistles to the Corinthians and if you had spoken to them of the New Testament they would doubtless have thought that you meant the New Covenant. Then—we are Episcopalians—there are the Prayer Book and the Catechism. I am sure they would have liked the Prayer Book but feel some doubts about the Catechism. Yet how would we feel if we were told to instruct converts without any of these books?

Back of it all we have the whole history and tradition of the Church guiding us and inspiring us—and sometimes misguiding and smothering us. The whole mass of theology and learning and piety of all the saints is behind us to draw from and we are unable to use it.

Instead of the poor and persecuted Church in Jerusalem we have the great, strong, rich, churches of Europe and America. And perhaps most marked of all we have a more

elaborate civilization and a mode of life differing vastly from that of those to whom we come. Our dress, our houses, our food, our language, our books, our traditions, our ways of thinking—all differing from the Chinese. St. Paul was of the civilization to which he came. He entered quietly. We cannot enter without a mob.

There we stand. We cannot and would not give up any of the gifts we have. From the New Testament to the latest books on theology and education, the wealth and power of our home churches, the beauty of our services, the schools and the thoughts from which they sprang, the hospitals and the science and love which inspire them, we want them all but how are we to manage so that the things which should have been to our wealth be not an occasion of stumbling?

Fellowship with God

M. GRAHAM ANDERSON

AT a great missionary conference in Liverpool some years ago the Bishop of Dorking read a paper on "Fellowship with God" which opened with these words:—"Fellowship with God is the *end* as it is the *method* of all missionary enterprise." May I emphasize the Bishop's dictum?

Fellowship with God was the *end* in view when our Lord, for the joy of bringing men into it, endured the cross and despised the shame (I Thess. 5), and the ultimate aim of all true missionary work done in the Name is not to civilize or Christianise or baptise, but in the power of the Holy Spirit to lead men and women into fellowship with God.

And fellowship with God is also the *method*, for it is only as we ourselves abide in this fellowship that we can lead others into it. But here lurks a danger for us who have been many years in Christian work. Depending on religious experiences in the past we may gradually neglect our daily spiritual needs, until "supposing Him to be in our company" we find that He has slipped away and with Him the secret of Power. It needs not a fall into conscious sin to accomplish this; the throng of station duties, the bustle of Christian activities may crowd out the quiet morning hour of devotional Bible study and heart intercourse with our Lord, till or ever we are aware we are out of touch.

"If we walk in the Light...we have fellowship...and the blood cleanses," so this fellowship with God is not *optional* but is the condition of a continued interest in the cleansing blood of Christ.

It is also the condition for a sweet and gracious character. One is sometimes startled, in talking with our Chinese brethren, to find how accurately they weigh up the missionaries' character, and for how many of us they have little use because of such apparently moral defects of character as pride, impatience, hasty temper, etc. But surely if we walk daily with God His Light will discover to ourselves these "little foxes that spoil the vines," and enable us to take them before the damage becomes apparent to others. "Can two walk together except they be agreed?"

You remember Hudson Taylor's testimony, "God said to me I am going to evangelize inland China, and *if you will walk with Me* I will do it through you."

Finally, fellowship with God is possible to every one of us through the Incarnate Son of God as the Way. "God is faithful by Whom ye were called into fellowship." In His infinite condescension the Holy One has stooped to desire our poor fellowship and calls us, with arms outstretched, to lift us on to this high plane of intimacy with Himself. It is ours either to slight and neglect or to day by day welcome and cultivate this glorious fellowship.

A New Plainsong

LOUISE S. HAMMOND

A RECENT book on plainsong, by one of our leading authorities, bears on its first page a quotation which is more sound than solemn. It is from "Alice in Wonderland": "And the moral of *that* is, 'Take care of the sense and the sounds will take care of themselves.'" The purpose of the tune in plainsong has always been to bring out and emphasize the meaning of the words. It is therefore evident that if we wish to apply the principles of our own oldest Christian music to the singing of the new Church of China, we can do so best, not by forcing the Chinese words into fixed Western molds, but by studying the natural rhythm and cadence of the Chinese sentence and finding the musical

expression which will be most appropriate. And yet, because of the inherent and striking similarity between native Chinese song and the well-developed system which we call Gregorian, I believe that a body of Chinese church-music can be built up which will inherit much of the experience and Christian tradition of Western worship, fused with certain distinctly original and racial elements of its own. It is to this music, now in its beginnings, that I have ventured to apply the name of a new plainsong.

Church singing may in general be divided into two kinds: that which has definite rhyme and rhythm, like the hymns, and requires an exact melody, usually repeated over and over again, and that which is structurally more irregular, owing to the nature of the words, such as the singing of the Psalms, the Magnificat, etc. Experiments have been made in different parts of China, I believe, with varying degrees of success, in building up a native hymnology by adding Christian words to ancient Chinese melodies or by making or finding out other simple tunes which could be readily assimilated by a Chinese congregation. Now there is a great wealth of simple and devotional plainsong hymn tunes which would be most useful here and would amply repay investigation. But the work we have been attempting here in Wusih has been along the other line and the most important result of it so far is a musical setting of the Communion Service by Mr. Chiu Chang-nien, which we have called the Mass of the Holy Cross in honor of our parish church.

The first idea for this kind of a musical service came to me one day in a small country village where I heard a group of men, newly converted to Christianity, reading Evening Prayer together. They had been untouched by the modern convention which puts everything into a uniform conversational tone and their voices rose and fell in unison in a most enticing but elusive sing-song. They would vehemently have denied that they were singing, saying that this was ordinary Chinese reading, but the effect was distinctly pleasing and reverent. It occurred to me that if I could get an excellent Chinese scholar, with a full knowledge of tones and the way of reading the *p'ing tseh* of poetry, to study carefully the meaning of every phrase of the liturgy, he could formulate a reading-tune for it which would be absolutely correct and bring out the full flavor of the Wen-li.

Mr. Chiu Chang-nien, a former magistrate and a man of considerable literary reputation in Wusih, undertook the work for me. It seemed to him, however, that it would be less monotonous and more impressive to heighten the recitative by the introduction of certain distinctly musical features. He therefore composed original Chinese melodies for all the different parts of the Communion Service which are sung at a regular Choral Eucharist, such as the *Kyrie*, the *Sanctus*, the *Gloria in Excelsis*, etc. These he would sing over and over to me with infinite patience while I struggled to confine them to musical notation. I must claim, however, that all the patience was not on his side, because, whenever he was stopped at the end of one sentence, he would be apt to begin the next in a different key, with disastrous results. At last it was done and for over a year it has been sung every Sunday in the Church of the Holy Cross, replacing a Gregorian setting which we had been using up to that time. Mr. Chiu has also modified his melodies to fit the Mandarin words of the liturgy in use in other parts of China (our own Prayer Book is in Wen-li), and now this music is being adopted in several other places as well.

The tunes which make up this Mass are not, as far as I can find, transcriptions of old Chinese songs or modifications of any known melody. Mr. Chiu himself composed them to express the feeling given him by the words of the liturgy. Of course they bear a very definite impress of the music with which he has been surrounded all his life and it is probable that certain of the phrases he uses appear also in other Chinese compositions. So also would it be found that a great master like Verdi employs many well-known traditions of Italian music without impairing in the least the originality of his own work. Mr. Chiu says that the *Kyrie* is written in the same general style as the long-disused theatrical music of the T'ang Dynasty called 崑曲. The Creed and Lord's Prayer bear some slight resemblance to Taoist chants, which were themselves probably taken over from the general style of the 崑曲 originally. The *Gloria in Excelsis* is done after the manner of modern patriotic songs and the *Benedictus Qui Venit*, that cry of the people, "Blessed is He that cometh in the name of the Lord," was fittingly suggested by the wordless refrains of boatmen doing heavy work. But the music does not seem at all disjointed. On the contrary it has a very homogeneous

effect of reverence and beauty to those who are familiar with it. Farmers from the country seem to recognize it as a means of expression natural to themselves and join in the singing with a surprising degree of success the first time they hear it. But after repeated inquiry among Chinese with special knowledge of their own music, I have not been able to find that any of the tunes of this Mass were previously known.

The nature of the music is very simple, although considerable variety is found in the different numbers. It can all be written in the key of F without accidentals and falls easily within the singing range of an ordinary congregation. Some of it, notably the *Gloria in Excelsis*, has a very definite rhythm and may be formally written in 2/4 time. Other parts, like the Creed, have no regular beat, but fall naturally into a sort of swing of their own like the rhythm of prose in English. This rhythm is very difficult to suggest on paper, but its careful reproduction is essential to the preservation of the Chinese effect of the music. Some of the sounds are several times as long in duration as other sounds, differing in this from the syllables in Gregorian recitative, which are in general even and equal in length. Fortunately it is easy to teach the rhythm of their own prose to a Chinese congregation and any slight change which they may naturally make will still be true to character.

A greater part of the service is in the pentatonic scale, that is the scale used by the Scotch bag-pipes, which can be represented by the five black notes on the piano. It is not, however, limited to that scale, as several of the numbers contain all the seven notes, including the semitones, used in the major scale. This does not mean that the general impression given by these particular tunes is that of being in a major key, because we instinctively expect such tunes to come to rest on a note we should call *do*, or at least on *mi* or *sol*. The Chinese melodies, on the other hand, persist in harping on odd notes of the scale and closing on notes which we should not consider final.

It is here that the strange resemblance between Chinese music and plainsong appears. In plainsong also there are no sharps nor flats (except for an occasional B \flat) but the ancient theorists distinguished fourteen scales or *modes*, to which they gave the Greek names of Dorian, Phrygian, etc. The notes used by all of these modes were identical, the chief difference being that certain modes ended on one note of the scale, others

on others. Thus the Dorian mode was the *re* mode and its scale can be played by striking one D on the piano and playing all the white notes up to the D an octave above. In the same way we can get seven modes ending on the seven different notes of the scale, this last note being called the *final* of the mode. But as there are fourteen modes and only seven finals, we have two modes to each final. The difference between the two modes ending, for instance, on D is very interesting. It was found that in every Gregorian tune there was one note which kept recurring over and over again and seemed to dominate the tune more than the final of the mode. This note was therefore called the *dominant*. But with tunes ending on D, this dominant occupied one of two places only: it was either F or A. This gave two modes ending on D, the final being the same and the dominant different. The range of one of the modes was also lower than the range of the other.

Now in our Chinese Mass, composed by a man who had never heard of plainsong, not only do the different numbers end on notes of the scale other than *do*, but each melody has a very distinguishable dominant, which in each case occupies one of the possible positions allowed by the Gregorian law. The numbers with the final D have A for the dominant, and so forth. By this means each of the thirteen melodies in our New Plainsong Mass can be accurately analyzed as belonging to one of four of the ancient plainsong modes, that is, the Dorian, the Hypo-lydian, the Aeolian, and the Hypo-ionic. The range of the melodies in these respective modes corresponds also in a striking degree with the range prescribed by the Gregorian rule.

Another interesting point of resemblance between Chinese music and plainsong is that they both originally used the absolute or scientifically accurate scale, not the octave tidily divided into twelve semitones, to which our ears have become accustomed since the time of Bach's "Well-tempered Clavichord." It is this absolute scale, with intervals which seem to us just off key, which most offends the ear of Westerners hearing Chinese music for the first time. But as Gregorians are now sung entirely in our modified scale without apparently doing violence to their nature, so also may Chinese melodies be safely toned down. I think the introduction of cheap baby-organs in the primary schools of every village of the land will have a strong influence in this process naturally.

At present we sing the Mass of the Holy Cross without harmonic accompaniment on the organ, but there seems no valid reason why this should not be added if desired. It would make the music more conventionally beautiful to Westerners and would not affect the melody if done properly. Here the experience of all the scholars who have been reviving plainsong in Europe and America of recent years would be of assistance. Gregorians, too, were originally unaccompanied and it is found that the only harmony suitable to be added is that which respects the tonality of the music. No note must be used in the harmony which cannot appear in the melody. A certain lightness and elasticity must also be maintained to avoid destroying the rhythm of the prose.

The Mass which I have attempted to describe to you is altogether Chinese, but we have also an arrangement of the Litany which is three quarters Gregorian and one quarter Chinese. The Chinese part was introduced at that point because the words were too utterly different in rhythm from the original Latin to allow of any satisfactory twisting of the tune. But that the two parts show no real discrepancy is brought out by a remark made by a Chinese woman when I first began to teach this setting of the Litany. While we were still singing melodies which had made part of the "Sarum Use," before we came to Mr. Chiu's interpolation, she exclaimed in delight: "Oh, this is Chinese music!"

It is not in my province to try to trace any problematic influence or interaction of the musical ideas of two great continents on each other in ages long past. I am more concerned with the future of music in China than with its past. Personally I believe that Chinese music and plainsong are alike only because they both obey laws which are fundamentally right and satisfactory to the ear of man. But the opportunities both for scholarly research and also for creative workmanship in this field are so unbounded that I feel I have hardly made a start at all. I only hope others with more knowledge and experience will take up this work and develop to the full the contribution which plainsong has to make to the music of the Chinese Church. But best of all, may the Chinese Christians themselves be stimulated to a national musical expression of the love of God within them.

The Laboratory Method in Religious Education

J. C. CLARK

PROFESSOR Moore tells us that the teacher's business is "choosing experiences for people" which is but the reverse of our old proverb "Experience is the best teacher." If the specialist in secular education has come to this conclusion may we not well ask ourselves if it is not also true of religious education?

If the object of religious education is to help people live as Jesus lived, then surely the formation of the habits that make up such a life are of vital importance and the time and effort spent in acquiring them needs most careful direction so that the person who has been given a religious education will express it in his every-day life.

Religious education begins very early and is not all carried on in churches and class rooms or at stated times.

Dr. Coe tells us that: A child learns to appreciate God in the same way and by the same faculty that he learns to love and appreciate his earthly parents, i.e., by the use of his "*parental instinct*." The yearning of a father toward the child, and the child's appreciation of this yearning are of the same quality. It is in fathering somebody that the child's Christian experience begins. We love God only when we take His point of view and we can take His point of view only through some experience of our own in which we actually exercise Godlike interest in another.

Anything we do that exercises Godlike interest in another and brings into play that parental (or Godlike) instinct is a religious experience and an expression of our religious life.

It is not necessary to explain to the adolescent what parental instinct is and to convince him that he possesses it before we introduce him to experiences that will develop that instinct. Neither is it necessary that the child should at first distinguish between what is religious and what is not. If he forms the habit of giving expression to his parental instinct whenever opportunity presents itself he will develop an expressional type of religion that will easily accept the necessary theory when he is ready to think about it. The child learns to obey his parents and forms the habit of doing their will before he realizes that they are his parents. He learns to

father his little brothers and sisters and gets the practical side of brotherhood before he understands the theory. Later his relationship is explained and he accepts it without difficulty. So often we as Christians have been zealous to have children memorize the theory but neglect to help them practise it in daily contacts, yet probably the most outstanding difference between Christianity and other religions is not in its theories but in its expression in useful every-day living.

My experience with boys is that more of them become interested in accepting Christianity as a result of rendering service or seeing others serve than from attending church or Bible classes. Boys are by nature religious, but not usually philosophical. The religion that is natural to them is not one of well reasoned or abstract theories but a religion of "right action."

If they are taught that unselfish service toward other people and not assent to some formal religious statement is the central idea in religion, every child can by the use of his own will exercise what Dr. Coe has called the "parental instinct" in his relation with others and thereby have every-day vital religious experiences that are tangible, that are in accord with his own religious nature, that can be reproduced at will regardless of his emotions and thus form the foundation of a real religious life such as Jesus said in Matthew 25 is fundamental.

Most of the active Christians among the boys I know best have come by the way of some unselfish service while many who have learned much about the Bible have not been influenced by it in their attitude toward God or in their daily conduct, for they cannot visualize what the teacher has said.

Chinese quite generally believe in the good life of a Christian for their boys; it is when we teach them the theory or doctrines of Christianity that they disagree with us. They object to their boys accepting Christian ideas largely because they do not know what the result will be. If the boy says nothing about his belief but lives a Christian life in his home he will usually gain their approval of Christianity.

We often hear the question: When can religious education be carried on? My answer would be: Religious education can be carried on at any time or place. Some of the best places are religious meetings, Bible classes, club meetings, supervised play periods, times of quiet personal fellowship and when one is giving himself to others in friendly service.

Another very common question is what material can we use in a program of religious education. I should say that some of the most helpful material for religious education in addition to the Bible, the church, the Christian home, and Christian leaders, is a game room, a gymnasium, an athletic field, a dormitory, an organized club or team, a well selected library, and various opportunities to sacrifice for and to serve others. Artman says, "The normal course of behavior is the strategic portion of any material for religious education."

When we give people a scientific education we give them the theory in the class room, then send them into the laboratory to confirm, by their own experiences, the experiments of others. We choose typical experiments for them to perform so that they may learn by actual experience what their teachers wish them to know.

When we give people a religious education we should follow the scientific method. We should teach the Bible as a record of religious experiences and only as we do so is it of religious value. If the student reads in the Bible or hears in a sermon of the religious experiences of others, his teacher needs also to choose for him typical experiences in the laboratory of daily life so that he may learn by actual experience with others the lessons in character building that we would have him know.

It seldom happens that the young scientist misses his experiment in the laboratory but of those who are seeking character it seems that a great number do the experiment wrong, and a weak or worthless character is the result.

There are two reasons for this—First, all young people must make their character experiments whether they have a teacher or not and most of them have no teacher or if they have one he either does not know how to direct them or he wilfully or carelessly directs them wrong.

Second, even those who teach and try to teach wisely have talked so much about hazy, intangible, or abstract ideas instead of "choosing experiences" for the pupil that most pupils in religious education have not had much real help in working out their experiments.

"Expressional activity" is another term for "laboratory practice." The student who tries to do the character experiment faces a very complex and confusing situation. Suppose he enters the laboratory to prove that a young man should be

honest and finds the laboratory full of people who are old enough to be past that experiment but are plainly dishonest, yet they have apparently succeeded in life and are where he hopes some day to be. It looks on the surface as though the author of the text book had made a mistake, and that those who have done the experiment had proven that a young man should be dishonest if he would succeed. Such an experience only shows how necessary it is to follow the scientific method very carefully.

The student who enters a laboratory to weigh an atom does not go unaccompanied to try his experiment on those expensive and delicate machines. Too often, however, we send the one who is experimenting in religious or character values into the laboratory alone and his delicate instruments—his will, his conscience, and his judgment—are thrown out of adjustment so that when the experiment is done, unbeknown to the student they register false values or he is unable to interpret the results correctly.

In the chemical or physical laboratory the materials used always react in the same way under the same conditions. This is not true in the laboratory of life. Instead of one "X" to be determined, there are many. The student needs friendly expert guidance in order that he may know when the experiment is properly done.

If we take the gymnasium as an example it makes the meaning clear. The gymnasium is possible material for the very best kind of religious education but if there is no one to guide those making experiments the results are often disastrous, i.e., boys with weak hearts may suffer physical injury from over exertion in a game or develop selfishness in the use of equipment, or envy and hatred for those who win. If, however, there is a friendly director he can see that every game and the use of each piece of apparatus is not only of great physical help but also teaches obedience, self-control, unselfishness, admiration for success in others, kindness, helpfulness, etc. The friendly director is the determining factor; without him the equipment will likely be a menace.

I have interviewed many boys regarding their religious life. Only in two or three instances have I found boys who could recall having modified their behavior as the result of a particular lesson. Usually they have said that it is after a course of Bible studies or after several years of church attend-

ance, fellowship with Christian friends, the influence of some unselfish service or a Christian environment that they have decided to change their way of living.

Boys who go out from a Bible class, a church service, or a personal interview in which an appeal has been made for an improvement in their behavior, are very largely influenced by the environment into which they go. If others are doing the thing suggested to them it is easy for them to begin the new habit but if no one is living that way and the opposition of home and the ridicule of friends must be faced it is a great deal to expect of a boy that he will change radically and permanently under such conditions. He must have the sympathy of the others who are living the Christian life to guide him in his early experiments in Christian living.

I once interviewed several classes of boys who had been instructed in the Bible for from one to four years and found that they knew what they had studied but in most cases it had not affected their beliefs which we found were over 80% agnostic or atheistic.

Most of the boys, I know, who really become Christians are those who have become interested in the expressional activity first and Christian doctrines afterwards.

If chemistry, physics, psychology, engineering, etc., are so important that we must have supervised, expressional work for the student to make sure that he has learned the lesson, how much more necessary to use such a method in the most fundamental study that any boy is engaged in.

Of course we have all expected and hoped for the expression but have not, as in the studies mentioned above, taken the proper steps to insure it.

Just as boys are more interested in the expressional side of chemistry, physics, athletics, etc., so we find them more interested in expressing brotherhood and love for God than in talking about it. That is why we say that to the normal boy, religion is "right action."

Here are a few questions that it seems to me we need to think through if we would understand the place of the laboratory method in religious education:—

1. What religious ideas should we express in our conduct?
2. Why do we want these ideas so expressed?
3. When do we consider that they have been adequately expressed?

4. Do Bible class teachers sometimes talk too much with their classes about questions that mature Christians may well profit by discussing and fail to give enough attention to helping their students take the first steps in real brotherly living?

5. Must one have Bible study or other religious instruction before he can form Christlike habits of living?

6. Has a person really learned the truths of Christianity if he does not express them in his daily life?

7. Is it knowing and believing Christian ideas or practising them that makes one a Christian?

8. If a person lives in an environment hostile to Christianity what is a real desire on his part to live a Christian life equivalent to in an environment favorable to such a life?

9. Who is best prepared to become an active church member—the one who has learned the theory of being a Christian but has not tried to practise it or the one who has formed Christian habits of living but knows little of the Bible or of organized Christianity?

10. How can a game room be used as material for religious education?

SOME RELIGIOUS LABORATORY WORK.

Teaching educational subjects, play, Bible, etc.

Supervising activities of smaller boys.

Making careful study or survey and reports for welfare work.

Entertaining others.

Relieving distress—giving time, money, things.

Visiting the sick or lonely.

Being a Big Brother.

Cleaning up personal life.

Taking a new attitude toward others and showing it in conduct.

Taking part in worship and in the services of the church.

The value of any expressional activity is not in the activity itself but in what it brings to pass in the actor, and in those acted upon.

Outline of a Program for Christian Service

GEO. L. GELWICKS

THE program outlined below is intended to apply to all congregations, large or small, urban or rural.

I. The congregation should be divided into two sections, (a) soul saving, (b) social service, to which all Christians should belong in rotation, each Christian spending at least six months a year in each section. Of course Christians should, at all times, seek to save souls. By this plan they are, for half the year, freed from other than spiritual duties.

II. The aim of the soul-saving section shall be to win men to personal faith in Christ as their Saviour and to membership in His Church.

III. The aim of the social service section shall be to help promote individual and public welfare in ways consistent with the teaching of the New Testament.

IV. Responsibility for promoting the religious life and church services, such as teaching in Sabbath school, leading meetings, conducting Bible classes, and supporting neighborhood prayer meetings, is not confined to either section but is the permanent and constant duty of all Christians.

V. Comparatively few funds are needed for soul-saving work, while many forms of social service are impossible without them. (On the securing of funds see later.)

VI. The foremost duty of Christians is to provide a place of worship and fellowship, and to support those ministering to the Church. At least half of the funds raised in any congregation should go towards meeting these needs. When the needs of the local congregation are met then help should be extended to home and foreign missions. These needs may be called spiritual. The lack of a distinction between the "spiritual" and "non-spiritual" is fatal.

VII. About half of the contributions of a congregation might be used in social service. In small congregations this may be too small an amount for the Church by itself to accomplish much but at least the principle of social service will thereby be instilled. In this connection the importance of social service as a point of contact with non-Christians should be kept in mind.

VIII. The social service section of one or a group of congregations should present to the non-Christian community, or portions of the same, definite plans for social welfare work that it desires to undertake, but which require funds beyond the power of the Church to provide. To inspire confidence, the non-Christian element may be allowed to have its own collectors and treasurers; who, with the approval of the donors, will pay such funds to the social service section of the Church upon its request; the church social section of course to make adequate report of the use of such funds. There may, if preferred, be a joint treasurership with representatives from both the Christian and non-Christian members of the community.

IX. No non-Christian may belong to the social service section of a church. (Of course he could not belong to the soul-saving section.) The qualification for membership should be registration as an enquirer and habitual attendance upon religious services. Normally, only baptized Christians shall be eligible as section leaders.

X. Any appeal to non-Christians for funds must be distinctly on the basis that the service is undertaken in the name of Christ and that it is the love of Christ that constrains.

XI. The activities of the sections should be suited to local needs. Larger congregations may have sub-sections, each with its own leader. In the social service section each sub-section may engage in a different form of work. Assignment of membership in sub-sections may be either on a numerical basis or dependent on personal qualifications.

XII. This plan has limitless elasticity and adaptability. In times of special evangelistic effort, such as the annual nation-wide week of evangelism, the entire congregation, for the time being, belongs to the soul-saving section. The success of work in either section will depend on the individual spiritual life of the workers.

XIII. No list of activities for the soul-saving section is attempted. This should be chiefly personal, individual effort, though including evangelistic meetings and the use of Christian literature. The nurture of the Christian life belongs to the members of each section.

XIV. Suggested activities for the social service section. Social service should begin with simple activities and gradually reach the more complex. Unless for large and strong congregations, plans should be along lines not requiring expert service

or specially trained workers. To ignore this is to defeat the purpose of this type of work for the great majority of Christians. Each activity must conform to the above articles. The activities suggested do not assume the use of foreign funds.

A. Social service activities possible for any congregation.

1. Promote use of covered vaults so as to reduce breeding places for flies.
2. Help improve street drainage; have unhealthy places covered with dirt or ashes.
3. Teach mothers proper care of babies, especially in summer; show the use of cow, goat, buffalo, or pig milk for babies.
4. Plant trees on bare hills.
5. Seek help from Nanking University Agricultural Department in improving quality of seeds used and promoting better methods of farming.
6. Conduct a reading room in the church.
7. Teach phonetic reading and writing.
8. Distribute anti-opium, anti-alcohol, and anti-disease literature.
9. Visit and help the sick.
10. Lead the community to provide an abode for unfortunates, such as cripples, blind and imbeciles, with endowed land whose produce could furnish their maintenance; each inmate, up to the limit of his ability, to work about the building or upon the land, instead of begging. Pay only for that labor which is needed to supplement that of the inmates. Unemployed able-bodied persons should have a chance to work on these lands for their board. An arrangement like the above reduces the capital necessary to the minimum.
11. Oppose gambling and work for its suppression in the community.

B. Social service activities suited to a large community and a strong church membership.

12. Support and supervise day schools.
13. Lead classes in physical culture.
14. Conduct games rooms and recreation grounds.
15. Maintain eating rooms that sell food at cost.
16. Open trade school classes in which Christian artisans assist in training boys for a vocation.
17. Provide a cemetery for Christians, with a fund to help out the funeral expenses of those needing it.

C. Social service activities requiring expert leadership and trained (also perhaps salaried) local assistants.

18. Evening educational classes.
19. Cooking and needle-craft classes or boys' industrial classes.
20. Educational pictures or illustrated lectures.
21. A dairy in which to raise cows or goats and sell pure milk.
22. Classes, primarily for Christians, for the study of social conditions and remedies.
23. Provision by the Church for believing widows and orphans of believers.

This list of activities can be expanded indefinitely. It suggests only those lines of social service in which the church members can all share. Activities possible for specialists alone are omitted, though some in the last group approach this class. In social service the more of voluntary service and the less of paid service the better it will be. Otherwise, unselfish helpfulness is apt to be replaced by mere mercenary vocation. Better seven volunteers, each serving one day weekly, than one paid man giving full time. The spiritual fruitage will offset possible loss in material efficiency. If Christians are to render social service, they must have a chance other than that of furnishing funds, while the rest is all done by proxy. Wisdom will let some things wait until the congregation is able personally to undertake them.

Matters such as loan associations, insurance, and co-operative purchasing, which require special financial management, though possibilities, are not included here. Satisfactory enterprises of this sort need two guarantees; (1) adequate security to insure payment of interest and return of loans. (2) a management that will neither lose funds through unwise investing nor misappropriate them. Otherwise, they mean simply the fleecing of the trustful or the needy by the unscrupulous, which both destroys character and is antisocial.

There are many things to which the missionary ought not devote his own time and energy nor mission funds. He may point the way and encourage the Chinese to do them as they are able. In Phil. i: 9-11 Paul prays "that your love may be more and more rich in knowledge and all manner of insight, enabling you to have a sense of what is vital, so that you may be transparent and no harm to anyone in view of the day of Christ, your life covered with that harvest of righteousness

which Jesus Christ produces to the glory and praise of God" (Moffatt).

Love must be wise. Our age needs sorely to learn what vital service is. Note the "so that." To love without sensing the vital may do harm. Let him who wishes a fruitful life know that it is reaped from righteousness and produced by Jesus, the Christ. He is the source of righteousness; man becomes righteous through faith in and faithfulness to Him. Jesus' supreme purpose looks Godward, not manward. To truly serve men one must first seek God's glory.

Systematic Shop Visitation

F. C. H. DREYER

SYSTEMATIC shop visitation is a form of city evangelism that, as far as the writer's experience goes, is not being stressed as its importance demands, for given energy, perseverance, and prayer, results may be confidently expected. Having been impressed with the possibilities in this old method of evangelism, I would commend it anew to the attention of fellow workers.

Some time ago we had, as a fellow worker, a man who seemed specially gifted in dealing with business men. In an effort to reach the business men of the city, it was suggested to him that he undertake the systematic visitation of all the shops. Not having done this work before, he felt some hesitation at first, but, being a man of prayer and keen to be of service to the Lord, he soon saw the possibilities in thus getting into friendly touch with these men, with a view to the personal presentation of the gospel, and it was not long before he felt quite at ease in this work and rejoiced in the opportunities it offered.

Armed with a supply of tracts specially chosen for the purpose, he set out to visit every shop in the city. Using the tract merely as the *raison d'être* of his visit, he sought to get into friendly conversation, and therefore did not hand the tract over the counter to the salesman, but went right into the shop to see the manager. Having accepted the usual invitation to be seated, he offered his tract, and was almost invariably soon engaged in a friendly chat. Shop-keepers in inland China

ordinarily have considerable leisure, especially where there are a number of salesmen, so they are usually ready for a friendly talk. The evangelist realized the necessity of not outstaying his welcome, and was wise enough to make his first visit a short one, as a rule,—invariably so when he saw that the manager was busy.

We chose Vale's "Direct Gospel Talks" series of tracts, and made a point of keeping to one special number until all the shops had been visited. But besides the tracts he was thus distributing, he also had a few other tracts suitable for special cases, and some gospel portions and booklets for sale. He studied his tracts and books well, and, as opportunity offered, made tactful reference to them in his conversation, often getting the shop-keeper to read a section for himself, and using this as his text for informal explanation or application. He was careful also to choose the time of day most suited to this work, and especially to note those shops where his reception was such as to warrant an earlier return than would be the case in the ordinary course of his second round. These intermediate visits were usually made at intervals of two or three weeks, and a different tract was chosen for each successive visit. By using tracts thus systematically, he always knew which ones had been given at any particular shop.

When the round of the city was completed, he began *de novo* with a second tract. Since it took him three months or more to cover the whole city, his visits were not so frequent as to be troublesome. In one or two cases he felt it would be unwise to go again, but, apart from these, his reception was most encouraging. Having more or less enjoyed the first tract, especially the interesting story, the shop-keepers were quite willing to accept another, even though otherwise not much interested.

The worker was spiritually keen, and gained confidence as he gained experience. Many a day he came back radiantly happy and full of enthusiasm, because of the excellent opportunities this work afforded. Then when he had told some of his more interesting experiences, we would have prayer together, asking the Lord to water the seed thus sown, and give the increase.

He met with some delightful surprises. Some five or six years previously we had presented every shop-keeper in the city with a neatly bound New Testament. He found several

who still had these books and had read considerably in them. One man was actually reading his when the worker entered, and greeted him with the words: "I am glad you have come, for I have just been reading this passage and cannot make out what it means." Needless to say the evangelist, like Philip of old, explained the difficulty, and "beginning from this scripture, preached unto him Jesus." Another time several business men were engaged in a discussion about the Christian Church when he arrived, and they at once began to ply him with questions. Once, on returning from an afternoon's visit, he said, "I have spent all afternoon at one shop, and it really was as good as a station class! Several business men were gathered there, and they kept asking questions as fast as I could answer them—it was just a series of five minute sermons, the subjects being chosen by them. This is a glorious work!"

It was not long before he met with various difficulties. For instance, he found that he could not remember the names, etc., of so many; that it was unsatisfactory to ask again for this information, and yet it was equally unsatisfactory not to have it. However, this difficulty was soon overcome by keeping a record of all who showed sufficient interest to warrant the more frequent intermediate visits. He recorded the name, age, residence, home name, location, number of visits, and any other items of interest. A glance over these notes enabled him to refresh his memory before paying the visit, and proved most helpful.

Again, in his visits he discovered several whom he had regarded as secret disciples. In his anxiety to bring these, and several others who had apparently developed a keen interest in the gospel through his visits, to a definite decision and an open confession, he would go out on Sunday mornings to invite them to the services. He soon found, however, that great wisdom and tact was needed in this, and that, while it succeeded in some cases, in general it was unwise to press these timid souls unduly, lest the pressure arouse in them a fear of some undefinable danger, and cause them to shrink back.

The worker himself grew spiritually under the influence of this work, and it was a joy and satisfaction to watch his development. We saw visions and dreamed dreams of what a few years of this systematic visitation would mean to the men of the city, but, to our keen regret, his very success proved his undoing. Spurred on by the interest shown by his hearers,

he taxed himself beyond his strength and ultimately failing health compelled him to relinquish this important work. Although restored to health, and now faithfully serving God in another sphere, he cannot trust himself to take up this work again, and we are still looking for a man with the special qualifications who will be able to take up in his place this, one of the most promising methods of city evangelization.

The Inter-Church World Movement

WE have received a tremendous amount of information about the recent doings of the Inter-Church World Movement. It is possibly not expected that we should publish them all, which in any event we cannot do. We have tried to pick out a few of the outstanding facts and hope that our readers will thereby feel something of the urge of this modern impulse of Christianity in its outreach towards a bigger task and a fuller expression of its message. To us it seems that the Movement will not only profoundly affect the whole of the world-wide Christian Church but also the history of the World. It is a drive for world uplift greater than any heretofore attempted. (Editor.)

Publicity.

The Inter-Church World Movement now has its own organ known as *The Inter-Church Bulletin*. There has also been set up an Advertising and Distribution Department. An Inter-Church Cabinet, which will include the heads of the Publicity Departments of all the denominational forward movements, has been authorized.

During December sixty-seven state or metropolitan conferences were held throughout the country by the Inter-Church Movement, in which 13,468 delegates heard the message. The travelling teams of speakers found a splendid reception. The attitude of the newspapers in most places was remarkably good.

A series of conferences to cover every state in the union is planned to be held between January 26 and March 3, 1920. Teams of qualified speakers will visit each conference. Provision will be made at each conference for representatives of each denomination to play their special part in the co-operative program.

Preparatory Steps.

Some of the movements in the last two decades which have helped to make the Christian churches of America ready for the Inter-Church World Movement are: The Foreign Missions Conference, formed in 1893; The Federal Council of the Churches of Christ, formed in 1902; The Missionary Education Movement, 1902; The Religious Educational Association, 1903; The Laymen's Missionary Movement, 1906; The Council of Women for Home Missions, 1908; The Edinburgh Conference, 1910; The Council of Church Boards of Education, 1911; The Men and Religion Forward Movement, 1911-12; Continuation Committees in India, China, and Japan, 1913. All these have helped to make possible the World's Survey Conference held at Atlantic City in January 1920.

The Survey Conference, Atlantic City, U.S.A., January 7, 1920.

Representatives of 42 faiths, numbering in all 1,732 men and women, met in the World's Survey Conference of the Inter-Church Movement at Atlantic City, January 7th, 8th, and 9th.

Dr. John R. Mott, Chairman, made the opening address, giving the history of the Inter-Church Movement as a whole. He began with the feeling of the desirability of a union of effort on the part of the Foreign Mission Boards in accomplishing certain common ends. He then proceeded to show how the desire for co-operative effort grew; at first there was a committee of fifteen; then of twenty; last of a hundred. Mention is made of the somewhat remarkable fact that on no occasion were the plans—those of the committee of twenty—submitted where it did not result in substantial unanimity on the part of all present, expressed in unmistakable terms, that the time had come that we should set before us this ideal of getting together and doing together whatever we could conscientiously do together and whatever our judgments convinced us might more economically, more efficiently, and more fruitfully be done together. As to the meaning of the Survey Conference he said: "We have come together to view the wholeness of the task which confronts our American—you might say our North American—Protestant Christianity as it looks out upon the fields of this continent and as it reaches out beyond the oceans to all parts of the world."

In conclusion Dr. Mott said ; "I have come back among you from well-nigh world-wide travel within recent periods to remind you, as others will remind you, that the lines, not only here in North America but in every continent, that uphold a friendly and constructive ministry of pure Christianity are not only wavering — they are breaking. This is the moment of moments for us to find our unity, our spiritual solidarity, without sacrificing our diversity and that which is most distinctive to each one of our communions and which, by the way, is the choicest possession we have."

The Budget.

The budget presented included the programs of thirty-four denominations and one hundred and forty-seven boards and other denominational agencies. The denominations co-operating in the Movement enroll 71.06% of the total Protestant membership of the United States.

The surveys when finished will be presented in two large volumes.

The total budget adopted by the Survey Conference is \$326,107,837 on a one-year basis and \$1,320,214,551 on a five-year basis. On a one-year basis the budget consists of \$253,193,400 allotted to boards for regular work ; \$62,929,205 unallotted for special types of work ; \$9,985,232 unallotted—to occupy unoccupied areas. By types of church activity on a one-year basis the budget may be divided into the Foreign Division, \$104,503,909 ; Home Mission Division, \$53,773,756 ; American Education Division, \$84,239,050 ; American Religious Education Division, \$2,065,500 ; American Hospitals and Homes Division, \$21,368,566 ; American Ministerial Support and Relief Division, \$60,175,326.

April 21st to May 2nd, 1920, was fixed for a united simultaneous financial ingathering.

Noteworthy Incidents of Survey Conference.

The General Board of Promotion of the Northern Baptist Convention voted to underwrite its share of inter-church expenses up to \$1,000,000.

The most striking decision of the Conference was the determination to conduct an extensive evangelistic campaign in all the churches from the time of the Conference until Easter.

Dr. Bible said, in speaking on China, that "the Chinese Government has co-operated with us in the Survey, putting in

our hands the only copy of the new census at present in the United States."

Dr. Samuel K. Zweimer said that in dealing with Moham-medanism Christianity is facing a foe which is bolstered by spiritual forces. He pointed out that the Moslems had a definite and insistent evangelistic program and that the number of their converts was increasing at an alarming rate. At present there are two and a half million of this faith in Europe, he said, forty-two million in Africa, 150,000 in South America, sixty-seven million in India and mosques now are even being erected in Australia.

Dr. Walter H. Athern said that it has been shown that, with regard to opportunities for religious instruction, Protestant children have only twenty-four hours in a year—that is, thirty minutes on Sunday in the Sunday schools—for definite religious training. Catholic children have eighty-four hours as a minimum and two hundred hours of possible opportunity for such instruction, while Jewish children at the formative age have eighty-five hours assured and three hundred and thirty-five hours of opportunity.

Rev. Ralph E. Diffendorfer, who is in charge of the Inter-Church Home Missions Division, recently said of the Inter-Church Survey: "We are an agency that is trying to bring certain things together in the field. We could have taken strong laymen and independent ministers and gone out and made the survey, but the Movement decided not to do that. It has taken the church officials upon the field and put them together to study their own tasks. The fact of the matter is that the people who know more about the Inter-Church World Movement than anybody else are your presbyterial, synodical, association, and state officers who have been grappling with these things right in their territories. They are the men who are in it."

THE INTER-CHURCH MOVEMENT IN CHINA.

The problem of denominationalism did not come up (at the China for Christ Conference) as a subject for discussion. It seemed to be taken for granted that Chinese Christians are less hampered in this respect than are the foreigners. Church loyalty, in the sense of dividing off into sects, does not seem to appeal to Chinese co-workers of any denomination. In their simplicity they go straight to the heart of things and ignore

our denominational limitations that have come down to us because of theological convictions, politics, strong personalities, and economic factors. It is just probable that the young Church in China may lead many of us to see visions of greater truths in relation to the Kingdom of God than strict denominationalism. Be this as it may, soul-liberty is the birth-right of the Christian churches in China, but Baptists in China can hardly claim to be the only pioneers of this principle in this country. In a gathering such as met in Shanghai the other day denominationalism did not constitute a criterion. All felt that their interests were being carried to higher levels, which, as a matter of fact, could be worked out in detail by each denomination in full harmony with its denominational doctrines and traditions. In other words, the spirit of the Conference was so thoroughly Christian that denominational life and work and methods were taken for granted and all denominations were included and expected to unite in the great forward Movement "China for Christ."—*New East*, February to March, 1920 (Baptist bi-monthly in China).

Our Book Table

ORIGIN OF CHINESE ART.

OUTLINES OF CHINESE ART. By JOHN CALVIN FERGUSON, Ph.D., *Adviser to the Chinese Government. Published by the University of Chicago Press, Chicago, Illinois. Price \$3 net, U. S. currency. Size 9¾ inches.*

The content of this important volume was delivered in 1918 by Dr. Ferguson in a series of talks given annually at the Art Institute of Chicago under a foundation and known as the "Scammon Lectures." The work is, if we are not mistaken, the first attempt to give a study of the Great Divisions of Chinese Art *from the Chinese point of view*; which fact alone, were the book not full of interest in other ways, would render it extremely valuable.

Interest by the West, in the Art of China, is of very recent growth, and it is to be deplored that the majority of the works upon the subject that have appeared have been written by those who have never even visited China, and who have drawn their knowledge of her art from report or from Japanese sources; many misunderstandings of this Art have therefore been in vogue and it is to be hoped that Dr. Ferguson's book may help to dissipate them.

One point, which cannot be too strongly emphasized, is made very clear on page three of the first chapter and had best be given in the words of the author. "The art of China is interesting to students of other countries in proportion as it is entirely national

and expresses the ideals and spirit of this ancient people. It cannot be properly classified as one division of a widely pervading art of Asia, for the interaction of outside forces which have resulted from intercourse with other nations has had relatively small influence upon its evolution. One cannot use the phrase "Art of Asia" with the same freedom as in the use of the generic term "European Art," for all art in Europe leads back during an authentic period of history to common sources in Greece and Rome. In Asia the earliest historical records carry us back to several civilizations which had already existed long enough to have been moulded into distinct types, but leave us only to conjecture, when we attempt to trace their sources or inter-relations. It is, however, fairly clear that China, at least, has a civilization and an art the fountains of which bubble forth from her own territory. In order to understand Chinese art, a knowledge of that of India, Japan, or Persia is not necessary, no matter how desirable it may be, as throwing side-lights upon the subject. The only accurate viewpoint for the study of the art of China is from the center of its own cultural development."

This paragraph may be taken as the key-note of these Lectures, and let it not be forgotten that this note has never before been so firmly sounded. Western estimates of Chinese art have heretofore been clouded by "heresies" for which Paléologue, Fenollosa, etc., are largely responsible; this work, which should be in the hands of all interested in the thought of the Far East, shows clearly the basis upon which a study should be founded. To quote Dr. Ferguson again:

"It is quite right for other nations to decide upon the importance of Chinese art in comparison with that of other ancient nations This is a comparative study of art; but in the realm of Chinese art studied by itself, its own standards must prevail."

Surely no thoughtful person can disagree with this. To comprehend an art is it not necessary to realize the impulses which moved its creators?

The Great Divisions treated are: Painting, Calligraphy, Sculpture, Bronze, Jade, Ceramics. Space forbids a detailed analysis of the various chapters. Perhaps those on Jade and Calligraphy are the most unusual and betray the fact that the author has had intimate association with the collectors and writers of present-day China.

The volume is beautifully illustrated with reproductions of the slides shown in Chicago and contains, besides a table of the Chinese dynasties, a most excellent list of names (in English transliteration and Chinese character) in the compilation of which Dr. Ferguson was assisted by Mr. Feng En-kuu.

It is conceivable that an audience might have found some of the technical data given impossible to remember and uninteresting to listen to, but the student can only be grateful to Dr. Ferguson for his painstaking thoroughness, and for the production of an extremely valuable handbook, written on entirely new lines.

FLORENCE AYS COUGH.

AN APPEAL FOR KOREA.

KOREA'S FIGHT FOR FREEDOM. By F. A. MCKENZIE. *Fleming H. Revell Company, New York. \$2 net.*

Mr. McKenzie has frequently visited Korea and been closely connected with both Japanese and Korean activities there. This book, which is spoken of as "the most detailed exposure of Japanese methods that has yet seen the light" includes some of the most debated passages and chapters of his previous book on "The Tragedy of Korea." He introduces us to Korea's position as the key-land of northeastern Asia, "so far as the domination of that part of the lands of the Pacific is concerned." He also adds that "Korea is still the key-land of Asia for Western civilization and Christian ideals." The breaking down of the old Korean civilization, the rise of new national aspirations and movements, the fight between the Koreans who wished to keep their country exclusive and those who felt they ought to get into touch with foreign nations, the efforts of China and Russia to dominate the situation ending in the final supremacy of Japan, are well told. The change from admiration of Japan to one of revulsion against her terrorizing methods in the minds of the author and others is also indicated. Korea's futile appeals to the U. S. to keep the treaty that promised her help when threatened by the fate that finally overtook her are also referred to. The author managed, in spite of extreme danger from both Japanese and revolutionary Koreans, to make an investigating trip into the interior, the result of which is given. The ruthlessness of the Japanese methods as detailed in the book make the blood boil with indignation. The author thinks apparently that had Japan used milder methods she might have won the friendship of Korea instead of her undying hate. The potentialities of the Koreans in the way of administration, bravery, and character are well brought out. The frankness displayed in the book is in the mind of the writer an obligation which all should share with regard to Japan's militaristic blunders. It is the kind of faithful dealing that will help Japan live up to her avowed ideals and win and keep the indispensable goodwill of the world. Christians of the West, says the author, having taken a large part in arousing the Koreans to new possibilities, should now help to secure justice for their land in every possible way, showing thereby that "Christian brotherhood is a reality and not a sham." The book throbs with fearless sympathy and a ringing appeal for justice.

R.

 THE SUPREMACY OF THE ORIENT.

THE MASTERY OF THE FAR EAST; THE STORY OF KOREA'S TRANSFORMATION AND JAPAN'S RISE TO SUPREMACY IN THE ORIENT. By ARTHUR JUDSON BROWN, *Author of "New Forces in Old China," etc., etc. Illustrated. New York: Scribner's Sons. 9 x 6 1/4 inches. 671 pages. \$6.00 gold, net.*

Secretary Brown of the Presbyterian Board of Foreign Missions, the author of a list of standard works on different aspects of missions and mission lands, has had the courage in this time of

translation to put forth a volume much larger than any of its predecessors and (incidentally) at a much higher price. It is divided into four sections, of which the first is: Korea, The Strategic Point in the Far East; the second, The Struggle for the Possession of Korea, each occupying somewhat over one hundred pages. The third division, to which are devoted some two hundred and forty pages, considers in fifteen chapters: Japan, The Imperial Power in the Far East. The final section comprises something less than two hundred pages in eleven chapters, treating of Christian Missions in the Problem of the Far East.

Dr. Brown visited China immediately after the Boxer cataclysm in 1901, and again in 1908. His intimate connection with missions in Japan, China, and Korea has not only enabled but obliged him to keep in close touch with the political conditions of those countries, as is obvious in every chapter. He is an outsider who is yet not altogether outside, but who tries to see and to present all the different points of view, and to give a fair resultant judgment. His book is therefore of importance as an honest and a comprehensive contribution to the growing literature of a most intricate complex of subjects.

Since it was issued there have been important developments in Korea, in view of which and especially of the treatment of Koreans by Japan there might have been a modification of the author's comments upon the existing relations.

In the year since the book appeared we have also seen the treatment of the Shantung question by the Supreme Council in Paris, and the reaction upon the rest of the world, more especially in China with its wide-spread and growing boycott of everything Japanese and the evolution of Chinese national feeling into patriotism. It is on the whole highly improbable that residents of China who know what Japan has been doing, and is doing, in Korea and in Shantung, as well as in Peking (and elsewhere) will be at all satisfied with the mild suggestion (p. 446) that "we can only urge Japan to be just and fair to a sister people in a trying period of transition and readjustment, and to refrain from taking improper advantage of proximity and superior power."

A. H. S.

CHINESE LABORERS.

WITH THE CHINKS. By DARYL KLEIN. London: John Lane (The Bodley Head). Price 6/6 net.

The title is unfortunate. Ing-kwoh dwellers would not like to be called "Inks." The story, by a second lieutenant, of the training and doings of a section of the Chinese Labor Corps is, however, told so appreciatively that we forget the name, and lay down the book with the feeling that the author has tried to do justice and ascribe praise so far as he was able to understand the men for and over whom he was working. In pleasing diary-narrative form we are introduced in Part I to officers and raw coolies at Tsingtao. In Part II we accompany them across the Pacific, stay in Western Canada with them during Part III, and in Part IV travel with them via Panama to France.

We learn to admire the simple, jolly, contented coolie, trustworthy and kindly in spite of occasional lapses, and, like the colouel on page 175, learn to weave a new web of ideas around the word "coolie." We would like, however, to have seen him at work and learnt more of how the West reacted on the East. We wonder if it is at all possible for a volume to be compiled gathering up the lessons learned from contact with laborers from various lands. Such a book would be an interesting contribution to ethnography, but it might have some vagaries in orthography, such as we find on page 117, "kao pu kao (good, not good?)" and "asseuting cries of kao kao."

G. M.

PRIMITIVE LIFE.

"INDO-CHINA AND ITS PRIMITIVE PEOPLE." By Captain HENRY BAUDERSSON. *Translated from the French by E. APPLEBY HOLT, with 48 illustrations from photographs.* 328 pages. Hutchinson & Co., Paternoster Row, London. 16/- net.

To know Indo-China it is necessary for one to read French.

Barthelemy's "Au Pays Moi," Diguët's "Les Moutagnards du Tunkin," and Finot's "La Religion des Chams" are suggestive of many splendid anthropological treatises open to all readers of French, but as yet closed to us of "poorer mind."

"Indo-China and its Primitive People," by Capt. Henry Baudersson deals with the half-civilized races inhabiting the mountains and uplands of Indo-China. These people are known among the Annamites as Moi. They live chiefly between the eleventh and twentieth parallels of latitude, extending from the China border on the north to Cambodia and Cochin China on the south. They have preserved almost intact the rudimentary instincts and customs of primitive races and have much in common with the great human group in the Malay Archipelago.

One characteristic which distinguishes this book from others of its kind is the author's constant attempt to contrast the customs of the Moi or Cham with those of other Malaysians peoples. It is refreshing, to say the least, while studying the people of Indo-China, to be reminded of practices and customs among people of the Belgian Congo, in Borneo, or in ancient Egypt. By many references to analogous ceremonies and rites among primitive races the author attempts to lead his reader on in thought to the broader principles which underlie the primitive customs and rites of all branches of the human race.

The last 100 pages are devoted to a study of the Cham, a curious Mohammedan people of whom there are perhaps 130,000 now confined chiefly to the province of Binh-thuan. These Cham formerly ruled over an empire called Champa, with the seat of their government at Phanring. Like the Moi they belong to the Malayo-Polynesian race, and although their religion is nominally Islam, they seem to have passed through previous stages of Animism and Brahminism. These ancient faiths were too well established, however, to be entirely uprooted by Moslem practices and the outcome to-day is a strange conglomeration in which the ancestral

superstitions frequently profit at the expense of the precepts of the Koran. On the whole the Cham are an interesting people who do not take religion very seriously, with whom the Ramadan lasts only three days, and for whose women every year is leap year.

Throughout one is struck and pleased by the evident affection and high valuation which the author seems to have for his subjects. He looks upon them as a big brother. He sees only what is wholesome and good. He makes the reader feel it is in civilized races rather than in primitive people like these that one finds immorality and disregard of the rights of one another.

Capt. Bandersson has spent many years in Indo-China. Whether he writes of his hunting experiences among tigers and elephants in the interior, or of the weird customs and superstitions of the inhabitants he is equally entertaining, and his book will delight both the serious anthropologist and those who seek entertainment only or adventure of unusual quality.

M. T. S.

"WHERE IS CHRIST?" By AN ANGLICAN PRIEST IN CHINA. *Constable & Co., Ltd., London.* 3/6 net.

The little book of some hundred pages with this penetrating title was ready for publication by Christmas 1916, but, like many other new things, its advent was delayed by the world war. It is the frank unbaring of heart and mind by a missionary belonging to the Anglican communion, who has been stirred by the discovery that no denomination has a monopoly of Divine favor. The position taken has long been familiar to leaders in those divisions of the Christian family where ritual, creed, and custom have less hindered the communion of the saints. But the sin and folly of exclusiveness are not confined to episcopal bodies. Presbyter has sometimes been priest writ large and we all do well to consider the possibility of a beam in our own eye.

The argument shows faith in the living present Christ as the basic fact of the Christian Church and urges a practical acceptance of this fact in worship and service. This will not produce uniformity, which is foreign to the Divine purpose and contradictory to human nature, but it will bear fruit in mutual love and co-operation. The writer charges those holding authority in the Church with lack of vision and courage, and calls to repentance and a fresh baptism of Christ's love. The book has the hall mark of sincere devotion to the Lord Christ and charity to all fellow-believers. "If I am living, or teaching, or worshipping in separation from fellow Christians, in the ending of that separation lies my way of repentance and hope."

G. H. McN.

THE BOOK OF ISAIAH: 以賽亞書釋義 英國慕華德著. *A Commentary.* By WALTER STEPHEN MOULE, M.A. *Ningpo. Trinity College Press.* 1920. 143 leaves.

(Translation of a review by a Chinese Christian scholar.)

"The style of this work is clear and easy to comprehend. He introduces the comments of various writers without criticizing

them, but in such a fashion that the reader is assisted to form an opinion. His method of conveying instruction is unusually able, and his use of Scripture to explain Scripture is something that students of the Word should imitate. His lucidity and brevity are especially suited to the present times, for they make the book warm with color. It is a text-book to be recommended for Bible schools and training classes, but is too primary for the use of seminary classes (高等神學). The text is printed in Mandarin and the comment in Wen-li; a later edition would do well to make the whole one thing or the other. If the comment would search deeper, the book would also become suited to students of a higher grade, and would make us even more grateful. There are five essays appended, in which Mr. Moule insists that the Book of Isaiah was written by a single author, opposing the theory of liberal theologians that a second and a third writer have done part of the work. My humble self is of the opinion that the liberal theologians, with their new views and minute study of side issues, are engaged in a scientific investigation; as to whether their results are correct or not, we Bible students have no great concern. The prophet Isaiah was born 2,600 years ago; a book by his name in sixty-six chapters exists, but the manuscript is not to be had, and the text has descended through the hands of numerous copyists. Whether it is the work of a single hand, or later writers made insertions and additions, it is most difficult to be quite sure. But what we believe is that this book is most surely the word of God, for the Lord Jesus and the apostles have frequently quoted it. The writer of the book was but a scribe or a messenger, and we who receive it should put our attention on what it says, without thinking over much about the scribe, or investigating as to who was the messenger. And yet we cannot but admire the keenness in debate and the conservative spirit of Mr. Moule."

To this review there is little to add. The book represents the thought of the extreme right wing of evangelical orthodoxy, and should be acquired by all who agree therewith. *Caveat emptor.*

BRING-BROTHER. By F. J. CODRINGTON, *Society for Promoting Christian Knowledge, London. The Macmillan Co., New York. Price 4/- net. Pp. 63.*

"Bring-Brother" is the name of a little Chinese girl born in Lone Bamboo of the province of Fukien, China. Her character and life, as told in the book which uses her name, are true to type, and might easily be the life of any little Chinese girl written up from the standpoint of local Chinese customs. The author of the book had a missionary's peculiar advantage of drawing her character first hand from life and has charmingly pictured in simple child language an interesting series of events designed to show children of Western countries China's need of Christ.

The book is attractively illustrated throughout by a Chinese artist, and should be a great help to children's Christian missionary societies of Western nations. Because written to create deeper interest in these children of other countries for the need of Chris-

tian missions in China, the book will no doubt have a greater sale in "foreign lands" than in the Middle Kingdom.

F. C. BRYAN.

WORLD MISSIONS.

OUTLINES OF MISSIONARY HISTORY. By ALFRED DEWEY MASON, D.D., *Lecturer on the History of Missions in the Union Missionary Training Institute, Brooklyn, New York. Revised Edition with Map. Hodder & Stoughton. New York, George H. Doran. 8¼" × 5½". Pp. 338. \$1.50 gold, net.*

The "Outline" is divided into XVII Chapters, the first Introductory. The four following treat of Apostolic, Patristic, Mediæval, and Reformation Period missions. Three chapters follow on India, China, Japan and Korea. One on Mohammedanism, another on Mohammedan Lands, then Africa, Pacific Islands, South America, North America (three chapters), and The Home Base.

Space does not admit of other than general comment. China has 22 pages. We are told (p. 93) that German missions entered Kuangtung in 1847, "the Congregationalists and other bodies followed rapidly." Yet in the pages preceding accounts are given of Robert Morrison (Congregational) who arrived forty years before this date, and of Elijah Bridgman (Congregational) who came seventeen years before it. Dr. Griffith John, who arrived in 1855, is said (p. 96) to have been "sent out in 1861." Mr. Hudson Taylor who came in 1854 is properly given three pages; but no date is mentioned other than that of the founding of the Inland Mission, 1866.

The "political revolution" of 1911 is said (p. 103) to have "blazed forth with irrepressible fury," "early in 1913." Sec. Arthur J. Brown of the Presbyterian Board is so designated on p. 215, but two pages earlier is called "Sec. Arthur H. Brown."

The statistics of China (p. 106) are those of 1915, where it is implied that the population of China increased from 300 millions in 1865 to 400 millions in 1915. The Map of "Prevailing Religions" shows that China has a patch of Mohammedans on each side of the upper Yangtze, but there were in China no "Heathens" (who are colored brown) only (pale blue) Buddhists!

The book as a whole seems to be a useful one, but these defects and other typographical errors should be corrected for the next edition.

A. H. S.

INTRODUCTION TO THE SCIENTIFIC STUDY OF EDUCATION. By CHAS. HUBBARD JUDD. *Ginn & Co. G. \$1.96.*

The author, who is Professor of Education and Director of the School of Education of the University of Chicago, has designed this volume as a text-book for students in normal schools and colleges in the first stages of their professional study. It has back of it eight years of experimentation. He does not believe that the history of education and psychology are the most suitable introductory courses to a study of education; he therefore begins with the study of educational problems in the school. What actually happens

is that the history of education and psychology are utilized in clarifying the problems discovered. The aim is therefore to apply the "problem" method to the training of teachers with a view to giving them a proper perspective. The problems met with are in general studied comparatively. The place of education, its needs, responsibility therefor, buildings, individual differences, curricula, standardization, records, administration in class and out, educational and professional training are all treated suggestively. Many illustrations in the form of charts and tables are given. The place of education in a true democracy, the testing of pedagogical efficiency by the results obtained, the substitution of definite measurements for purely personal judgments, are also vitally treated. Attempts to find out how the curriculum functions in life are given. The undeveloped possibilities of the play period are treated at length and the fact "that most of the bad habits of children develop in play under bad influences" is shown. In general this volume attempts to put school problems in their proper order and there are opportunities for expansion of the course given in the book suggested in questions and references at the end of each chapter. There is also a set of stimulating questions given as a guide to that most important educational exercise of classroom observation. This volume has a special message for those who will help plan for public education in China. The fact that it begins with the practical rather than the theoretical side should give it a large place in the work of departments of education.

R.

ORAL AND WRITTEN EX/S IN ENGLISH COMPOSITION. *Intermediate Book.*
By ROBT. S. WOOD. Macmillan, London. 8d.

This is an admirable little book in many ways, and in these days of rush and hurry, presents the teacher with the necessary material for a lesson, ready to hand. The scheme adopted for each lesson makes the teacher's preparation a fairly easy matter, the headings and notes being very suggestive.

The subjects for conversation, letter writing, and essays are well chosen, encouraging the pupil to use his powers of observation. The notes serve as a useful guide to teacher and scholar alike.

The uniformity of treatment of the lessons tends to make them become rather monotonous to a class, but a wise teacher would find means to avoid such. It is a pity that almost all the stories in lessons 22-38 are taken from ancient mythology and history. It would be better to spread them out among the other stories, as using them consecutively as planned tends to make them become monotonous.

After using the book myself I can recommend it to my fellow teachers as an asset to their equipment.

G.

EDINA JUNIOR HISTORIES. *Books I and II.* By A. L. WESTLAKE and T. FRANKLIN. W. and A. K. Johnston, Ltd. Edinburgh. 1/4 net. each.

To any one who has used the "Atlas Geographies," the name of T. Franklin as co-author of these little histories will be a

sufficient recommendation. His practical experience in teaching is clearly seen by the selection and arrangement of the various sections, which are such as to make the study of the subject matter a pleasure to the average pupil.

The questions at the ends of the chapters provide a ready means of securing the scholar's revision of classroom work during evening preparation.

To Chinese pupils who wish to rapidly review English History, placing emphasis on the events that really matter, these little books would be very useful; but as a school book there would seem to be little demand for these in China to-day.

G.

BRIEF MENTION.

Report of the University Hospital of the Shantung Christian University for the year ending June 30th, 1919.

Among other data this report gives "brief notes on cases of particular interest" which will be helpful to medical workers.

Annual Report of the American Board of Commissioners for Foreign Missions, 1919.

Contains a brief survey of the work of this Board, referring also to its special work in the "Victory" year. Useful to those who desire to survey general missionary work.

KATO'S PRAYER. By Margaret L. G. Guilleband, Church Missionary Society. 6d. net.

The story of an African slave boy who came into touch with Christianity and learnt how to pray effectively. It is illustrated in an interesting way. A good book for children's missionary classes.

THE FORTY-FIRST ANNUAL REPORT OF THE CHINESE TRACT SOCIETY, 1919. Gives interesting information of the work of this Society, which has been established since 1878. Interesting notes on the use of the literature sent out are given.

THE QUARTERLY JOURNAL FOR CHINESE NURSES. Editors: Mary Jarman Hearn, Rhea G. Pumphrey. January, 1920. The Nurses' Association of China. Annual subscription \$0.60 Mex.

This is the first copy of a bilingual quarterly intended to serve the needs of Chinese nurses and deals with matters connected with their work. It has some interesting illustrations and should serve a useful purpose.

REPORT OF THE COLLEGE OF AGRICULTURE AND FORESTRY, UNIVERSITY OF NANKING, 1918-1919. This report shows what one mission institution is trying to do along the lines of improving agriculture and forestry. Much useful information is contained therein. Attempts to introduce better farming implements are dealt with in an interesting way. Missionary interest in agricultural work is also indicated.

PEKING UNION MEDICAL COLLEGE HOSPITAL. Eleventh Annual Report, 1918-19. This report contains much of special interest to doctors. The past year has been considered a transition stage in the life of this institution. There is also a brief statement of the religious and social work of the institution.

REPORT OF THE SCHOOL OF MEDICINE OF THE SHANTUNG CHRISTIAN UNIVERSITY, 1919. This illustrated report on the finest kind of paper furnishes interesting reading to those interested in mission hospital work. The illustrations suggest standards to which this hospital has attained, a knowledge of which should stimulate other similar institutions.

TRACTS. The 1918-19 annual report of the Religious Tract Society of North and Central China. An interesting summary of the extensive work of this Society. Short lists of books on special topics are also given. The circulation for the current year is less than that for any of the four previous years. The experiences of Mr. Hau Chin-wen, a Chinese conjuror, in connection with the Asiatic Troop Evangelistic Campaign furnish interesting reading. This makes a stirring tract as significant as it is unexpected.

Missionary News

New Methods

COMMUNITY SERVICE LEAGUE.

The Community Service League of the North Szechuen Road Extension, Shanghai, was organized in October, 1917. The main objects of the League are to render help to the poor and ignorant and to arouse the community consciousness of persons living in the neighborhood. The League is conducted by an executive committee composed of one representative from each of the churches in the locality and some elected out of the community.

The first piece of work that the League did was a Christmas entertainment given to 500 poor children. This number was doubled in 1918, and trebled in 1919.

The League is financed by membership fees, contributions, and special funds raised by means of concerts or entertainments. For the last Christmas entertainment, the League received a liberal donation of \$100 from the American Junior Red Cross.

A free school, originally intended for children of beggars, but which afterwards admitted children of ricksha coolies, was

opened in May, 1918, with twenty pupils. There are always more pupils who come than the school can accommodate. It has more than eighty children at present under a qualified kindergarten teacher and some voluntary assistants.

For popular education the League gives lectures on hygiene, patriotism, and religion, which lectures are often accompanied with moving pictures. It encourages children in the neighborhood to play games in the playground adjoining the Grace Baptist Church under supervision of the physical training students of the Y. M. C. A. and the Y. W. C. A.

Two garden parties were given by the League last summer for the residents of the community.

FONG SEC.

NEW METHODS OF EVANGELISM WHICH ARE OLD.

The Foochow City and suburbs stations of the American Board Mission have used the following new methods of doing

Christian work during the past year.

1. We sent eleven students, mostly from the upper classes of Foochow College, into six different villages, mostly near the city for evangelistic work. Each of these boys was given \$10. This money all came through private subscriptions by missionaries and it was considered to be enough for the bare expenses of each student for the two summer months he was in the work. These boys all had pleasant experiences and reported from two to five or six people each who had become interested in the Gospel. One village asked for the work to be continued and is putting up much of the money needed. In other places the students worked in connection with another new form of work as follows:—

2. Two young men were asked at the beginning of the year to become evangelists with the whole big plain to the north and east of the city with upwards of sixty villages with 100,000 people in them as their field. It was definitely decided not to start any chapel or school. The work was purely personal evangelism. It is hardly necessary to state that this was not at first a pleasant task for two boys on whose diplomas the ink was only just drying. But they were surprised at the reception they met. As inevitable, the names of certain villages soon began to appear frequently on their reports and soon one village asked for regular Sunday services, fitting up a room and finding seats; then another village did the same thing. At the end of the year, just now, these two young men have on their books the names of fifty-eight who have become learners; three have just united

with churches. The mission is definitely planning to open regular work in four villages.

3. Growing out of the general favorable attitude toward Christianity, the *China for Christ Movement* and the new spirit that is manifest in almost all places, an evangelistic committee was appointed by the Annual Meeting which is already functioning. Each church is planning a series of special services from three to five days according to the conditions. A week is taken in each church for organization and preparation. These services are held in the afternoon and evening and at the meetings people are asked to give names and addresses if they are willing to be enrolled as learners. At the first series of meetings held January 11th-13th, ninety-six names in one church were enrolled. The church which holds 300 if packed was full at each meeting. At a Bible class social about one half of them were present January 24th. Special efforts are made to keep in touch with the learners and keep them learning.

W. L. BEARD.

REACHING THE CHILDREN.

Aside from the comparatively small number who come to our day schools, the majority of the children round about us are left out of the program of evangelization. Children respond so readily and are so much more easily approached and influenced than the grown-ups that it is worth while to make a place for them. Following are a few methods and suggestions which have helped to reach hundreds of children.

Using the children of the primary grades in the schools

as a nucleus, a Junior Christian Endeavor Society can be organized. The Endeavor Pledge may or may not be used, that is, we have the children become familiar with the meaning of the pledge, but do not urge the signing of the same. We have found Lord's Day afternoon, just after the middle meal of the Chinese, to be the best time for the meeting. We meet in the main room of the church, and to begin with use some twenty minutes to learn children's hymns. The leader for the day leads in prayer and gives a talk of from fifteen to twenty minutes on the league topic. At the close we take an offering and a count of the attendance.

In order to create interest and special effort on the part of the children we have two banners of white muslin, about eighteen inches long and the width a few inches less, with a flat stick across the top and a string whereby it may be easily hung up. In the center of each banner is a scripture verse in rather large characters. The one is, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." (Matt. 19:14.) The other, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (II Cor. 9:7.) The space not taken up by the verse is decorated in pleasing colors with flowers and fruit.

The children are divided into two sides, the girls on the one and the boys on the other. The banner with the verse, "Suffer the little children," etc., is given to the side having brought the largest number of visitors to the meeting. The banner with the verse, "Every man accord-

ing as he purposeth," etc., goes to the side having the largest offering for the day. These banners are left on the wall of the room until after the Senior Christian Endeavor meeting which meets immediately after the children have been dismissed. The Chinese big folks take an interest in the children's efforts, and a word of praise from them will surely help to encourage them in the work they are trying to do.

When the number of the children on the sides is uneven the giving of the banner can be determined by the general average per child, according to the number of visitors, and in like manner with regard to the offering. At times a picture is offered as a prize to the child bringing the most visitors. The money collected is used for evangelistic purposes such as buying literature, paying rent of preaching places, and helping the poor. These same children are urged and encouraged to bring outside children to the regular Bible School session which meets just before the regular preaching service each Lord's Day morning. The children are divided into classes in the Bible school and remain for the opening exercises of the preaching service, after which they retire to a school room where a regularly appointed leader speaks to them for fifteen or twenty minutes, after which they are dismissed.

Competent leaders are important to make the meeting a success. The Evangelistic Band of our high school Y.M.C.A. has made itself responsible for this phase of the junior work here. A little variety and keeping out of the rut are essential.

ESTHER A. SUHR.

CO-OPERATIVE CAMPAIGNS AGAINST NARCOTIC EVILS.

In these days of allied and united efforts for good as well as evil it is pathetic to see the way so-called civilized Christianized nations and their respective nationals dump their death-dealing-dope upon this gullible old Chinese country. But this very fact offers the missionary and the many missions at work in China a unique opportunity for contact and co-operative organization, with all classes of official, gentry, merchant and common people in a united allied persistent fight against these evil and pernicious drug-forming habits.

The celebrations throughout China, on the signing of the armistice, gave speech-makers a fine opportunity everywhere to emphasize the importance of fighting these narcotic evils. Here were big and little officials, police, school teachers, school boys and girls, heads of merchant guilds. It would seem as though the whole city and country side had turned out to see and hear. The mention was enough. Like a match to dry grass, it spread like a prairie fire, until in this one province of Chihli with 118 *hsien* there were within one year 119 anti-narcotic societies.

The city and country magistrate, police officers, leading members of merchant guilds, local board of education, heads of non-Christian religious cults were invited to an informal tea-party, where the dope-devils and their devotees were properly exposed, and the officials agreed to a plan of getting all the leading town and village elders, police officers, and school teachers into town from every part of the *hsien* for a two days'

temperance revival meeting. Upwards of 130 of the picked men of the *hsien* offered another fine target for hand grenades, bombs loaded with rough on Japs and rats and the Chinese who for a few cash would poison his neighbor. They popped up here and there all over the hall and within a few minutes pledged their moral and police support and some \$300 plus for a refuge for the refugees.

Notices were posted throughout the city and in every town and village throughout the *hsien*; suspects coming out of suspected so-called drug stores of a "certain country" were arrested, the large majority of convicted drugs confiscated, victims sent to the refuge, and, if they could not secure reliable guarantees as to future conduct, were sent (by special arrangement) to work in the Chinese coal mines. Most of the suspected shops have been closed—and the police have become a terror to evil doers, who either reformed or moved over the line.

Our students of higher primary and middle school, both boys and girls, with teachers make the acquaintance of town and village school teachers and students during vacation, and find a common ground for co-operation on the drug evils and foot-binding—thus bridging the chasm that all too frequently exists between the Church and the government schools and better classes. Already not a few of our mission school boys and girls have been engaged as teachers in government schools. Given the right man or woman with a vision of the possibilities of the present-day China—armed with faith and facts, a few good pictures and some good construc-

tive literature, that mission or missionary who fails to make good at an opportune time like

this, ought to take down their signs and resign, or get converted all over again.

Gleanings from Correspondence and Exchanges

The Koreans are emigrating into Manchuria at a rapid rate. It was recently estimated that 70,000 had entered the district of Mukden alone.

The Eighth National Convention of the Y. M. C. A. of China is announced to be held in Tientsin from April 1st to 5th, 1920. Some notable speakers have already been engaged.

Crozer's Seminary has established a Fellowship for missionaries on furlough which can be used in any institution or at Crozer under the direction of the faculty. The Rev. E. E. Jones of Ningpo has been the first to receive this fellowship.

There has recently been organized, in connection with the American Church Mission, at Hsiakwan, the steamship and railway terminus of Nanking, a White Cross Society whose purpose is to fight the vice which is prevalent in that district.

In the February issue of the CHINESE RECORDER in connection with the picture of the image of Wang Yang-ming, it was stated that this was in a temple at the home of the sage in "Ynyao, Kiangyin"; this should be "Ynyao, Chekiang." We regret the typographical error.

The Methodist Episcopal Church in the United States is planning a great evangelistic campaign for a million converts

by June 1st, 1920. For this purpose 150 Episcopal editors, bishops, laymen, pastors, and district superintendents met in January in Atlantic City.

The Y. M. C. A. has what it calls a Peripatetic Class. This class, consisting of men representing six Associations, recently made their first trip to South China with a view to studying the workings of the Association at other places. This method might well be copied more widely by other missions.

Soochow University has recently opened a Woo dialect school. This has already three classes aggregating eighteen students including beginners and those who have studied a greater or less length of time. The method is that used at the Peking and Nanking Language Schools. The Nanking lessons are being adapted for their use. The Rev. W. B. Nance is Dean of this department and Mr. L. G. Lea, long Proctor of Soochow University, is the head teacher.

There are signs of new industrial problems arising in China. It is felt by some that this will even affect the education of girls and force a readjustment of curricula to meet the need. One missionary recently lost a school teacher, who was taken away to be trained in industry. There may be need for missionaries to agitate for laws governing factory work for women.

The date for the Summer Conference at Peitaiho has been tentatively fixed from July 10th to August 10th. Dr. Griffith Thomas and Dr. C. G. Trumbull are expected to speak. Plans are under way for adequate housing for the Conference guests, to whom food will be furnished at the rate of \$1 a day. Since the accommodation is limited, those desiring to attend are asked to get into touch immediately with Rev. J. H. Blackstone, Nanking.

According to the *Religious Digest* of November-December 1919 the latest available census shows that the Protestant churches of the United States can seat 53,500,000 persons. Their membership is only 25,000,000, of whom not more than 60% or 15,000,000 attend church regularly. As a result of the knowledge of this fact a pamphlet on Church Advertising has been issued by the department of publicity of the Presbyterian Church to show the importance of advertising the vacant seats in the churches.

The Record for November 1919 contains an interesting account of the Co-operative Credit Bank system in India started by Rev. W. E. Wilkie Brown with a capital of £32, partly his own and partly the proceeds of the sale of a few old cattle. A society with joint and individual liability was formed. In 1917 there were 25 Christian village banks with a membership of 400, all under his superintendence. In addition to the Christian banks there are some 50 others established by the Government. This is a useful hint for China.

The Monthly Notes of the China Inland Mission for Jan-

nary 1920 referred to the unique work at Kwangchow under the charge of Mr. and Mrs. Mason. They have thirty-five outstations where the Christians have built their own chapels, seating between 200 and 500 people, and the work is carried on and supported by voluntary helpers. This is an interesting instance of self-support.

We understand that plans are under way for the union of the Epworth League of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, with the Christian Endeavour Society in China. The Epworth League Committee has already recommended the use of the Christian Endeavour topics by the Epworth League in China this year. It has been suggested that Methodists should adopt the name of the Epworth League of Christian Endeavour, thus linking up with the interdenominational organization while still keeping in touch with the Epworth League in America.

The Commercial Press of Shanghai is making rapid strides in the modern treatment of its employees. Women work side by side with men, leaving five minutes earlier than the men. Recently the wages of the employees were raised voluntarily. The Company conducts a Savings Department which pays 8% interest per annum on fixed deposits and 6% on current accounts deposited by its employees. School privileges are maintained for the children of employees. Nine hours' work and Sunday holidays are the rule. Female workers are not only allowed to retain their positions but are given one month off before and another after confinement as well

as an extra \$5 upon leaving and another \$5 upon returning to work. Nursing babies of mothers working in the factory are allowed to be fed during work hours.

The School of Medicine of the Shantung Christian University at Tsinan is supported by nine co-operating mission boards. There are twenty-six professors and instructors and each of the professors is a specialist in his field. In 1919-20 there were ninety-nine students in the School of Medicine with an additional forty-five in the pre-medical department. These students represent fourteen different provinces in China and Manchuria and nineteen different missions; in addition there are some students from government schools. The medium of instruction is Mandarin Chinese. More than one hundred graduates have passed out of the institutions represented in the School of Medicine. Of these 60% or 70% are working in mission hospitals. The present value of the plant is \$350,000 and the present annual budget of the School about \$150,000. This School has been rightly called the largest instance of international co-operation between mission boards in China.

During December Dr. Jonathan Goforth conducted a series of revival meetings in Canton. They were arranged by a union committee. The addresses were interpreted—sometimes from English into Cantonese, but usually from Mandarin into the local dialect. The interest and attendance grew steadily and many church members were moved to penitent confession and renewal of consecration. After the special

campaign concluded some fifty Christians from different churches whose hearts had been stirred continued to gather for prayer and mutual encouragement, stressing specially the duty of personal evangelism. For the four Sunday evenings in January Rev. T. H. Chan of the Methodist Episcopal Independent Church addressed evangelistic meetings in the Y. M. C. A. auditorium. The revived Christians brought their friends to these services and attendance grew until at the closing meetings the seating accommodation of the large hall was taxed, and 247 signified their acceptance of Christ as Saviour. Most of these new converts were immediately related to the different churches in the city according to their choice through introduction to the pastors and preachers present at the service.

According to the best available figures a little less than \$40,000,000 is being spent annually in the propagation of Protestant Christianity in non-Christian lands and among the undeveloped races. The total revenues of all the missionary societies and boards of the United States and Canada have been increased at the rate of more than a million dollars each year since 1910. The average increase for the years 1916 to 1918 was more than \$1,700,000 a year. The United States and Canada contributed considerably more than half of the entire fund for Protestant foreign missionary work. . . .

One of the most remarkable facts with reference to the present status of foreign missionary work is that the native constituencies on the various fields *give annually about one dollar for*

every four, or even less, which is contributed by the churches in the home lands. For example, while the various societies of the United States and Canada collected in 1918 \$22,182,823, these same organizations collected in the previous years not less than \$4,740,141 on the fields in which they were working. In order to appreciate the full force of this comparison, one must remember that a dollar in the mission fields represents from five to twenty

times as much labor as it does in America. Four million seven hundred thousand dollars contributed by the non-Christian world is easily equivalent to \$40,000,000 collected in the United States or Canada. There could hardly be better proof that the foreign missionary is genuinely welcome in the countries to which he goes.—In "The Business Side of Foreign Missions," Tyler Dennett. Asia, July, 1919.

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The Christian College. In the News Bureau of the Inter-Church World Movement there is a reference to the important place of the Christian college. Inasmuch as the facts have an indirect bearing on educational work in China we wish to pass them on to our readers.

The Protestant Church of the United States gives little more than 1% of its sons and daughters to the college, yet receives therefrom 80-90% of its professional Christian workers. Dr. Robert L. Kelly, of the American Educational Division of the Inter-Church World Movement, has shown that of over 1,000 pupils that entered the first grade of the primary school in 1903 and 1904 only 600 finished the eighth grade, 300 entered high school, 111 graduated from high school in 1915/16, 38 entered college and only 14 intend to complete their course in 1920. These data ought to encourage those of us who wrestle with these problems in China.

It is also shown that of 288 missionaries who have seen active service in the last eight years 236 attended their own denominational college, 10 went to other denominational colleges, 14 went to independent colleges, 16 to State universities and only 12 received no collegiate training. It has been estimated that the expenditure for all American education from the first grade up is more than \$900,000,000 annually. State universities alone have annual incomes of \$60,000,000, whereas church colleges and institutions have annual incomes of less than \$25,000,000, of the running expenses of the college the students pay only one-third, while the remaining two-thirds is raised by endowment and current gifts. The average annual expenditure for the college education of one student is estimated at \$337.57, but the average amount spent by the Church for the education of one student attending a denominational college is \$140.

Personals

BIRTH.

JANUARY:

19th, at Siantan, Hunan, to Rev. and Mrs. J. R. Wilson, C.M.S., a daughter (Phyllis Marion).

ARRIVALS.

JANUARY:

3rd, from U. S. A., Miss Grace Krout.

13th, from U. S. A., Miss Mary A. Hill, N.H.M.

20th, from U. S. A., Mr. and Mrs. F. S. Brockman, Mr. H. G. Barnett, Dr. and Mrs. W. W. Peter and children (ret.), Y.M.C.A.

27th, Dr. and Mrs. F. J. Wampler (ret.), Mr. Truman Wampler, and Dr. and Mrs. D. L. Horning, G.B.B.

FEBRUARY:

1st, Miss Edwards, B.M.S.

3rd, from U. S. A., Miss A. B. Madsen, D.M.S.

5th, Dr. C. L. and Mrs. Gillette and family (ret.), A.B.C.F.M.; Misses Hanna Berglund and Sally Svenson, Messrs. Eskil Ryden, Gustav Karlsson, H. Wallenfalt, S.M.S.

7th, Mr. Chas. Ghiselin, Jr. (ret.), P.S.; Miss Viinsnes (ret.), Miss Martha Tou, N.M.S. From North America, Miss M. E. Standeu (ret.), C.I.M. From Norway, Mr. F. K. Riis and Miss G. S. Limi, C.I.M.

8th, Misses Wolfe (ret.), C.M.S.; Dr. and Mrs. Stuckey and family (ret.), L.M.S.; Bishop and Mrs. Huntington and child (ret.) P.E.

9th, Rev. and Mrs. G. Napier Smith and infant (ret.), C.E.C. From England, Miss E. Twidale, C.I.M. From U. S. A., Mr. and Mrs. G. H. Cole and family (ret.), Mr. and Mrs. W. C. Jordan (ret.), Y.M.C.A.

13th, from England, Mr. and Mrs. W. Richardson and Miss G. Rugg (ret.), Misses D. Wright Hay, N. C. Wilson, and A. G. Wilson, C.I.M.

14th, Dr. Wigfield, Medical Deputation W.M.M.S.; Dr. R. P. Haddon (ret.), W.M.M.S.; Rev. and Mrs. A. E. Wandel (ret.), S.M.F.; Rev. and Mrs. B. E. Ryden and family (ret.), S.M.S.

24th, from North America, Mr. and Mrs. Fawcett Olsen (ret.), Mr. and Mrs. C. J. Jensen, Miss L. Norden (ret.), and Miss Blomqvist, C.I.M.

DEPARTURES.

JANUARY:

24th, For England, Miss J. B. Pearse, C.I.M.

27th, For U. S. A., Dr. and Mrs. Chas. K. Roys and daughters, P.N.

28th, For England, Dr. and Mrs. Fletcher Moorshead, B.M.S. Deputation. For U. S. A., Rev. and Mrs. N. Astrup Larsen and children, L.U.M.

29th, For U. S. A., Mrs. Gilbert Lovell, P.N. For England, Miss Pritchard, W.M.M.S. For Scotland, Mrs. Hill Murray and Miss Deborah Murray, Peking Blind School.

FEBRUARY:

10th, For Germany, Mr. P. H. Brech, C.I.M.

11th, For England, Miss Leathers, C.M.S.

12th, For England, Rev. and Mrs. G. Andrew, Mr. and Mrs. H. J. Mason, Mr. and Mrs. G. F. Andrew, Mr. R. F. Harris and Misses E. H. Allibone, E. M. Tucker, and H. E. Levermore, C.I.M.

19th, For Canada, Miss Lydia Sherritt, C.M.M. For England, Mrs. Liddell and children, L.M.S.

22nd, For Australia and New Zealand, Mr. and Mrs. H. Lyons and Mr. and Mrs. C. A. Jamieson, C.I.M. For Germany, Mr. and Mrs. F. Kampmann, Mr. E. O. Schild and Misses A. Czach and E. S. H. Gramenz, C.I.M.

25th, For U. S. A., Mr. and Mrs. R. L. Creighton and son, Y.M.C.A.

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NOTES ON CONTRIBUTORS

Rev. ROBERT A. WOODS, who was in China in November and December 1919, has been head of South End House, University Settlement, Boston, for 28 years. He is a social worker of wide experience and a well-known lecturer and writer on social subjects.

Rev. EARL HERBERT CRESSY, B.A., is a member of the East China Baptist Mission. He has been in China nine years engaged in educational work.

Rev. JAMES BENJAMIN WEBSTER, B.D., Ph.D., is a member of the Southern Baptist Mission. He has been in China eight years engaged mainly in educational work. He was treasurer of the Christian Herald Orphanage and Famine Relief Committee. He is at present teaching religious and general education in the Shanghai College (Baptist).

Rev. W. ARTHUR CORNABY is a member of the Wesleyan Methodist Mission and has been in China 34 years. His work has been evangelistic, educational, literary, and pastoral. He is the author of a number of books. His present work is principally pastoral and literary.

Rev. CHAS. SEYMOUR CHAMPNESS is a member of the Wesleyan Methodist Missionary Society. He has been in China for about 27 years. His work has been principally evangelistic, with some care of primary schools.

Rev. PAUL HUTCHINSON is a member of the Methodist Episcopal Mission. He came to China in 1916. He is now general editor of the Mission.

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Editorial

Modern Status of Christianity.

THERE are superficial observers who cynically report that Christianity no longer plays any considerable part in the life of the West. Such critics overlook the large place in the world's life that the propulsive power of Christianity has won for it. It has been said that "Penetrating into every nook and corner of the universe, interwoven with the sentiment of almost every race and tribe in the world, is some representation, East and West, of Anglo-Saxon Christianity." Christianity has placed more emphasis upon and succeeded in securing more altruistic effort than any other religion. Its higher ideals of character have produced more results. Its extreme importance for full living is recognized more rather than less. To the list of University Extension Lectures in London the subject of "Teaching the Bible" has been restored. The protagonists of Christianity are as prominent and reliable as any of its antagonists. In *Forbes*, a New York commercial publication, is an article on "Godliness," which says, "Without godliness there can be no success worth having." Marshal Foch said that his insight into the need for certain important military operations came from a providential force and "the decision which leads to victory is dictated from on high by a divine will."

wing—if at heart there really are two—is nearer right in verbal statement. There are great and impelling vitalities such as God's Fatherhood or Christ's place in meeting China's soul need which do not rest on controversy. The forces of evil would be delighted to see the Christian camp engaged in another intolerant attempt to unify definitions of things which defy definition. Time lost in discussing problems which will probably remain unsettled can never be regained. The truth—or, as it often happens to be, a phase of truth—should be spoken and heard in love. In love, too, we must continue unitedly to apply ourselves to the really big task of helping China. We are challenged to show our united strength, not our ability to decide questions ages have left undecided. Let us rally round Christ! Let His attitude determine our attitude to those from whom we differ. We have much to lose by controversy but still more to gain by standing together. Only a united appeal can reach the heart of China. In making this appeal for unity of effort we do not intend to lend the *RECORDER* to controversy either from one side or the other. Let us stress the vital beliefs we all hold in common.

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Call to the Chinese Ministry.

HUNDREDS of cities in China have no ordained pastor. In China as a whole there are only 846 ordained pastors or one to every 560,000 people. Of these 404 or about 47% are in three provinces,—Kwangtung, Fukien, and Chekiang. The need of applying religion to the home, the community, and the nation was never more clamant. That the Christian Church can meet this need in the best way is becoming better understood; that the service of the ministry, therefore, offers the most important opportunity for meeting the greatest need of China is self-evident. The millions of China are more than ever responsive to the claims of Christianity. The Christian students of China are convinced that only a moral regeneration based on religion will save the country. The call of the Christian ministry, therefore, was never more insistent than at this present hour. It is the most important way of expressing the growing popular desire to help China forward and upward. There is needed an army of men who see the bigness of the opportunity and the place of the Christian Church in meeting it. To help give voice to this need the Student Volunteer Movement of China invites the Christians in China to join

in setting apart the week of May 16th to 22nd, 1920, for intercession and recruiting of volunteers for the ministry. It is not proposed to call for public decisions, but to present the need and provide opportunity for discussion of it and to utilize every opening for urging individuals to consider the claims of the ministry. Special literature is being prepared and it is hoped that during this week all over China the claims of the ministry will be presented. We can only urge everyone to participate. One of the greatest contributions we can make to China is the Christian leadership of the ministry.

* * *

"National Secretaries."

THE recent demands by the China for Christ and Women's Conferences for National Secretaries, Chinese and foreign, caused us "furiously to think." These Secretaries are needed to promote along national lines, religious education, literature, moral welfare, child welfare, publicity, etc. In some cases it seemed to cause a momentary stoppage of the circulation as the needs, aggregating less than fifty, were faced in connection with the individual needs of denominations. Neither of the Conferences, we are inclined to think, dreamed that these secretaries would all be set apart at once. But there are tasks waiting for that many and more which, while not all organized in detail, are real and insistent. On looking at this new phase of mission work soberly, what does it really involve? Should it startle us? Of the foreign staff in China the missionaries called for are apparently less than a tenth of one per cent—as near as we can estimate the somewhat indefinite recommendations—and of the combined Chinese and foreign staff less yet. We know of one denomination that appears to be planning a very much higher percentage of National Secretaries for its own work. The Y. M. C. A. which covers a relatively small area outside of student work has about ten per cent of its entire staff in national work: the Y. W. C. A. has a much larger percentage. Compared with the clamorous appeals of the Christian forces in China for national work along all lines these requests total a small investment. Compared with the overwhelming opportunities in China for organization along national lines they shrink amazingly. Thinking along this line these demands appear reasonable, though that does not necessarily mean they will be at once met. We have only to refer to the way that the investment of a National Secretary in promoting the phonetic system has

paid to show how the investment in leadership called for by these two Conferences will likewise pay.

The two Conferences voiced the feelings of practical mission workers, of all ages and length of experience in China. Of course if a recrudescence of denominationalism is to prevent us working together nationally, that will affect the prospects of carrying out this program, but it does not necessarily detract from its reasonableness. If, in the next five years, most of these offices could be filled it would make a tremendous difference to mission work in China. To set apart less than one in a thousand of existing Christian workers for national work is a modest appeal.

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Shanghai Vice Commission Report.

FOR nearly a year nine representative citizens, including two missionaries, have been looking into vice conditions in the International Settlement of Shanghai. This Commission was publicly appointed at the 1919 Ratepayers' Meeting and was the result of a community feeling that a change for the better in regard to the social evil was needed. The Report indicates a new attitude towards the social evil in the International Settlement as it publicly stamps this detestable "trade" as inimical to society and with no right to exist. The Commission proposes through legal measures to eliminate the brothel from the International Settlement in five years. It advocates the treatment of venereal diseases from the point of view of the *safety of the whole community and not from that of protecting the patrons of this vicious trade* through so-called "medical examinations." Since most of the brothel property in the International Settlement is either owned by foreigners or registered in their names their culpability is clearly pointed out. More rigid application of local laws with a view to dissociating all liquor from such places is advocated. From the records of the Shanghai Moral Welfare Committee we learn also that the ratio of prostitutes to the population of the International Settlement—given in the Report as 1 to 149—is unusually high. The Report also opens the way for the consideration of sex education through the convening of a commission of educators, and advocates that the Health Department do propaganda work against the evil as such and its concomitant diseases. This report has a tremendous educational value. If the better elements of any community understood just what "Commercialized Vice" is there would be less difficulty in securing as definite a pronouncement against it as we have in this Report. It is especially significant in that it is the utterance of a group of professional men, not of missionaries alone.

Promotion of Intercession

MILTON T. STAUFFER

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother and then come and offer thy gift." Matt. 5:23-24.

This month let us think of the effect of human relationships on prayer : next month of prayer on human relationships. Has my fellow missionary aught against me ? If so my place is not in my room on my knees. It is on the road looking for my enemy. My duty is to leave my fine gift of self-surrender in the temple and go my way into the outer courts seeking for the one I have wronged. This is the teaching of Christ. The forgiving spirit is an " antecedent of prayer."

When machinery runs too long or under too much pressure, trouble comes. The delicate parts lose their alignment and there ceases to be co ordination. Now the missionary body is not unlike a piece of delicate machinery. There are strain and over-sensitive-ness ; frequently because there has been overwork. Too much noisy fellowship with the work and the fellow workers ; too little quiet fellowship alone, with our Bibles and God.

It is difficult to pray when there is friction in human relationships. Yet the causes that hinder prayer are often trifling. We withhold the word of encouragement. There is lack of appreciation, or jealousy. Suspicion of another's way of expressing his faith in Christ. Ability to see things only from our own viewpoint. The majority of missionaries have been leaders at home : the recognition of this is often lacking in China and it is so easy to be affected adversely by the question, "How long has he been in China ?"

The effects of friction in human relationships are altogether disastrous. We toil on in cliques when we might toil on together. We think of our fellow missionaries one way when we pray and another way the rest of the time. The disaffection spreads to the Chinese ; we suffer, the work suffers, China suffers, and God suffers. How can we win souls when there is not "infinite love in ordinary intercourse" ? "This commandment give I unto you, that you love one another even as I have loved you" . . . to the end that our prayers be *not* hindered.

Contributed Articles

China and the Internationalism of Social Work

ROBERT A. WOODS*

YEARS ago Robert E. Speer challenged social workers by saying that the opportunity in China in their field was measured by the many millions of Chinese who never any day of their lives had enough to eat. President Eliot is quoted in China as having said during his recent visit to the Orient "China is too poor to be good."

In the past the very vastness and extremity of need among this one-fourth of the human race, under the inertia of ages, has seemed to paralyse all thought of organization of community betterment and progress by individual units with a comprehensive purpose.

The social worker has not been able to see how he could get his characteristic, indispensable foothold. The weight of the world to be lifted would have been an incitement; but where was the fulcrum?

To-day the situation has clearly advanced to the point where the outline of tangible and increasingly obvious opportunity to the social worker, with the most impressive and stirring long range possibilities, is clearly evident. The sum of all the causes that are preparing the way is the attitude of the leaders of liberal Chinese opinion, both national and local. It may be taken as settled that thoughtful Chinese in all ranks of life, with an age-long tradition of benevolence combined with administrative common sense, are ready and eager to welcome skilled leadership and to do their full responsible part, in the task of community organization. It is one of the best conclusions of recent writers about China that the Western judgment of the Chinese as inscrutable is an illusion. The eager interest of many of them in the detailed phases of Western humanitarianism and democracy is a case in point.

* This article was prepared for the readers of the *Survey*. We are glad to secure in advance of publication this expert social worker's impressions of the situation in China.

NOTE.—Readers of the *RECORDER* are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

A powerful tendency in this direction comes from the steadily growing number of men and women who have come under the influence of the Western higher education. The emergence of China as a quasi-republic into the international scene, has placed special demands upon a remarkable group of young university men. Chinese diplomats in the most responsible posts will average considerably younger than those of any other nation. The power of men of this type in opening up ways of constructive progress in China will be very great, and is beginning to be effectively used.

At the present time the "student movement" is the most notable phenomenon in the larger life of China. Roused by the Shantung question and stung further by incidental phases of Japanese aggression, it has become the custom for college and high-school students to declare school strikes, sometimes of several days, as a way of expressing patriotic sentiment. It might seem to the average American student that patriotism expressed by taking a vacation from recitations was like the kind of altruism which would sacrifice all of one's wife's relations. But in many instances, at least, every student is held strictly to duty during the strike. There are impressive processions, many addresses from the Chinese equivalent of the soap box, and a very thoroughgoing system for boycotting Japanese goods. On the whole, while there has been much unwisdom in the methods of the students, they have done more to bring about a responsive national consciousness among the Chinese than anything that has happened since the creation of the republic.

Less spectacular but, in the long run, more significant is the very general tendency among students to interest themselves more or less actively in adding to the appallingly meagre provision for elementary education. The students' schools for poor boys and girls, and beginnings of work covering leisure time as well as school hours, contain the widely disseminated germs of such social work as has had its origin in the universities of England and America.

The Y. M. C. A. in the Chinese cities, besides rendering broad and telling service to young men in commercial employment, is in every case an important centre for student interests; without, of course, assuming responsibility for political activity. In a most interesting way, the Y. M. C. A. building has become the headquarters of not a little of the best deliberations both of

university graduates and of the older public-spirited merchants and professional men. The American Y. M. C. A. secretaries are of the best type of our university men, thoroughly alert to all ways of community progress. The part which they are playing as leaders in the higher civic morality represents one of the best contributions which America has made to China. Indeed the solid financial support given by Chinese merchants to the Y. M. C. A. represents an unqualified recognition of this fact. The Y. W. C. A. is coming forward into a similar position with regard to women's interests.

Both organizations have, of course, built largely on the foundations laid by the representatives of the various missionary boards. It is surprising to find how largely prejudice against Christian propaganda has disappeared in China; just as to the stranger the almost total decay of native religions comes with a distressing realization.

This situation curiously gives the missionaries a much freer opportunity than church workers have at home to develop broad community interests in direct connection with the evangelistic motive. It is most gratifying to find that at least fifty per cent of the members of the missionary staffs are keenly alive to this great strategical opening; and in many instances they have behind them the same fundamental training which gives quality and outlook to the social service commissions of the various churches in America.

This is particularly true of the several forms in which Christian activity in China is being consolidated and nationalized. In Peking, Nanking, and Canton and elsewhere, there are union colleges under able and enlightened leadership, whose spirit of constructive community service would seem to be caught from the most advanced of the American state universities. St. John's University at Shanghai is spiritedly maintaining its tradition as the alma mater of the best younger leaders of the nation. A strong group of missionaries are deeply interested in the promotion of scientific pedagogical method in religious instruction with specific leadership in the practical experience of fellowship and service so that the working principles of Christianity may be personally rediscovered. A very active national committee is continually seeking to recast Christian conceptions and enterprises in the mold of timely-wise Christian statemanship.

In the cities the different missionary compounds often have what are in effect parish limits and these local units pieced to-

gether will cover a large part of the city's territory. In Peking under the lead of Mr. J. S. Burgess, of the Y. M. C. A., contributor to the *Survey*, a very suggestive general study of conditions and forces is being made and by the combined and co-ordinated effort of the missionary groups. This is the beginning of a method which the missionary staffs of the other cities are hoping to adopt.

The real life of China is in the villages, however, and here perhaps does one realize most distinctly how the direct teaching of the Christian faith has begun to create the germs of a better order. The itinerating work of the missionaries, including many of the wisest and broadest of them, must command absolute respect from this point of view. I heard a remarkable tribute to such service from a young business man, whose point of view was detached and somewhat critical. He said that the missionaries were by far the most powerful foreign influence in China—including governmental and commercial representatives—because they went everywhere and could bring their message direct to the people in all the smaller communities. This served to confirm the contention of the missionary leaders that Christianity—emphasizing, of course, the native Christian churches—had to-day the strongest form of nation-wide organization to be found in China. Government provides no national solidarity,—with North and South in an apparent deadlock, both governments under the domination of a miserable soldiery, business enterprise subject to destructive exactions on the part of the officials, the farmers and village folk everywhere distracted by being left a prey to robbers.

By a curious irony the most powerful provincial governor is a graduate from a considerable career as a bandit; and he seems to represent the prevailing type. There are, however, two governors, one at the North and one at the South, who have caught a new vision, and are praised on all hands for their educational and economic reforms. In a few cities also the officials are undertaking broad progressive policies with a down-right realism which is almost startling. In Canton the old wall has been torn down and a fine broad circumferential thoroughfare is being built upon which a trolley line will outrace rickshaws and sedan chairs, the only present vehicles, and motor trucks will begin to lift the unconscionable coolie burden. A broad cross-thoroughfare is being cut through the most closely packed section of the old city. The noisome

canals will continue one of their present functions as sewers after being bridged over continuously for use as streets. While I was in Canton, a fire consumed some two hundred shops. The owners received notice the next morning that in rebuilding they would be required to set back their fronts so as to provide for a sixty foot street, instead of one about twenty.

These great improvements have thus far cost very little. For the belt thoroughfare the expense has been only that of tearing down the wall and constructing the pavement. Otherwise the betterment principle is invoked. Unless all or practically all of a man's property is taken, he is informed that he will get his compensation in the increment of value which the improvement will bring to his property. This perfectly sound principle is quite difficult for the Canton shopkeeper to understand, but he has no recourse. Indeed, there is probably nowhere in the world a more beautiful illustration of the benevolent autocrat than these Canton municipal authorities. I asked them if they had further plans in mind, including housing and playgrounds, and found that they propose to move as quickly as possible in these directions.

The fight against opium is not yet fully won. England, the United States, and Japan are all responsible for considerable shipments of morphine into China; and some governors are actually encouraging poppy cultivation. There is as yet no indication of the threatened American brewers' invasion of China; but Japan is fully making up for any such lack. While alcoholism does not express itself so crudely as in western countries, medical testimony shows that it is a sufficiently threatening evil. In these directions, America, which found encouragement in abolishing the liquor trade from the result of the Chinese revolution in suppressing the use of opium, should be ready to lend all needed force for clearing those abominations from the path of this oldest and youngest of civilized peoples.

In reply to a suggestion that an educational policy to develop public opinion might be desirable, one was waived aside beyond the possibility of question, the people were too ignorant to understand. Sometime they would appreciate what was being done for them. In any case it was wholly unnecessary to consult them. This will suggest to the American mind, that as long as the cities are ruled by officials representing a central military government, the Chinese "republic" has some distance to go.

It is clear that the task of actually educating people to higher specific standards of living and of life must be done chiefly through voluntary effort, and with new types of leadership from without. There are several directions in which representatives of American social work could make contributions that might well be of historic importance to the China which may be a dominating figure in the world within a generation or two.

In the first enthusiasm which followed the revolution, considerable interest was aroused in the improvement of the public institutions for the dependent and delinquent groups. In not a few instances, missionaries have been called in to advise and help in this process; and there is real readiness for suggestion and initiative out of the best Western experience in these directions.

In Peking and several other cities the situation is ripening to the point where the type of charity organization which is not held too closely to the problem of poverty, could easily be brought into being; and would soon accomplish results that would win the allegiance of the practical, generous Chinese mind. The Christian forces in this case would join hands with all other people of good will; and the executive staff, which should on all accounts be definitely in sympathy with Christianity, would not be in any official way attached to it.

Similarly the way is open for comprehensive city programs of neighborhood organization.

The splendid medical college in Peking provided by the Rockefeller Foundation is to take the lead in the thorough training of physicians, and will emphasize public health work and medical social service. The medical missionaries greatly desire such re-enforcement as will enable them to reach out in this direction. The larger, more coherent city program among the missionaries, and including the Chinese churches, will serve to create the structure for a community health service; and a few experienced specialists from America in this field would find an immeasurable opportunity and meet with steady and increasing re-enforcement.

A carefully studied recreational program in relation to home and neighborhood, profoundly significant at home, is a matter of life and death for China, and so understood by her younger leaders. The Chinese home in all grades is gravely lacking in every resource of happy fellowship. The men never

think of the women of their families as companions, or of inviting men friends to meet them. There are certain professions of women to whom men always turn for entertainment. There are no wholesome centres for neighborly acquaintance and association. In a few cities certain large assembly halls have been provided ; but it remains true that the possibility of that positive fulfilment of emotion through wholesome sociability upon which a sound moral balance so largely depends, is almost wholly lacking. Our own healthy traditions as to association between the sexes, and the great gains that have been made of recent years in the intelligent release of the spirit of gaiety, should be, with all due discrimination, imparted to China. Missionaries of wholesome play in mixed company would meet a pathetically eager reception from the educated young men and women, who have begun, as by a new revelation, to realize the emancipation and exaltation of the American way of combined chivalry and unrestraint.

The labor question in China offers a fascinating field for study of a medieval guild system which must somehow be reshaped to meet coming modern needs. Standards of factory labor must depend on a sufficiently adequate government to lay the foundation of elementary labor legislation and compulsory education. But the factory is and for long will be only a minutely fractional phase of Chinese industry. The vast, crude but dynamic guild formation is what should receive the great emphasis of attention on the part of students of the labor question in China. What a field for first-hand sociological explorers and constructors !

Laggard standards of sexual morality are probably the chief aggressive cause of all that is backward in Chinese civilization. But the time has arrived when thoughtful and responsible Chinese leaders, re-enforced by enlightened and downright missionaries, are fully ready to enter upon just such campaigns of education,—preparatory to action by the better government of the future,—as have already wrought so large a result at home. Is it not possible that some of those who have been our American leaders, or of their understudies, could feel the call to carry their message to this field of tragic need, of waking readiness for action ?

To-day the test of any far-reaching motive in democracy is in its international sense and urgency. It is not without its sting to the structural social worker that revolutionary socialism

is so strongly animated by its "woe is me" in its outlook upon the whole world.

And the American social worker should go to face the Orient in all humility and yet with a certain new confidence in the fact that, during the past decade or two, by abolishing the drink evil, greatly restricting prostitution, creating a system for meeting poverty and distress, laying the lines of a national health policy and a national system of vocational education, and bringing forward an ever-widening tendency toward neighborly goodfellowship and mutual aid,—our country had been bringing to reality and actual performance some of the human promise of Christian civilization.

The large result of intelligent social work is now set to come off a generation hence and in gains nation-wide. Already it would be found that a surprising proportion of it all is nowadays entered upon deliberately with just such far-sighted knowledge and purpose. Under the all-pervading stimulus of the new internationalism, social work, like every other big phase of American life, must respond to calls still more distant, in terms not only of interest but of characteristic action. Such action will be drawn out by the elemental, history-making appeal of present-day China, which, for instance, makes Peking only less emotionally stirring as a world capital than are London and Paris. It must be increasingly urged on by the realization of what is coming to be an economic axiom, that looking two generations ahead the whole intervening labor of Western civilization may prove to be in vain and fruitless if China have not absorbed its essential standards of living and of life.

The Church and the Social Spirit

EARL HERBERT CRESSY

ONE of the great achievements of the last century was the discovery of society. Up to that time religion and philosophy dealt chiefly with the individual. By society is meant that complex of relationships which makes it more than merely the aggregate of the individuals which make it up. A simple illustration may help to make this clear.



Here are three points. The three individual points added together make three points. This is about all that can be said

about them. But consider them as the corners of a triangle and the situation changes. The three points are still there, but many new relations have entered in as to sides, angles, and the like.

Thus is it with society. The individuals which constitute it remain individuals, and can be dealt with as such. Most of what gives significance to the individual, however, is made up of his various relations to other individuals: his family, club, church, mission, political party, nationality, and the thousand and one associations with kindred groups such as those with which he plays tennis or discusses the latest book of verse.

The social spirit takes account of these relationships and endeavors to reshape and supplement them. It is unwilling to stop with the individual as such, but aims to deal with every aspect of his life. It recognizes the fundamental importance of morality and religion, but insists that they must be applied to every one of these manifold relationships. Thus it comes that the social point of view calls for many activities and forms of work which were previously considered to be outside the province of the church. This, however, is not a departure from the religious point of view, but rather an extension of it, calling for a social, in addition to an individual, application of the gospel.

The social spirit calls for several additions to the traditional methods of church work. It implies a more efficient use of the church plant, which must be open every day, and in many cases supplemented by additions adapted to special forms of work. The minister must add to his functions of pastor and preacher that of social engineer; he must organize and direct manifold activities carried on by his congregation, often with the co-operation of persons outside his regular constituency. He must endeavor to mobilize all the forces of the community. The membership must cease to regard themselves merely as the recipients of pastoral care and teaching, and learn to think of the church as an instrument for the bringing in of the kingdom of God in the community. In this work each member should have a definite part, according to his ability, for which he should be responsible, and where his failure would have an appreciable effect upon the success of the whole.

Perhaps the best way to make this concrete will be to tell of the social service work carried on by an outstation church with which the writer was formerly connected.

The church was a small one with less than fifty members. The village was a small one with less than eight hundred people. The minister was a young man who had gone to the seminary before completing his middle school course, and who had been borrowed from another field, where he had not shown any special promise. The members were scattered through thirteen villages. Most of them were farmers, busy from morning till night with the hard task of making small farms supply a living for large families. The church had made but little progress toward self-support.

Most of the members had learned to read a little, but this was exceptional, and many communities had no schools. Only two or three newspapers were taken throughout the fifty villages in the district. Here was a great and definite need, and it seemed that the church should try to meet it.

Accordingly the matter was presented to the deacons and later to the congregation. They at once raised the question as to what the church stood to gain from all this expenditure of money and effort, but finally agreed to a policy of service, recognizing that the church might be selfish in its attitude toward the community, and determining to avoid that attitude. This was fortunate, for, at the outset, many of the young men refused to have anything to do with the school, declaring that it was simply a new scheme for getting people into the church. The promoters were able to reply that there were no conditions attached, and that the aim of the church was solely the good of the students, regardless of whether they came to church or not.

In the village where the church was located there were very few Christians, and practically none of these were qualified, either as to education or initiative, for work in a night school. The minister, nothing daunted, went outside the church membership and succeeded in interesting a number of the local scholars, who agreed to come one night a week each. In this way the school at the chapel was launched with forty pupils and six teachers. It was not easy to keep these teachers on the job. Several dropped out, and had to be replaced, and it was only constant activity on the part of the minister which made the school a success.

A mile distant from the chapel was a little village with less than fifty inhabitants, only one of whom could read or write, who was also the only Christian. He was a poor man

and a hard working one, having to provide for four small children off a farm of about eight *mow*. One afternoon when preaching in his village the suggestion was made to him that he should do some sort of follow-up work, and he replied that he thought that the most important thing was to start a night school so that the villagers could read for themselves. When asked how it could be managed and financed, he proposed that the mission lend him a lamp, and he carry on the school and pay the running expenses. The minister at once clinched this by offering to come once a week and help. The missionary would not have ventured to ask him to do this, for in that district no one ever went out any distance after dark.

The school was soon organized with twelve pupils, of all ages. The teacher could read only a portion of the text books, and was so near sighted that study was difficult, and the minister had to go over the work with him in advance. The minister came once a week, reviewed the week's work and conducted a service.

It was not much of a school. It was crowded into the humble home of the teacher. Both pupils and teacher were weary from their labor in the fields. Yet they stuck to it; six nights per week for eight months, and three of them finished the entire course.

We never learned how much it cost the teacher. Certainly the bill for oil and lamp chimneys was not less than three or four dollars, which was no small item to come out of his budget of a little over a hundred dollars per year.

In a third place there seemed to be a good prospect for a school, but the members who lived there did not see it. The village was one of the most important in the district, and the members there were better off than the average. However, they twice refused the minister, and the missionary had no better success, and gave it up. The minister would not give up even then, and finally worked out an arrangement whereby a teacher in the local school handled the school and the members paid the bills. This school ran successfully for the full eight months and had forty pupils.

The total enrollment for the three schools was ninety, and of these thirty-four finished the entire course and were granted **diplomas**.

The most noteworthy result was the effect on the church. The members took a new pride in it. At the next annual

meeting a number doubled their subscriptions, and since then the church has doubled its total amount of contributions. The majority of the members took an active part in opening a new out-station, which they financed and carried on with practically no outside aid.

It placed the church before the community in a new light. The leading man in the country side, who had a son in a Japanese university, came to the commencement exercises and publicly voiced his appreciation. The community said that the church had never done anything like that before. The influence of the church was extended and new contacts made.

Only one of the students joined the church. It had not seemed likely that many of them would do so very soon. There was, however, the direct result that over half a hundred men and boys learned to read, received considerable moral and religious instruction, came into a larger view of the world, and learned that the church was their friend.

This is the humble record of the beginnings made by one church which had caught something of the social spirit. Certainly the circumstances were not especially auspicious. The significance of it lies not so much in what was accomplished, as in its promise of what may yet be done.

It only remains to emphasize one or two points. The first of these is the importance of the minister as organizer and manager. He must learn to put others to work, and to keep them at it. He must be able to get around a refusal. How much are our seminaries training their students to do something more than sermonizing and pastoral work? To work through others?

The other point is the opportunity for co-operation with the community, with persons with whom the church has thus far had no point of contact. In this connection it must never be forgotten that social service is not merely a means to get people into the church, but an end in itself, a legitimate part of the work. There is no question of its ability to strengthen the church, nor that it greatly increases the appeal of the church to all who desire to serve, or who love their country.

The Place of Religious Education in Mission Schools

JAMES B. WEBSTER

THERE can be no serious disagreement among Christian teachers regarding the place of religious education in mission schools. *It should hold first and chief place.*

The religious instruction of the mission schools is their most important contribution to the reconstruction of China. For several decades, mission schools have been giving religious instruction. Many men and women have given twenty or thirty of the best years of their lives to this work. Why then should the subject be opened for further serious consideration? It might seem that enough had been said, already.

The present considerations deal rather with the ideas of what constitutes religious education. Circumstances in the West are forcing a reconsideration, there, of the place, the aim, the content, and the method of religious education. The whole perspective of religious education seems to be undergoing change. This change is making itself felt in China and is largely responsible for the new interest that has become apparent in all parts of the country.

The movement is more than a result of the force of circumstances. It is the expression of the God-given desire of the human heart for finding better ways to do things. A divine discontent with what we have and are is most effective in driving us forward along the path of progress. This divine discontent is so evident in every phase of life that we are fearful lest it degenerate into a sordid dissatisfaction and destructiveness. There is a keen desire for larger results to the Kingdom from the religious education that we are offering to the Chinese. It is probable that those who have been longest engaged in the task of religious education are most keenly aware of the desire for greater results from their labors.

The results will be obtained by the hearty confidence and co-operation of all concerned. Those who have worked longest and have had the practical experience need those who come to the field with new ideas. These latter need also the benefit of the experiences of former years. Bricklayers had been laying bricks for centuries but scientific observers recently discovered changes in methods and motions that increased the capacity of

the workman by three or four times. It is surprising how much the practical housekeeper learns from the "arm-chair housekeeper" of the popular magazines for women. The same applies to the care and training of children or the running of farms. It is not a comparison of intelligence or of knowledge. The practical man or woman goes ahead and does the thing. The other man or woman takes the time to think out the best way to do it. We need to do both at the present time. The contrast is given here to warn against the mistake of too much theory and of too much faith in the results of practical experience.

A boy learning to work with his father, impatient to get his work done that he may go and play, needs to be warned frequently to use his head and find the best way to do his work. The man remembers these warnings with gratitude.

Did you ever watch ants or wasps at their work, and wonder at the aimlessness of much of their running and flying? Have you ever been exasperated beyond expression with a servant or workman for wasting so much time in similar, useless movements? Then have you regretted your impatience with the servant when you caught yourself doing the same thing? There may be no help for the insect and animal. Man need not thus waste his time and strength. Our mental activities are as liable to this waste as are our physical activities.

How do these facts relate themselves to religious education? Ask yourself if you have taken time to define exactly what you expect to accomplish by the religious instruction you are giving. You want the students to be Christians. What are the exact results you expect to secure as proofs of their Christianity? Have you ever tried to find out the exact effect of one of your favorite passages of the Bible on a definite number of the students? The mental waste for teacher and students comes in connection with these and similar questions.

In the case of the bricklayer, at least three factors count, namely: the definite purpose of every movement; second, the selection of the brick; third, the method of making each motion.

When we undertake such a critical analysis of our own work as builders in spiritual things, we wonder at the patience of the Master-builder that He has so long allowed us to hold our positions.

There is sufficient justification for thorough reconsideration of the aim, material, and methods of religious education. The discovery of more and better ways for conducting our work should be welcome to all alike.

THE PRESENT STATUS.

There are some features of the present situation that should be kept in mind. First, our religious education is a part of an already overloaded curriculum. Mission schools have undertaken to give the substance of western public school courses, teach Chinese language and literature, and teach the Christian religion. It is noteworthy that public education in the West has found itself overloaded with only the first of these tasks. Religion has been excluded from the public schools of France and the United States. The same thing is practically true in England. While mission schools have the extra burden they also have freedom in their religious education.

Secondly, it is evident that we have no precedent in the selection, arrangement, and grading of the material of our religious education as we have in the other subjects in the curriculum. We begin religious instruction in the lowest grades and continue it as long as we can hold the students in our schools. At least two hours, sometimes three hours per week are given over this long period of years. If there is any selection of the material, it would seem questionable if there is sufficient material in the Bible alone to hold the interest through this entire course. How many times does the average pupil in our mission schools hear the stories of Moses, David, Paul, and Jesus? How many times does the child have to hear the stories to know them? The child does not object to the repetition of the stories but we need not be surprised if the adolescent in our middle schools does not respond to a course that goes again over the same ground. There has been an urgent call in East China for Bible courses. The Curriculum Committee of the East China Educational Association offered a course that seems to have been satisfactory for primary schools but met with some criticism from teachers of middle schools. No complete course has proven satisfactory.

Under the pressure of the overloaded curriculum, some schools have been forced to drop the Bible from their regular course. In other schools it is given over to Chinese teachers who know only a little more about it than their pupils.

Recently at a conference of Chinese on Bible teaching in our mission schools, particularly in the primary schools, a prominent Chinese pastor pointed out this tendency as a serious weakness. He mentioned the fact that when the foreigner teaches the Bible, he teaches it so entirely from the western point of view that it is not proving satisfactory to the Chinese Christians. These tendencies decrease the effectiveness of our religious education.

It must be acknowledged that the teaching of English and other western subjects, together with the work of administration, demand so much of the missionaries' time and strength that he has little left for working out these problems single-handed. He is fortunate if he gets time to teach the Bible at all, to say nothing of testing and experimenting to find better ways.

The fact that the Curriculum Bible courses in our schools are planned and taught with no attempt at correlation with the current Sunday school lessons is a serious loss. It leads to confusion and loss of interest on the part of the students. It seems possible at least to remedy this defect.

There is no general agreement as to arrangement of the books to be studied. There is no general choice evident in the use of textbooks as helps to the study of the Bible. The Committee on Religious Education in its report (1919) to the East China Educational Association showed the wide variety in practice but got very few definite expressions of judgment as to relative value of these books.

Doubtless there are other factors that should be pointed out in connection with the present status of religious education, but these may suffice for our consideration and show the great need of making some changes. It is fortunate that the power to make these improvements is still entirely in the hands of the mission schools. We are not certain how long we may continue to have this freedom. Now is the time to work out an advance in religious education that has not been possible even in the West.

The present situation calls for an *enlargement of our ideas* as to what constitutes religious education. It means an enlargement of our aims, but it also means greater clearness and definiteness of aim. It means an increase in the quantity and variety of the material used in religious education. It calls for a greater variety in the methods that may be used in giving religious instruction to different grades and conditions of pupils.

SOME HELPFUL TENDENCIES.

There is every reason to believe that the desired change will be brought about. It requires courage and faith but mission work has always required these qualities. Some tendencies in the West are sufficiently promising to save us from the charge of foolish optimism.

First. There is in progress, even in the educational systems of conservative European nations, a revolution in educational aims, material, and methods. If the nations can cease from large expenditures for armament, tremendous sums will be put into education. Under any conditions, except anarchy, education will be more purposive and effective. Religion is of first importance in all human adjustments. It has already shared in the general advance of education. It will share as largely in future developments and will be strongly influenced by the new ideals. Socialization, right adjustment of all social relations, is the goal of educational reform. Christianity and religious education are inseparable from these social relations. This tendency in general education will greatly influence religious education in China.

Second. In the United States there is a distinct awakening on the part of statesmen, educational leaders, and the rank and file of public school teachers to the importance of religion in any system of education. They have come to realize that vitality of ethical teaching depends on the strength of the religious motives. In 1895 the National Council of Education declared that religious instruction should be given in the home and church; morality might be taught incidentally in the school. In 1906, at a conference in London, an International Committee was formed to study conditions and promote practical moral teaching and training in all schools. In 1909 the National Education Association of the United States had progressed to the point where it was ready to declare "that the teaching of morals must be not only permitted but required . . . and the course must be marked out and followed the same as any other course of study." In 1911, it was recognized that provision must be made in the school environment for the practice of the ideals that were taught. In 1915, this National Education Association put itself on record by word and deed, as recognizing that morality depends on religion for its sanction and motive power. Since that time there has

been surprising progress in working this out in the public school systems of the various states.

It has been discovered that moral conditions were growing worse rather than better, at an alarming rate. A still more important discovery in its stimulus to the public schools was the fact that the churches were not providing religious instruction for one half of our school population—12,000,000 out of 27,000,000. 15,000,000 with no religious instruction is a tremendous national menace. The latest figures for New York City are striking. (*Religious Education*, June, 1919, pp. 200-203.) Out of 821,000 inhabitants of school age, the Jews are providing religious instruction for 65,000, the Roman Catholics for 151,513, the Protestant churches for 225,700. Corrections for overlapping reduce this total to 353,000, leaving 468,000 children in the city of New York for whom no religious instruction is provided. 78,700 are receiving week-day religious instruction and of these only 700 are being taught in Protestant centers.

These conditions are giving a great impetus to the introduction of religious instruction in the public schools of the United States. A similar tendency is apparent in England. (Cloyd, *Comparative Education*, p. 59.) The demands of the various religious interests will reduce this religious instruction to the things that are recognized to be vital and fundamental. The particular sectarian viewpoint will be left to the various religious organizations. This possibility has become a working reality and is supported by a sufficient number of national organizations to insure its future development and permanence.

Third. The Protestant churches are planning programs for schools of religious education and for departments and courses in connection with state and denominational universities, on an unprecedented scale. The Hartford School of Religious Pedagogy, the Department of Religious Pedagogy and Psychology in connection with Boston University, Departments of Religious Education in connection with the University of Illinois are examples. These schools will have a notable influence on the young missionaries who come out, during the next few years. They will be prepared to undertake the necessary research work and will have had experience with other methods of religious education than Sunday school and preaching services.

Fourth. The organization of religious education committees in connection with the China Christian Educational Association and the various provincial associations affords an opportunity for those who are interested in the religious education movement to work together and profit by each other's experience. This organization is only in the pioneer stage but it has already done much in calling attention to essential principles and existing needs.

For instance, the examination of 423 records from the interest tests included in the bulletins shows that after an average attendance of four years in mission schools 55% failed to get the idea that God has any concern about their conduct. Something is wrong. If we cannot get this fundamental idea impressed, what ideas are we impressing? If we cannot do it in four years how many years will it take? We must get it. It is the motive power in moral conduct.

Again, from the same group of students, we find 55% unable to point out concrete distinctions in right and wrong conduct among children or young people. The Chinese are clear enough in their judgment of certain stereotyped, abstract moral qualities. They need to get these put into the concrete terms of behaviour in everyday environment.

These tendencies put improvement in religious education in the field of practical realization. They give an idea of lines along which progress will come. They provide some concrete facts by which to measure results and mark the progress.

THE FUTURE STATUS.

How will the changes affect the aim of religious education in mission schools? The effects are evident in the report of the Curriculum Committee of the East China Educational Association for this year. In the case of the primary schools *there is stated, clearly and definitely, the aim of each year's work.* The aims for the middle schools and colleges are yet to be stated with equal clearness. Suggestion is made that the teachings should be worked out in the school-room. The results of the teaching will be judged not only by ability to repeat the catechism correctly, explain the main Christian doctrines, or tell the Bible story. The teaching will aim for and expect definite expression in the everyday life of the pupil in the school, playground, and home. *Too often the aim has been to prepare for adult life or for life hereafter. To these*

will be added the important aim of living the truth every day as the best preparation for the other two. To the aim of individual salvation and character, there is being added the aim of social redemption and the setting up of the Kingdom of God in human society. The importance of the individual is not lost but his salvation and character are seen to involve more than himself and God. Besides the appeal of the intellectual approach, we aim to appeal to all those God-given instincts and feelings that so largely determine our everyday conduct. The aim of religious education *loses nothing* from the former practice but gives that a larger influence.

The change of aim will call for more material. Careful grading and arrangement will eliminate the possibility of frequent repetition that has hitherto been unavoidable. New material will be needed to take the place. There are several possible sources from which to obtain additional subject matter.

If the curriculum aims to help the pupil to make his adjustments properly with the other members of the group to which he belongs, it will find much new concrete material in these relations. The Bible will be of primary importance in making these adjustments but there are many situations and problems in life to-day on which the Bible has no concrete teaching material. The principles are there but the child is not ready for theory and principles. When a committee suggests that "every lesson should be illustrated with one or more Bible heroes, with some incident from the life of Christ as the great example" one wonders if they are prepared to supply 1,452 stories and illustrations suitable to life needs of pupils through the middle schools. Three hours per week for forty school weeks, plus the other twelve Sundays which ought to be correlated, means 132 lessons per year. It is true that some of these may be used several times. It is also true that much of the material in the Bible deals with adult experiences beyond the understanding of children.

With a larger aim, a larger curriculum, we are forced to draw on the material of other subjects. The teacher in charge of religious education needs to know the subject matter in the readers, geographies, histories, studies in physiology, hygiene, nature studies, sciences, and civics. He will need to draw on these also. The lessons need not all be from books and the experience of others. Much within the daily experience of the pupils can be used and interpreted. We have thought material

for religious education limited to catechisms, Biblical texts, and memory verses. We are realizing that every truth that has to do with right relation with God and our fellow-creatures is essentially religious and ought so to be interpreted.

This brings out a fact that will greatly increase the influence of religious education in the schools. There has been a feeling that religious interpretation of the various subjects of the school curriculum in the classroom is unnatural and forced, that it indicated an artificial or undue piety on the part of the teacher. The changed attitude of the National Educational Association, already described, makes it natural and easy to introduce into all the studies the fundamental religious truths. The earnest Christian teacher need no longer fear being accused of using Sunday school material when he relates religion to all of his subjects in a vital way. The difficulty lies in the fact that most of us have not been accustomed to that way of teaching. We got our education in school and our religion, if we got it all, in the church and Sunday school. *It is becoming possible to get religion as well as education in the school.* A second difficulty lies in the fact that we have no textbooks prepared with this purpose in mind. Why should not mathematics show the folly of gambling at a time when from a moral and religious standpoint we are seeking to teach the pupil that gambling is wrong and should not be indulged? Why should not the health instruction of the classroom be given the power of the religious motive? Instead most of our textbooks discuss the vital issues of life as though they had nothing to do with God.

To some, the time when this will be done in a perfectly natural manner may seem far away. One step at a time, we have reached a point where we recognize such material as legitimate subject matter for religious education along with material which is traditionally religious.

It becomes possible to use much more material from Chinese life, literature, and history than we have used. By using such material we may remove the objection of good Chinese Christians that we present Christianity from our Western viewpoint when it might and should be universal. The Chinese will make this adaptation in time. We now have the opportunity to work with them in the selection of suitable material. There lies here a large untouched field of material for religious education. In any effort to bring the students

into conscious fellowship with God and into Christian relationship with their fellows, we shall need more subject matter than we have brought in our Western books. We need not confine ourselves to one single book.

The subject-matter and the method of any course are closely related. If the subject-matter is wholly symbolic there is only one method of teaching it, namely the medium of the spoken or printed word. This is religious instruction. Religious education calls also for religious training. Whatever errors individuals and nations in the West may have made, we shall not make the mistake of thinking we can teach morals without religion, in mission schools. The clearest understanding of religion comes from daily living; the strongest of the three recognized moral sanctions, religious, personal, and social, is the religious.

Emphasis on one or the other, religious instruction or religious training, represents a line of cleavage in opinion and viewpoint that runs through all phases of education. There are two views that stand out in marked contrast, regarding the organization of educational work. One lays special stress on the didactic power of the school in molding the opinions and conduct of the individual. The other emphasizes the educative power of the activities of the school community. The second is taking a larger place in all education under the influence of John Dewey and a large number of other educational leaders. Seeing this contrast clearly, those interested in religious education need not confine themselves to one method or the other, but will combine them.

The religious instruction will go on as before with some modifications in the selection and arrangement of the material, with greater variety and more that is indigenous to Chinese life. There is a variety of methods that need not be discussed here. In passing it may be sufficient to emphasize the need of getting the pupils, as early as possible, to recognize the problems and difficulties they have in their daily adjustments and to work out the right solutions together, and in conscious dependence on and fellowship with God. This means that the personality of Jesus and of the teacher and adult associates will have a most important bearing.

Larger opportunities in the method of religious education lie along the line of training. By training, we mean the habitual expression of the religious instruction in daily behavi-

our in the home, in the school-room and on the playground and street. This is what is meant by "expressional activities" as used in the Bulletin No. 2 of the Committee of Religious Education.

Mission schools have a number of undeveloped opportunities for religious and moral training. These opportunities have been regarded as desirable but not as religious necessities. They have entailed more work on the part of teachers and principals and so have not been undertaken. We see them now as religious necessities, because they supplement our work of religious instruction.

First, there are the opportunities for expressing Christian principles through student organizations. More can be made of the various stages of social interest such as clubs, scouts, societies, etc., than we have done. In these societies we are giving the religious training necessary for citizenship in a Christian democracy. The social adjustments are all-important for the pupils themselves. It is a very difficult undertaking to fix their minds on social relations that will come to them as adults. I know of one foreign teacher who declines to be responsible for the formal religious instruction of the curriculum Bible study and prefers to do his religious instruction through these various student activities and the voluntary Bible classes connected with the student organizations. In these ways, religious education draws on deep-seated, God-given instincts and feelings which greatly strengthen the intellectual impressions of the student. Without religious interpretation and supervision, these activities will fail to bear fruit in Christian life and conduct.

Second, there is a great opportunity on the playground. Many of our mission schools, especially the primary schools, have no provision for playground. We have not been thinking of the playground in any vital relation to the Sunday school class. In the class we try to give ideas—an impossible task we are told, or create ideals that will control the primitive instincts of fear, anger, hate, love, self-interest, pride, ambition, reason, perception, etc. On the playground these feelings and instincts are the impelling motives in every action. We must use both.

Third, forms of social service, graded to suit the powers and circumstances of the pupils, furnish another form of activity to supplement and strengthen the religious instruction. David, the Shepherd Boy, is the starting point for helpfulness to the

home group. There is plenty of this kind of service among the Chinese to use as a point of contact in interesting the pupils in David and in his relation to God. His service to his people can be related to service to the neighborhood. For the Chinese, cholera is the Goliath with a whole host of unsanitary conditions as Philistines. It is not enough to *tell* these interpretations to a boy who cannot sit still for overflowing energy. He may not even see the point. But actual experiments have shown that he will go *to work* and fight the giant for the sake of his group and while he is doing it he comes to a new understanding of what Christian service and sacrifice mean.

Fourth, forms of worship that are suited to the age and interests need to be worked out. The question of suitable chapel and Sunday preaching and Sunday school services is a serious one in the majority of schools. The teachers and pupils dread the daily chapel exercises when they ought to enjoy them. Some study has been made as to forms of worship that are most helpful in the West. Recently the writer received a letter of inquiry regarding the preparation of possible tests that would reveal for the Chinese something of what Professor Hugh Hartshorne's studies have done in the United States. (See *Manual for Training in Worship*, Hugh Hartshorne.) Our worship in connection with the religious education in mission schools is essentially traditional and adult. It is probable that we can find better ways to lead the students in their communion with God.

By these methods, religious education not only plants seeds but prepares the soil and controls the environment, the atmosphere in which it is to grow, develop, and bear fruit.

In this connection a quotation from the report on conditions of religious education in New York City is pertinent. "A unified and graded plan of religious education for the public school child, including worship, instruction in fact, service to others, social and recreational life, though to be found in the better type of the Talmud Torah School, has not been evolved by any Protestant or Roman Catholic center. . . . If religious education means not only provision for an intellectual curriculum, but also provision for environment in which to train the child to apply his religion to all phases of life in an effort to establish a religious order of society, this lack of unified program is fatal." *Religious Education*, June, 1919, p. 202.

With this enlargement of the function of religious education we shall want means for testing the results. The International Committee reporting on Moral and Religious Instruction and Training in 1908, expressed itself as unfavorable to the use of fixed examinations in connection with moral instruction. It is doubtless less desirable in connection with religious instruction. Yet we need some way of measuring results for the sake of the teacher and the other pupils who are still to be taught. It is of interest to read of certain tests of concrete moral and religious judgment that are being prepared for measuring the results. They are not in the nature of direct examination questions but call for the pupil's natural response to a given situation, not in terms of knowledge, but in terms of behaviour. Over one hundred and seventy-five concrete acts that children are accustomed to perform are listed and graded in relative value. These can be applied in connection with everyday observations of the child. Another series of responses reveal the motives which is equally important from the standpoint of religious education. In this connection, intelligence tests such as the Stanford adaptation of the Binet Tests will be necessary. "Though thou bray a fool in a mortar, yet will not his foolishness depart from him." The wisdom of the writer of proverbs has a pertinent and significant bearing in present-day religious education.

In conclusion, religious education, like all education, must remember that human society has passed out of the stage of reliance on self-appointed authority. Its great problem of readjustment is social and democratic. The adjustment is no less imperative in China than in the West.

In this way we see religious education in its largest and truest proportions. It is recognized as the process by which human society, consciously and purposely, trains its members rightly to evaluate, select, and apply the highest racial ideals. It gives us a better understanding of God's laws and purposes in order that we may work in more perfect harmony with them.

Theology and Eschatology of the Chinese Novel

II

W. ARTHUR CORNABY

IN view of the fact that the theology of the more intelligent Chinese is mirrored in their books of popular fiction, which books tend to perpetuate and propagate that theology, it may be affirmed that any wide reading in this class of literature will persuade the reader that what may justly be called the real *religion of China* is, after all, based upon a remarkably simple system of belief. In a word it may be described as a belief in a Supreme and in Destiny, and in at least one, if not several, ghostly administrators of Destiny, in accord with the dictates of the Supreme, and based on the moral character and actions of mortals upon earth.

In our previous paper, the full results of a study of the current fiction of China were tabulated as a belief in (1) a Supreme, side by side with whom is (2) Fate or Destiny; (3) Yen Wang, a vice-gerent of the Supreme; (4) some local deputies of Yen Wang; (5) supplementary spirits and underlings; (6) ancestral ghosts. We shall now deal with these *seriatim*.

1. *The Supreme*. In that work of fiction which is so closely founded upon the historical records, *The Various Realms of the Eastern Chou Dynasty* (東周列國志) embracing a period from the 8th to the 3rd century B. C., before Taoism had consolidated or Buddhism had been imported, the Supreme is quoted as "The Most High" (上帝) or else as "High Heaven" (上天), or simply as "Heaven" (天), and except in an interpolated fairy-tale of an unconvincing nature (Vol. XII, chap. 47) always in a fully reverent fashion.

Thus we read of High Heaven sending warnings to rulers "that they may cultivate virtue so as to ward off calamity, and turn adversity into good fortune" (Vol. I, chap. 1). This is a more important statement than it appears at first sight. It indicates that fate is based on moral grounds; that destiny is determined by conduct. It also directs our attention to that basal impulse in the minds of the intelligent Chinese, urging them to subscribe to their various Benevolent Institutions (and latterly Red Cross Societies) so as to improve or correct their balance of merit or demerit in the archives on high. Inner warnings of

conscience may, in serious moments, be interpreted as "warnings from High Heaven."

Another reference in these popular *Lieh Kuo* volumes is that which occurs on the return of Prince Double-ears (重耳) after nineteen years' exile, to his rightful position as Duke of the State of Chin (晉). Someone made the remark, "Our Prince's return has been brought about by the will of Heaven, and he seems to appropriate that merit as though it were his own" (Vol. IX, chapter 36); a colloquial version of the original text of the ancient *Tso Chronicles* (左傳) where the words are: "May one covet the merit of Heaven as though it were one's own?" In this passage we are reminded of the dictum of Shakespeare's Henry V after the victory of Agincourt:

"And be it death proclaimed through our host
To boast of this or take that praise from God
Which is his only."

We also remember the Chinese sentiment as to the un-luckiness of boastfulness. In the Wu-Han centre, for instance, and doubtless in other cities, some of the finest silk shops have the character 謙 "humble" on their signboards, from the well-known sentence in the *Canon of History*: "The full invite depletion; the humble receive advantage" (滿召損, 謙受益), of which the above passage in the *Lieh Kuo* is a reminder.

I do not recall a reference to "The Most High" as such in that other equally popular historical novel the *Three Realms* (三國志演義) dealing with the stirring events of the third century A.D. But in Book IX, chapter 37, there is an adaptation of some well-known words of Mencius, given as: "He who accords with Heaven finds repose; he who is insubordinate towards Heaven, travail," with the words added: "In this lies Destiny, the principle of which cannot be wrested."

It is not to be affirmed that always in the current fiction of China (the works, old or new, which are commonly read) the Supreme has all the dignity with which he is endowed in the ancient *Book of Odes*, or with which (under the term "Heaven") he is invested by Confucius. But the above references, and many others to be found in other works, are in a line with antiquity in this respect.

On the other hand, when the Supreme is cheapened into the Taoist "Immaculate Sovereign" (玉皇), he may be quoted in a light and frivolous fashion. In a standard collection of

ghostly incidents compiled in the eighteenth century, and called *What the Philosopher Did Not Discourse Upon* (子不語; a work which, I believe, has supplied the eschatology of many novels published since that time) we find a story of a scholarly man, prone to good deeds, who, in the evening of life, had still no son, or even a sufficiency of daily food. When at the point of death he told his wife not to encoffin him, for he expected to come back again after he had eased his mind yonder. Arriving in hades his ghost sought out an official named Li (李) and complained to him of the adversities of his own life as compared with his merits. Judge Li, having no knowledge of the case, said he must be under the jurisdiction of Judge Su (素), to whose court he accordingly conducted him. Recriminations followed between the two judges, ending in fisticuffs. Yü Huang was informed that these two justices of the peace were at loggerheads. They both sent in an appeal to him, and he, from the recesses of his palace, sent out two maiden immortals (仙女) each hearing a golden ewer of wine and a jade beaker, with the message that His Majesty having all the affairs of thirty-six heavens to attend to, had no leisure to see after trifling matters of earth. The two judges were to try their respective capacities of wine-drinking, and their future spheres of jurisdiction would be decided accordingly. Judge Li became dizzy at the end of three beakers full, while Judge Su managed to imbibe seven. Thus, by a subsequent decree, Judge Li (a pun on 理 of Principle) was awarded a jurisdiction over three-tenths of the Chinese race, and Judge Su (a pun on 數 of Fate) was set over the remaining seven-tenths. Yü Huang's decree further announced that, as hades was already crowded with folks who were appealing after the fashion of this present scholar, he would add twelve years on to the man's life (though, by rights, it ought to have ended then) so that he might go back to earth and inform mundane mortals of the real condition of things here (to wit, that only three-tenths of the awards on earth follow any moral principle whatever; the remainder being decided by non-moral Fate). A weird parody this, on the Hebrew book of Job; or rather, a cynical solution of that book's great problem!

Yet we must not generalize too freely on that one sarcastic story. In Shakespeare, for instance, we read that, after the death of Falstaff, a hostess of low moral type described him as having called out "God, God, God!" three or four times,

adding: "I to comfort him bid him 'a should not think of God; I hoped there was no need to trouble himself with such thoughts yet"; where we should manifestly be wrong if we said that her remark represented the general feeling of Elisahe-than England. For, in the Scene immediately preceding, the word "God" is quoted five times with piety and reverence. And deep in the hearts of the more intelligent Chinese is a latent conviction of the reality of a Supreme worthy of the name, if not as yet credited with that *holiness* which it was the special privilege of the Hebrew race to discover and proclaim.

The Supreme not being recognized as *holy* (though possessed of elemental righteousness), and being enthroned so far away from the world of men, it necessarily follows that there will be little sense of any "offence against Heaven" quoted by Confucius in the one passage where the character 罪 (commonly translated "sin") has its true scope and value. Men need to know God intimately in order to realize *sin* vividly. In the Hebrew drama of Job, it was when that worthy man, righteous to all his fellows, had a vision of God intimately near him, that the sense of *sin* was born (xlii, 5-6). With an unfocussed Supreme away on the horizon of a man's consciousness, distant and aloof from the foreground as

The far-dreaming mountains
That sleep in the sky,

the only "sins" really recognized as such will be grievous wrongs done to a fellow-man.

But, in that case, conscience warns the wrong-doer that in the unseen there is the apparatus of retribution, either working irresistibly, and thus called "Fate"; or else personally administered by high intelligences who are deputies of the Supreme.

2. *Fate or Destiny.* In a remarkable leading article published years ago in the 中外日報 (September 27, 1903, when that paper was the chief Chinese daily of Shanghai), all the various observances commonly called religious were cited one after another and then brushed aside with the exclamation: "What *religion* is there in *this*?" The only real belief apparent to the writer was a materialistic Fatalism, in which he saw no moral significance whatever. Thus he entitled his article "Religionless China" (論中國無教). But it is usual for Oriental journalists to paint with vivid colours, avoiding any half-tones; and to express their burning convictions in

totalities which ignore for the moment any possible modifications or exceptions. And with regard to the thinking classes of China as a whole, we are right in regarding the oft-quoted Fate or Destiny as an irresistible apparatus of retribution.

Then if we ask further "Retribution for what?" the general Chinese answer will be: "For personal wrongs done in this life. Or else by one's parents. Or possibly done by oneself in a previous state of existence." In one of my earlier years in China I overheard a question asked concerning a man who was born deaf and dumb, a question exactly corresponding to that asked by the disciples of Jesus concerning a man who was born blind (John ix: 2). A newly arrived neighbour asked the brother of the man: "Who did sin, this man or his parents, that he should be born deaf and dumb?" and had that brother not been a Christian, the answer would have been: "One or the other, I suppose." Indeed, when speaking of an albino, my first pundit in the language said to me: "That man must have been a bad lot when he was on earth before."

In the introductory part of the first chapter of a novel called by the composite title of 孝義雪月梅傳, which would really be in English *The Fairy Offspring and Others* (published in 1775, but still current) we read:

The Exalted One (Lao Tzū) says: "There are no definite portals to happiness and misery; men bring them down upon themselves" (a quotation from that once-famous tract called 太上感應篇). A Buddhist sutra also says: "If you would know the deeds of your former life on earth, they are seen in their consequences during this life; if you would know your after-existence on earth, its fortunes are moulded by your present doings." These are true and reasonable sayings. But ignorant and stupid folk reflect not on these things. They consider not their assured verity. They quote the word Retribution lightly.

Good fortune is then generally regarded as based on moral goodness, personal or ancestral; even as Yang Tzū (揚雄 53 B.C. to 18 A.D.) in his book called *I receipts* (法言) says: "It is from virtue, not from the stars" 在德不在星. And in things national, at any rate, this belief is a very sane one. Indeed, as the great War should have taught the world, a belief in Destiny thus interpreted needs to be cultivated by every nation upon earth, with former generations in the place of ancestors. For nations, unlike individuals, have no after-life in any unseen region. Retribution is administered on

earth. Nemesis follows moral corruption, however long that Nemesis may seem to delay.

We are now to consider the intelligences in the unseen, who are regarded as deputies of the Supreme in the administration of well-deserved retribution, either of a pleasant or painful order.

3. *Yen Wang*. This name was originally of Buddhist origin. In some of the later sutras Yen Lo (閻羅) is one of ten, in some others, one of eighteen "kings" of judges-in-chief of the courts of the Buddhist "hells." Then, in the Sung dynasty, China was blessed with a noble statesman, Pao Ch'eng (包拯 d. 1062 A.D.), a Sub-chancellor of unswerving integrity. Of him it was said in the capital: "There is no scope now for getting candidates through the Imperial exams, in response to bribes, by the use of secret signs previously agreed upon. Old Pao, the *Yen Lo*, is sure to expose the fraud"; all of which, as a good specimen of condensed *wen-li*, is expressed in the nine characters: 關節不到, 有閻羅包老. This saying gaining wide currency during the life of that worthy, he has ever since, in the Chinese mind, been identified with Yen Lo, and called Yen Wang (閻王). The nine or seventeen other judges of Buddhism have been discarded, and he of China is universally represented as holding sole authority, next the Supreme himself, whose behests he impartially administers. But Yen Wang having been reduced (or, shall we say, exalted) to a unity, the Chinese imagination requires that he, not being possessed of the attribute of omnipresence, shall have a local deputy in every city of the land.

4. *Local deputies of Yen Wang*. (a) Ch'eng Huang (城隍). The term has been most commonly given to the deputy-judge in charge of each city and the region which that city controls. The two characters really mean "city rampart" or earth-works, either metaphorically used as Civic Bulwark, just as we speak of a noble statesman as a "bulwark of the State," or else from an ancient notion, dating back perchance before the general use of city walls, that the ramparts were patrolled by a keen scrutineer of deeds good or evil, together with his retainers and underlings, who are but waiting their time to mete out the deserved retribution demanded by the deeds of every man. It is further believed that the office of Ch'eng Huang is held by the spirit of some just man who may on earth have been a local celebrity—if any such fully just

man has been found in that particular city. Since the Revolution the Ch'eng Huang temples seem to have fallen into disuse, but the conviction which they represent persists in the general conscience.

(b) The local depnty of Yen Wang may be Kuan Yü (關羽) if there be a temple of his on the spot. Western readers of the *Three Realms* novel may be inclined to admire Tzu-lung (子龍) even more than Kuan Yü. But to the Chinese mind, Kuan Yü, that mighty man of valour, proud and headstrong though he may have been, is the chosen ideal of knightly, chivalrous, and inflexible loyalty; and moreover, in that novel he appears after death once or twice, for the encouragement of his friends and the discomfiture of foes. This fact, in the novel, it was apparently, which led to his full deification by the weak emperor Hsien Feng in the year 1854, when the Taiping rebels were carrying all before them. In those days of general scare the emperor seems to have been reading that novel, for he issued an edict saying that Kuan Yü (already 帝 "divine" since 1594) had come down in person and utterly routed the rebels, and was therefore to be called from henceforth 關聖帝君! whereas the real "Kuan Yü" who truly routed the rebels ten years after, happened to be named General Gordon. But the historical Kuan Yü was a noble character, as well as a doughty warrior, spite the Manchu blunders in the matter of his deification.

Supposing, however, that the Ming emperor, Wan Li (萬曆), menaced alike by Manchus in the north, and Japanese in the east; and the scared young Manchu emperor, Hsien Feng (咸豐), had the power to enthrone a mortal of the 3rd century A.D. side by side with the Supreme (!) the question will arise, even in Chinese minds: "Could those emperors, forsooth, endow him with the supreme attribute of omnipresence, so that he could be within earshot at every temple erected to his honour?" This knotty problem is dealt with in an interesting story, from a work already cited:—

Not far from Chinkiang there was a "virtuous gradnate" (孝廉, one who, having gained the *hsiu-tsai* degree, had received a further diploma for his known virtues) who was for the time a tutor in the household of a certain man named Li, near to whose house was a neighbour named Wang, a bad and violent man who used to beat his wife, and who begrudged her the necessities of existence. She, being famished so as hardly to keep body

and soul together, stole one of Mr. Li's chickens, cooking and eating it. Mr. Li found this out, and informed Mr. Wang of the theft. He happened to be full of ardent spirit, flew into a rage, seized his wife, and asked her about it, brandishing a huge knife over her head with intent to kill her. She being in a great terror, accused the tutor in the Li family (Mr. Ma was his name) of the theft. Mr. Ma of course denied the accusation, but had no means of clearing himself. But finally it was arranged that the case should be taken to the nearest Kuan Ti temple, for that deified worthy to decide. Now, the divining-blocks in a temple are a pair, rounded outside and flat within. The round side is called Yang (a principle which includes all things masculine) and the flat side Yin (which includes all things feminine). It was therefore agreed that, after due worship and invocation, the blocks were to be thrown down three times. If the flat side fell uppermost three times, the woman was guilty; if the round side, Mr. Ma would be the culprit. Alas for Mr. Ma, the blocks when thrown indicated *masculine* three times. The violent man Wang put away his knife and let his wife go, thinking he had unjustly suspected her; but Mr. Ma being everywhere pointed at as a pilferer, lost both his fair reputation and his tutorship, and had to go elsewhere seeking employment.

A few years passed, and Mr. Ma and some scholarly friends were consulting the planchette (which, in China, is a v-shaped instrument with a projecting style, held by two men over a tray of sand, on which the spirit invoked is said to write). In this case the writing announced that the spirit was no less than Kuan Ti himself. Thereupon Mr. Ma, recalling the incident of the chicken-stealing, roundly abused the spirit for his lack of intelligence and potency on that occasion. In reply to this, the answer came, written on the sand: "Ma *hsiao-chien*, you are about to receive an honourable post as an official set over the populace, and should know that affairs have their weightier and lighter considerations. For you to have been regarded as a chicken-stealer merely meant that you lost an insignificant job; while for that woman to have been branded as a chicken-stealer would have meant loss of life to her, for her husband would have assuredly killed her. I reflected that I myself would rather suffer a damage to my reputation as a means of saving a life, than to preserve my reputation intact and cause the death of an ill-treated woman. And the Most High (上帝) noting that I realised the inner principle of benevolent judgment, has advanced me three grades in consequence, while *you* continue to cherish resentment against me." At this Mr. Ma felt his curiosity aroused, and asked: "To what grade of honour have you been advanced? If you had already the status of Sovereignty (帝), what more could be added?" At this the reply

on the planchette came: "Within the Four Seas in every region there are temples to Kuan the Divine. But the real Kuan Yü cannot distribute himself among them all. The real Kuan Yü of antiquity is on high 'at the left and right hand of God' (在帝左右, as Wen Wang in the *Odes*, meaning His statesman and servitor above, after rendering 'intelligent service' 昭事 below). He cannot come to earth again. But in every place where the Most High finds men of sterling character, He may commission their spirits, after leaving the body, to undertake the responsibilities of Kuan Yü at this or that temple erected to him." Hearing this, Mr. Ma fully acquiesced in the judgment he had previously received.

Other possible deputies of Yen Wang. (c) Kuanyin; (d) Maiden Immortals.

The Chinese mind is of a duplex order. It works in couplets, seeking to balance one fact with another. It sees in the universe the duality of things masculine and feminine, and imagines that duality to be of universal scope. The Most High of the earliest classics was a monad. His worship became balanced, in Chinese thought and usage, by homage to Ancestors. But, being conceived as exclusively masculine, the Chinese mind sought for a feminine equivalent, and as He was mostly called T'ien (天, 從一大, 至高在上者也: 說文字典, 100 A.D.) and T'ien was also the visible sky, "Imperial Heaven" became officially coupled (by Han Wen Ti, in the 15th year of his reign) with "Sovereign Earth," as the recipient of the beneficent emanations of Heaven.

Thus, at first, even Yen Wang was imagined to be a man and his wife; the latter to adjudge the wrongs of women. But the excellent wife of the redoubtable 包拯 of the Sung dynasty making no figure in history, failed to capture the popular imagination; whereas Kuanyin, as the son-giving goddess, had become popular ever since the Nestorian influence was at its height in the T'ang dynasty, which introduced the cult of the Virgin Mary. She, therefore, became the compassionate, motherly-hearted (婆心) one, to whom women would naturally appeal for the redress of their wrongs.

Then, as Kuanyin had been adopted by the Buddhists, she surely needed some counterpart in the native Taoism. And so the 仙女 became quoted; the Maiden Immortals, a generic name.

But is Kuanyin then a generic name (like that of Ch'eng Wang and Kuan Ti) it may be asked? Or is she, forsooth, omnipresent?

The answer is, I think, that under the diffused influences of the Spirit of God, the heart of Chinese womanhood, knowing its own motherly compassions, has dared to hope and believe that, as the motherly spirit is diffused throughout the earth, so it is also diffused throughout the spreading heavens. Isaiah leaped to this conclusion from his vantage ground of higher divine enlightenment; but the Compassionate One on high could not keep the fact entirely secret from the woman-heart of vast China, albeit the women of the land might call that Divine Compassion by the name of "Kuanyin." And now, wherever the Red Cross is painted on a wall, or wherever it is displayed on the sleeve of a hospital nurse, and wherever the Name of Jesus is magnified and revered, the day is being brought nearer when the omnipresent compassion of God shall be traced to its true source.

An instance of the judgment administered by a Maiden Immortal is graphically portrayed in a novel already quoted, *The Fairy Offspring and Others*:

Meanwhile Ho Ch'eng, with the price of her body now in his hands (he had sold the daughter of his deceased nephew as a slave), and feeling lucky for once, went to the gaming dens to increase his store, and—gambled the half of it away! He came back to his cottage that night angry and worried, and threw himself on his bed to sleep.

But soon he seemed to wake up, and saw an official runner standing before him, with an iron chain in his hand, who said severely: "Her Celestial Highness has sent me to arrest you."

In an instant he was chained and wafted away to the environs of Fayland, where ancient fir-trees interlaced their branches, and the hills were engirdled with flowing streams. He was hurried along a stone-paved path, until he saw before him a palace of exceeding grandeur.

At the doors an attendant with a long flowing beard cried "Halt!" and turning within, he announced the arrival of the wretch. Full soon a band of retainers rushed out, to drag Ho Ch'eng into the hall of judgment, which was entered through doors of cinnabar colour. Here he was ordered to kneel.

He stole a glance around and saw that the hall was as bright as day, being lit by the iridescent beams of a huge pearl suspended from the lofty roof. On either side of the dais were some tens of young maidens in radiant garb; and in the midst was a majestic Princess, wearing a crown of golden pendants. And it was she who, with a thrilling voice, said to him:

"Thou worthless one! Thy guilt is great and manifold. Thy life has been spent in hankerings after human flowers, and graspings at the revenues of others. Thy snail-like soul has been the abode of demons. Thou art no *man*.

"Thy nephew treated thee with undeserved kindness. Yet, taking advantage of his death, thou must needs squander his property while yet his bones were scarcely cold. And then to take his one orphan daughter who was entrusted to thee, and sell her as a slave! Deeds such as these might well make all hearers thereof aghast. I know thy doings thoroughly and completely. Thou darest make no reply."

With that, she commanded that he should be laid prostrate, his feet bound, and a hundred blows administered. Stern attendants answered with a shout, and with whips of tiger-skin scoured the man's back. He cried in his agony: "Spare my life! Spare my worthless life!" But after thirty blows had been given the Princess cried: "Stop! Scourging is too good for him. Let him be cast into the cauldron of boiling oil."

Instantly a great cauldron appeared before him, with its curling vapour ascending. Four attendants dug their huge forks into him, and cast him therein. He gave a great cry. Then awoke, to find it had all been a dream. But his whole body was burning with fever, and on his back were great red swellings, which ached beyond measure. He groaned without cessation, thinking too late of the skilful little nurse who had ministered to her father in his last illness.

In this story we note an interesting characteristic of Chinese fiction. Few scenes are laid in *hades* itself. The glimpses of that state, whether celestial or purgatorial, are given in dreams. But usually, when the dreamer awakes, he or she is represented as bearing some token (here, the fact of severe wounds) which serves to assure the imagination that the dream is based on unseen reality.

It is needless to say that in the above story the death of Ho Ch'eng soon followed. And what ensued in his case has already been suggested by the dream so vividly related.

5. *Supplementary spirits and underlings.* Specimens of these have been described in the narrative above. In all cases they are the ghostly counterparts of Chinese retainers, or of Chinese *yamen* attendants on earth, though the latter are depicted in as lurid a manner as possible.

6. *Ancestral ghosts.* Lastly, as onlookers in the unseen, are the spirits of deceased ancestors; not gradually dispersed by

diffusion into the universal aura, as Chu Hsi (朱熹) maintained, but somewhere at hand if of latter-day generations, either to assist the deserving by their mediation, in cases of oppression, or to atone in some wise for the erring, by their merit.

It is interesting to note that this latter characteristic of virtuous ancestors was also an ancient Jewish belief (see several passages in Edersheim's *Life and Times of Jesus the Messiah*), and is still held by some modern Hebrews. Thus, in a recent paper by C. S. Montefiori, he says: "More powerful than our sins are three forces.....the merits of the Fathers, the efficacy of the Law [this, in the case of offenders, was debated by St. Paul.—W.A.C.] and above all the loving kindness and pity of our God.....A martyr's death has atoning power, and the virtues of the saints compensate for the inadequacies of the modern sinner."

Problems of Chinese Psalmody

C. S. CHAMPNESS

I FEEL well qualified to write on psalmody. Church music has been my joy since my earliest days. One of my earliest recollections is that of my attempts to join in the music of the Solemn Assembly, efforts which, through my ignorance, were crowned with failure and humiliation. It was in this wise; my brother John was a good singer; his voice was very clear and true. Three years my senior, he was my constant pattern and the object of my veneration. It was my ambition to do what Johnny did. Johnny was fond of singing the old rhyme about the Man in the Moon, and his premature visit to the East Anglian capital. This rhyme he used to sing to the well-known tune "Stella." Of course I was John's fervent disciple, and was soon proficient in the art of singing unsacred words to sacred music. I was taken to church one Sunday morning, and when the service opened, to my great delight, the organist played the tune Stella. This, I thought, was great kindness on his part, to choose music which I could so easily sing. Accordingly, at the top of my voice, I burst into song; "The man in the moon came down



too soon," etc., but I was not allowed to proceed further. My mother sternly repressed me. In those early days did I receive my first lessons in musical taste, and had to learn that not every tune was fit to be sung to favorite songs, and vice versa.

As an active member of the committee which has endeavoured to fit tunes to the hymns in the Central China Union Hymnal, I have recently acquired some experience in psalmody as found in China.

Much attention has in times past been given to the study of the service of praise in the Chinese Church, and this study needs to be continually pursued, if we are to have efficient conduct of the praises of God.

A recent writer on this subject, Mr. Ruck, has laid emphasis on the following of Chinese poetic forms and the adherence to Chinese literary canons of poetic writing. To my mind, this is not the direction in which our studies should proceed. The whole system of Chinese literary criticism and form is so very artificial, and places so much emphasis on what shall be *seen*, rather on what shall be heard, that it puts itself out of court when we consider practical requirements. When we remember that the greater part of our church work is done among people who are not deeply educated in Chinese lore, it is more important that we should have, in our service of praise, the most simple and most practical forms of song and music. These we find in Chinese hymns which are either translations of Western hymns, or Chinese hymns modelled on Western forms. Hitherto this type has had the chief place in our hymnals. I do not rule out some of the excellent colloquial hymns which were made by Pastor Hsi, and which are enthusiastically used by some of the Chinese churches. In my eyes, one of their main recommendations is that they are not conformable to scholastic types and requirements. Their melodies are crude and monotonous; but they are eminently singable, and for this reason I welcome them. As the Western type of hymns prevails, and is likely to do so at present, it is with this type I propose to deal, from the standpoint of one who has to fit tunes to hymns.

The most important of all requirements is that *rhythm should rule the order of characters in a line*; and, in the choice of a tune, it is more important that the tune selected should agree in *rhythm* with the hymn, rather than that there should

be a certain number of notes to correspond with a certain number of characters. In some Chinese two-character combinations one character, generally the first, is much more strongly accented than the second. Many Chinese hymns can be sung to either trochaic or iambic rhythms, but there are times when the use of a pair of characters, on account of the preponderance of accent on one character, makes the singing of that hymn to one particular tune a matter of great difficulty. This same domination of rhythm, by the preponderance of accent on one character, causes much trouble in the effective translation of hymns from foreign languages.

At the end of a line, one needs to be careful so that the cadences are set to good rhythmic combinations of characters; a cross accent at such a point sounds very bad, though possibly the arrangement of characters according to Chinese taste may be all right; the line is all right to look at, but bad to sing. Certain particles in common use, such as the possessive 的 and 之, with others should never come on a strong accent. This is especially the case in the conventional metres—long, common, and short, etc. When the line has ten or more characters, a more colloquial style can be safely adopted, but even here no particle should come where a strong accent falls. Sometimes one finds lines have been written in Chinese where accent is badly mixed up; one line will be strongly trochaic, and the next iambic.

It may be necessary to afford some explanation of the terms iambic and trochaic. The first is applied to such metres as long and common or short metre, also the metre of alternate seven and six syllables where the first syllable has a weak accent and the second a strong one.

Praise | *God* from | *whom* all | *blessings* | *flow*
 When | *all* Thy | *mercies* | *O* my | *God*
 A | *charge* to | *keep* I | *have*
 I | *lay* my | *sins* on | *Jesus*

Trochaic metres are those in which the accent falls on the first syllable. These are often seven syllables in length, sometimes alternate eight syllables and seven; sometimes six and five. In one form we find a seven and six syllables in alternate lines, the rhythms being alternated. Most Americans know the hymn

Rise my soul and stretch thy wings
 Thy better portion trace.

This is about the only hymn of this vigorous metre in common use outside those of Charles Wesley, who was very fond of using it.

| Sing we | to our | conquering | Lord
A | new tri | umphant | song
| Joyful | ly his praise re | cord
And | with a | thankful | tongue

Should any of my readers feel the poetic impulse stirring within them, I recommend such to attempt something in this little used metre. Besides the well-known hymn quoted above, I have only found one Chinese hymn the rhythm of which flowed in this metre; and this was purely by accident

| 天 上 | 快 樂 | 我 要 | 享 與 | 衆 天 | 使 同 | 音

These two lines will NOT sing smoothly to such a tune as "Morning Light." I do not think the writer intended this effect, but the correspondence held throughout the hymn. It was supposed to be a translation of the lines (nowadays rightly very unfashionable)

I want to be an angel
And with the angels stand, etc.

Strange that these namby-pamby lines should have dropped into such a vigorous metre when they were put into Chinese. Generally the converse is the case; a good strong lined English hymn will be considerably weakened by translation into Chinese; generally because the Chinese writer has been allowed to have his way and produce something which he considers elegant; but is anything but good to be sung.

My digression has caused me to forsake my duty in giving the examples of trochaic metres. Here they are

*Come Thou fount of every blessing
Let us with a gladsome mind*

As a rule a hymn that has printed above it to indicate its metre the figures 7 6 7 6 is iambic; and one printed 8 7 8 7 is trochaic, but there are exceptions. There is a fine Easter hymn as a rule found in Anglican collections

Come ye faithful raise the strain
Of triumphant gladness

that will NOT sing to the tune used for the Hymn "From Greenland's Icy Mountains," though the syllables are the same in number. It needs the excellent tune "St. Keuiu" by

Sullivan. 8 7 8 7 is usually trochaic, but a certain harvest hymn runs

To | Thee O | Lord our | hearts we | raise
In | thankful | ador | ation.

Still better known are the lines

I've | found a | friend O | such a | friend
He | loved me | ere I | knew Him
The | King of | Love my | Shepherd | is
Whose | goodness | faileth | never.

I once heard of a choir who sang this hymn to the tune set to "Jesus calls us o'er the tumult." The effect was more startling than pleasant.

The people who have to do the work of preparing the tunebook to a Chinese hymnal have their work made much harder through the neglect of such precautions as I have outlined above, by those who have written the hymns.

The "Sankey" and Keswick type of hymn in Chinese presents problems of its own. I am very glad indeed that the old favourites of this style have been in use by the Chinese Church for many years; but much care should be taken in selecting hymns for translation purposes. The sentiments expressed in the English original are not always suitable for expression in Chinese, and in the form in which these hymns frequently appear in Chinese, they are anything but intelligible. Why translate such at all? I cannot see what has been gained by including such a hymn as No. 543 in the Central China Hymnal, "Nothing between Lord nothing between." It sounds mysterious enough in English, and does not convey an air of great clearness as hymns should generally manage to do; and in Chinese it is more mysterious than ever. One of the most trying tasks that has fallen to my share, was the preparation, for the printer's hands, of the music for a Sankey hymn of somewhat recent date; my struggles in getting the notes of the refrain so arranged as to be smoothly sung to the words, as they appear in the hymnal, made me feel that I should like to have used Mr. Roosevelt's big stick to the author of this Chinese hymn.

The English words are

Would you be free from the burden of sin?

There's power with the blood, power with the blood.

Such work, especially as regards the Chinese version of these words, makes one think of the immortal Mr. Pott, Editor

of the *Eatanswill Gazette*, who told Mr. Pickwick how a member of his staff had successfully grappled with the problem of writing about Chinese metaphysics, by reading the encyclopedia under the heading China, and then under the heading Metaphysics, combining his results in an essay which was not spoken of as being illuminating.

Now and then one of the Sankey hymns has a fine stirring melody which has great attractions, but it is often better, in using such a melody to make a new hymn, than the original words to which the tune was written. The Glory Song, for instance, is worth singing for its tune, but the narrow-minded selfishness (unconscious, but there all the same) of its sentiments ruins the hymn as an adequate expression of Christian thought. Mr. Sylvester Horne perceived this, and prepared a fine hymn on the Kingdom of Christ,

Sing we the King who is coming to reign.

These words of Mr. Horne's have been translated well, and appear in the Central China Hymnal, and in their Chinese form have distinctly raised the tone of that section of the book.

Once more let me appeal to would-be translators; be sure that the hymn you are undertaking the translation of is really worth the labour. Otherwise you will have succeeded only in doing what so many before you have done, namely the "chrouicling of small beer."

For those whose musical gifts run in the direction of the composition of simple melodies, there is a fine field of labour open. Let such remember that so far our Chinese singers have not made much progress in Western music, or music of any description, and that the way should be made easy, though not too easy. There is no need to confine oneself to pentatonic forms; but, wherever possible, the fourth and seventh of the scale should be avoided on *strongly accented notes and on cadences*. Cottman's tune Dalehurst sounds all right at Dr. Horton's church, but the school children and others who sing in the little Chinese churches up country are not likely to make as good a job of Dalehurst as they will of Ortonville. Improve on Ortonville if you like; but follow its simple step-wise and chordal progressions.

While far from being an infallible guide to would-be composers of tunes for Chinese use, and hymns for the Chinese service of praise, I think I can, from my experience and very full study of the subject, be of help to those interested in this

most fascinating subject. I shall be very glad if those who are interested in the preparation of Chinese hymns and tunes for the use of Chinese Christians, would communicate with me. Especially should I be glad to correspond with Chinese who have musical gifts; there is a great future for such people, and their number is by no means as small as many suppose.

All Chinese boys and girls who show any ability to sing in tune should receive the best training possible, and they should be encouraged to improve themselves, and above all things never to be content with strumming pentatonics on the black keys of the organ. Boys and girls who do this should be told that they are only slaves, who can be content with playing in that way. The way of freedom lies in attaining the art of playing in full harmony. It is tragic to think of the amount of musical talent that lies latent and unused in China. To find out the way to bring this into active service is one of the most difficult problems that I have met with. One must be content to plod and plod and plod. There will be a harvest to be reaped some day.

The Methodists Lay Out a Program

PAUL HUTCHINSON

THE value of a conference depends largely upon its background. Not a great deal more can be taken out of such a gathering than the delegates bring to it.

For this reason many conferences are not worth much. Hastily gathered, or composed of people who have little idea of what they are attempting to do, they spend their days in fruitless talking, and adjourn after passing meaningless resolutions.

By the same test the Program Conference recently held by the Methodist Episcopal Church in Peking was a gathering of value. Ostensibly in session from January 27th to February 10th, it was working throughout its sessions upon a background of months of intensive study.

Some of the newspapers have carried sensational accounts of the Methodist meeting. Advertising of a certain kind is probably of value even to a missionary enterprise. But it is due the missionary body, as well as the Methodists, that there should be a clear statement as to what actually occurred at

Peking. The report here given has been culled from the official records.

The Program Conference owed its existence to two things: the Centenary campaign of the Methodist Episcopal Church in the United States, which has greatly increased the financial resources of its missionary enterprise, and the sense of crisis in the life of the Church in China. The gift of \$40,000,000 to foreign missions constituted a challenge to the Church on the mission field. Without wise administration and an unprecedented advance by the native church the increase in funds threatened to prove a curse rather than a blessing. And the Methodists have felt the same sense of an immediate need to do great things to influence China that has been felt in all the Christian bodies.

The Centenary funds made possible a unique method of studying the situation. The estimates upon which the Centenary money was raised were made in 1916; obviously they are out of date now. The money that was called for then has lost half its purchasing power. The two considerations demanded that there be a new program for the church, and that it be planned to secure a maximum of effect at a minimum of expenditure.

To China in September of last year returned Bishop W. S. Lewis and Dr. Ralph A. Ward, fresh from the triumphs of the Centenary campaign in the United States. Dr. Ward, who is the China secretary of the Board of Foreign Missions of the Methodist Episcopal Church, was at one time a missionary in Foochow. He knew, as Bishop Lewis knew, that the first thing needed was the ability to approach all questions from a nation-wide standpoint.

Starting with the session of the North China Conference held in Peking in September, Bishop Lewis and Dr. Ward visited the seven conferences of the church in China. In each one long sessions were devoted to discussion of the problems and program of the conference. Chinese opinion, in particular, was invited. Better, it was forthcoming. It was not uncommon for dozens of Chinese preachers to take the floor in a single session, talk two minutes directly to some point under consideration, and sit down when their time had expired, having made clear the Chinese point of view.

When one conference had told its story the party moved on to the next. And as it moved it grew. Leading pastors, a

few selected laymen and missionaries were gathered and carried along. Thus it happened that when the Fukien conferences were reached there were men from Peking and Chengtu on hand to study the achievements and suggest remedies for the failures of those regions.

Before Dr. Ward began his tour last September there were only three men alive who had been in every one of the seven annual conferences of the Methodist Episcopal Church in China. When the special cars of the train that reached Peking January 26th, discharged their occupants they contained more than seventy-five people who had a first-hand knowledge of mission work beside their own. Some of them had taken the wide swing into every part of the mission field.

When the Program Conference got under way at Peking it was made, from the beginning, a place for free discussion. It began with a week or more of reports from the conferences. In turn they took the platform; told what they were doing; told what they planned to do; displayed the maps and charts that made the whole thing graphic.

And it was made graphic. A separate building was rented, and in it a modern map and chart making department installed. The draughtsmen there had but one aim: to make the job before the Methodists so plain that no one could mistake it. At times they worked the night through in order to have material ready for the opening of the session in the morning. When the gathering closed it was found that they had produced 111 new maps and charts, some of them fifteen feet square, and all done in duplicate.

After the conferences had told their story the task was attacked from a different standpoint. Ten committees were raised to study different phases of work: evangelistic, educational, medical, young peoples' work, literature and publicity, missionary training, work for missionary wives, social betterment, building construction, mission organization and promotion. The delegates—there were more than a hundred of them, the majority Chinese—were allowed to choose the committees on which they wished to serve, and these groups sub-divided their work so as to insure careful consideration of all questions. Any delegate was at liberty to call for the discussions of any matter that seemed to have a bearing on the future work of the church. These committees then presented general programs to apply to the church as a whole in China.

A hasty glance at the program thus evolved shows how greatly the Christian enterprise is being influenced by the social awakening of the hour. The evangelistic program thus puts its largest emphasis upon institutional work; the educational plan is built to relate the school, even the theological school, to the community; the young people's society is called upon to concentrate its attention upon social service; the missionary's wife is urged to give her time to the helping of the wives of the Chinese pastors; and numerous other instances could be cited.

The entire program is to be issued in book form, and should be a valuable document to the student of missions. As far as the writer knows this is the first time that a mission, with its work as widely scattered as is the Methodist, has ever studied its task on such a scale or worked out so well-rounded a program. In the meantime, the following rapid summary of the actions taken may be of interest.

The evangelistic program, after outlining the work which may be done in an institutional church, provides for the establishment of at least one well-staffed, well-equipped church of this kind in every conference. The central church in each district of each conference is to be conducted along institutional lines, and there is to be some form of institutional service in every church. Plans for the conduct of special evangelistic campaigns, as evolved in North and West China and in Hing-hwa are given, with particular attention to methods of conservation. The development of self-support along lines that have proved practical is provided. Church membership requirements are raised, the stress being still upon the ability to repeat certain things. Literacy for every church member is declared to be one of the goals of evangelistic endeavor in the next five years.

The educational plans, after laying down general principles as to the aim of church schools and their relation to those of the government, lays out a plan of organization which will run from a national educational board down to local boards in every community where there is a day school. At the head of this will be a General Secretary of education, with an associate. The associate is restricted to the giving of full time to the interests of the Methodist schools. Emphasis is to be laid upon the development of primary schools, and the plan calls for the elimination of the present distinction between the

system of the Board of Foreign Missions and of the Woman's Foreign Missionary Society, and their administration as a unit. Self-support in the lower schools is to be stressed. A minimum wage scale for teachers is to be adopted. The work of the union universities is to be reinforced by the establishment of junior colleges at Nanchang, Chungking, and Taianfu. A junior college for women, to be located at either Tientsin or Peking, is projected. A college for women is to be opened at Chengtu. This will be a union institution.

Of particular interest was the program as adopted for theological schools. A shift in the emphasis of the curriculum is called for. Sociology, social psychology, agricultural production, rural economics, religious education—these are to be given prominent place in the course. In the place of Greek, theological students not doing college post graduate work will be asked to study English. The Chinese classics are to receive greater emphasis. Before entering upon a theological course, or at some time during the course, each student is to spend at least a year in the work of the church. Theological faculties are to lead in recruiting for the ministry.

In the medical field there is to be a wide diffusion of the system of dispensaries so successfully developed in the Yenping conference in Fukien. Hospitals are to be modernized; minimum staff requirements set; the medical school at Tsinanfu to be supported. The plans for the development of vocational schools, for the use of the phonetic script, for the production and distribution of literature, for the building up of a lantern slide bureau, and for the securing of a staff of technical missionaries to superintend the building construction required, are all well worked out.

To put this ambitious program through there is to be a national office in Shanghai, under the direction of the bishops of the church in China, and whoever they may call upon to head the advance organization. Two main committees, one the Committee of Editing, Estimate, and Survey and one the Directing Committee will have charge of giving the program its final form and carrying it out. There will be a bureau of lantern slides; a bureau of publicity; and a bureau for the development of the spiritual resources of the church. The latter, it is understood, will be under the charge of Dr. Chen Wei-ping. Field secretaries will assist the district superintendents in putting through the program in the various

conferences. In so far as is possible these field secretaries will be Chinese.

The preliminary work is already under way. By September it is hoped to have the campaign in full swing, with lantern lectures available in every part of the church; a great evangelistic campaign, and the enrolment of intercessors. The securing of those who will take upon themselves the obligations of Christian stewardship will follow. No financial campaign is likely until it has been amply demonstrated to the Chinese that the church has a program worth financing.

China for Christ Movement

SHANTUNG.

TENGCHOWFU has organized somewhat on the same lines as they did in Chefoo, and the people are taking interest in the Movement as something more specifically their own than former movements.—J. H. IRWIN.

TSINANFU

has organized a church evangelistic committee which is purely a Chinese union committee, and has extended its scope so as to include four foreign representatives on the invitation of the Chinese. This union committee will assume the direction of the China for Christ Movement. All Christian bodies within the city excepting the Seventh Day Adventist and the Church of God Mission are represented on the union committee. They ordered 1,000 copies of Bulletin No. 1, and 10,000 copies of Bulletin No. 2 for distribution in Tsinanfu and outlying districts. The chairman is Mr. Tang Shu Mei, care of the Tsinan Institute.—WILMOT BOONE.

CHANGSHA

has a union committee organized by the Chinese Christian leaders for the China for Christ Movement. All foreign members of the Changsha Missionary Association have unanimously offered to assist the Chinese Union Committee in any way that may be desired. "In my own judgment this must be both a union undertaking and also a work undertaken by the individual churches in the city and in the surrounding districts.

As a church we are taking up the matter at once." The China for Christ Movement is one of the topics that will be very carefully discussed at the Conference of our church to be held next week. There is reason to believe that the China for Christ Movement is going to mean a big forward movement in our church here in Hunan under Chinese leadership.—J. H. GOTTEBERG.

TIENTSIN

published 50,000 copies of Bulletin No. 2 and distributed same, although public addresses in connection with the distribution were not allowed by the police. A union committee has been appointed and funds are being raised for a full time Chinese secretary for the Movement.—J. W. NIPPS.

SHAOHINGFU

already has a union evangelistic committee with six Chinese and three foreign members. A. F. Ufford is the chairman of the Committee.

AMOY

has a union evangelistic committee which is able to represent the movement there. Rev. G. M. Wales is the one to write to. There is no need for a union committee for the surrounding district, as there is but one church, L.M.S. and the two presbyterian bodies being already united. The greatest help the committee can render to Amoy is to furnish news of what is being done elsewhere so as to give suggestions and inspiration. I take it that Bulletins will be issued from time to time for that purpose. The work must be done by the people in every place for themselves but mutual inspiration and suggestions are worth a great deal.—H. P. DEPREE.

HANGCHOW

has a union committee with a full time foreign and full time Chinese secretary. Copies of Bulletin No. 2 were distributed during the Week of Evangelism to members of the Provincial Assembly, Provincial Lawyers Association, Provincial Educational Association, and Chamber of Commerce. "We are now dividing our city into various areas for effective church occupation, planning out our future occupation and will make this the basis of appeal to our students in the college for volunteers for the ministry." A big phonetic conference is

planned for March 19th. "In our plans for city occupation each church group hereafter will have a definite responsibility for a certain part of the city. This division, however, does not in any iron clad manner preclude other denominations coming into a given district, provided there is first mutual consultation and the new church is not too near existing work." The Week of Evangelism was followed by meetings in twelve centers. All subjects related to the China for Christ Movement. Special tickets of admission were issued for each meeting.

PEKING

has appointed a committee of 100 representing different churches and expects to do all it can to make the Movement a success there.

OTHER PLACES.

The Hankow Diocese of the Chung Hwa Sheng Kung Hui has voted in favor of the China for Christ Movement, and adopted a program with six points.

The Ichang Missionary Association has taken up the Movement for consideration.

The Chekiang diocesan of the Chung Hwa Sheng Kung Hui has voted in favor of the Movement.

The East of Asia Conference of the Methodist Episcopal Church North expressed itself as desiring to co-operate fully in the Movement. The same is true of the Southern Methodist Church.

The Hainan Presbyterian Church in Hainan has voted its hearty co-operation in the Movement.

CITIES VISITED.

Dr. Cheng, Mr. Yui, and Mr. Lobenstine have spoken on the Movement to various groups in Peking, Tientsin, Tsinanfu, Shanghai, Soochow, Canton, Hongkong, and Amoy.

The Inter-Church World Movement

THIS Movement continues to grow. Dr. William Hiram Foulkes recently said that the Inter-Church World Movement is not seeking organic union of denominations, its aim is co-operation in the field so that Christians "can sing without making angels weep."

On February 7th, 8th, and 9th the National Conference of church women met in Washington, D. C., under the auspices of the Inter-Church World Movement. 280 delegates, representing 21 denominations, 40 mission boards and 31 States, were present. The report of the Conference calls upon Christian women to accept their duty to humanity in this hour of opportunity. Some things said in the final report are given below:

"We believe that there is only one power adequate to meet the needs of these tremendous times—the power of Jesus Christ through his Gospel."

"It is our belief that the way out of our present difficulties and dangers lies in the full acceptance of the leadership of Christ and in loyal obedience to his program."

"We believe that within the Christian Church are enfolded the mightiest agencies which can be released to make the will of Christ regnant amongst nations as amongst individuals."

"We believe that the hope of the present situation lies in the possibility of arousing the Church of Christ to reconsecrate itself to the promulgation of His Gospel and to pour out its life in the service of mankind."

"In the Inter-Church Surveys we have for the first time in history an opportunity for all Protestant missionaries to know the magnitude of the whole task, evangelistic, social, industrial, and educational, at home and abroad. In the Inter-Church program we have for the first time an opportunity for all who hold the Gospel in its fullness and simplicity to plan together, to pray together, and to work together in the unity of the spirit of their common tasks."

"We urge upon Church women enthusiastic co-operation in the program of the industrial department of the Inter-Church World Movement in its effort to secure the interpretation of the spirit of Christ in all the social and economic relations of life. The ethical standards of a Christian nation require that life be safeguarded by fair economic standards, by the physical care of mother and infant, by the abolition of child labour and substitution of universal elementary education, by the suppression of unwholesome amusements and by the civic provision of innocent and invigorating recreation."

"The safeguarding of the health, happiness, and welfare of young women through wise legislation and social reforms should also rest with peculiar urgency upon the hearts and consciences of Christian women."

"We further urge upon all Church women everywhere that they generously support the program of organized motherhood for the children of the world."

On January 31st and February 1st 221 laymen, representing 30 States and 28 denominations, attended the National Laymen's Conference in Pittsburg at their own expense. They unanimously pledged themselves to the personal extension of the knowledge of Christ through (1) day by day evangelism, (2) better service to the communities, (3) better support of all organizations intended to develop young life, (4) industrial and racial justice, (5) greatly multiplied hospitals, (6) strengthened schools both week-day and Sunday, (7) an adequately paid ministry. At this conference Roger Babson, a noted statistician, cited statistics to prove that "the greatest factor in business life to-day is religion."

Our Book Table

THE CHINA YEAR BOOK, 1919-20. By H. T. MONTAGUE BELL and H. G. W. WOODHEAD. *George Routledge & Sons, Ltd.* 21/- net. For sale in Shanghai by *Kelly & Walsh, Ltd.*, @ \$8 Mex.

This book of 762 pages is in its fifth year of publication. It is packed full of information of interest to all who desire to study developments in China, but particularly to those concerned with trade therein. There are many articles, of varying length and thoroughness, of value to the student such as "People and Language," "Products," "Minerals," "Commerce," etc., which go back in most cases to origins. This statement we have not noted elsewhere: "The poppy has been grown in China and opium known to the Chinese medicinally for 1,000 years; the practice of mixing opium with tobacco for smoking purposes was first introduced by the Dutch from Java into Formosa and thence to Amoy and the mainland of China." One often wants to know how the trade of China with the world is developing; a general knowledge thereof is obtainable in a book of this kind. Under the head of "Chinese Post Office" there are included brief summaries of political conditions in each province of value to those who do not see many magazines dealing with this subject. A history of China's "Currency" is well worth reading by itself; it also deals with the origins of brass and copper coin and paper currency. Matters

political, military, financial, naval, judicial, religious, etc., are all touched on. One wonders why, under the head of "Religion," no national Christian organization in China is mentioned except the Chung Hwa Sheng Kung Hui. Mission statistics from the China Mission Year Book of 1917 are reproduced in large part. The information on matters commercial is more extensive than that on matters religious or missionary. In connection with a list of "Foreign Colleges in China" we note that the name of the President of the Shanghai Baptist College is that of one who ceased to hold this position nine years ago: furthermore, two Baptist institutions are spoken of in this connection where for nine years there has only been one. Again the information from Shantung Christian College is very much out of date. The name given for the President is one who has been dead for five years and the three departments thereof, which are treated separately, have been linked up since 1917 and all put into one place under one President. We have to confess that when we came across these statements, the inaccuracy of which we could check up, we were somewhat disappointed as it raised the fear in our mind that some other facts which we could not check up might not bear investigation.

A very useful list of the names of those prominent in Chinese circles under the head of "Who's Who" is also given. The book appears to be more useful along the lines where public documents are available for the information contained therein, but less so where original research or investigation is concerned. It is the type of book that one who needs a compact book of reference on China cannot well do without.

R.

A LITTLE GARLAND FROM CATHAY: *Being a translation, with Notes, of some poems of the Tang Dynasty. By T. GAUNT, M.A. On sale at the Mission Book Company. Price \$1.*

In these days of problems and bustle, impelled by the practical and inspired by the pragmatic, it is good to find a busy worker having time and desire to work in the field of Chinese poetry. Whilst there are only fourteen poems, by eight writers, in the modest book before us, there is a wide range of subjects, and in addition to the notices of the writers prefixed to their poems Mr. Gaunt presents many other interesting facts gleaned from an obviously wide and careful study. The translator has succeeded in creating the atmosphere in which the poets lived and thought and wrote, enabling us to get their outlook on their own times, and learn something of their sorrows, failings, and aspirations. The translation is faithful and vigorous, affording us a vivid interpretation of Chinese life and thought; in some passages the expressions are well-nigh onomatopoeic, and should we feel the diction is strained we can turn to the Chinese originals at the Chinese end of the book. Seeing that Mr. Gaunt is so well able to preserve the color and fragrance of the original bloom, we trust he will be able to cull still further from the as yet unenjoyed wealth of Chinese poetry.

G. M.

THE NEW CHINA REVIEW. February 1920. Office of The New China Review, 73 (haoufoong Road, Shanghai. Subscription rate: Gt. Britain, 25/-; U.S., G.\$6 50; China and Japan. Mex. \$7 50, all post free.

The articles which stand out in this issue are, first, a critical study by R. F. Johnston, under the head of "The Romance of an Emperor," in which he attempts to dispose of the idea that Tung Kuei-fei, the favourite concubine of the Emperor Shun-chih, was in reality Tung Hsiao-yan, a literary and artistic courtesan of Kiangsu. He also shows that the story that Shun-chih did not die but, as a result of grief over his favourite's death, abdicated and entered a monastery has little more support than that of literary invention. Under the head of "Chinese and Sumerian" the Rev. Hugh W. White, D.D., deals with the relation of the ancient Chinese and Sumerian scripts. Some interesting similarities are brought out, though as to whether the original scripts have a common origin we are not finally told. Prof. E. H. Parker deals with "The Japanese-Chinese Question" and aims to show the interest of the Japanese in Mongolia, in the eastern parts of which they settled long before the Chinese did or claimed to have done. He discusses the relation of Japan and China from this interesting historical viewpoint. Other articles add to the interest of this number.

R.

THE CALL OF THE EAST. By F. W. S. O'NEILL. London: James Clarke & Co. 1/6.

This is a book of 127 pages giving sketches from the history of the Irish Mission to Manchuria. It admirably does what it set out to do. Such reviews are very useful and encouraging historically. For one thing the mission was discouraged because only two Chinese had joined the Church after nine years of evangelistic and medical work. In Ireland there was talk of giving up the mission. How fortunate they didn't. For abundant harvests have been gathered since and thrilling chapters have been written on life's pages. It is well, too, for us to be reminded of Burns, Dr. Hunter, and Mr. Wylie. Mr. O'Neill has written a most inspiring book.

E. M.

THE ISOLATION OF JAPAN. AN EXPOSÉ OF JAPAN'S POLITICAL POSITION AFTER THE WAR. By the author of *The Problem of Japan*. Published by C. L. VAN LANGENHUYSEN, Amsterdam, 1919. Paper covers. Pp 150, 6½ x 9½"

This pamphlet is a sequel to the previous work of the anonymous author to which he frequently refers in confirmations of his judgments.

He is presumably a Hollander, and is able to view world affairs from a somewhat detached point of view. There is a treatment in eleven chapters of the Far Eastern situation of about a year ago. Hence some of it as, e.g., Ch. III on "Pro-Wilson or Anti-Wilson" has a remote sound as of ancient times. As (p. 42) "The peoples themselves and not monarchs, generalissimos, premiers, and foreign ministers, have decided that certain ideals for

which they have made their sacrifices shall now no longer be considered in the abstract, but they must be realized in the concrete. From every quarter of the globe men and women are saying their say, and demanding that the ideals embodied in President Wilson's program for a League of Nations shall go into fulfilment." (Where are those "peoples" and those "ideals" at the present moment?) The last six chapters expose the causes of the "Isolation of Japan," which the author fears will culminate in another great war.

S.

AN ENQUIRY INTO THE SCIENTIFIC EFFICIENCY OF MISSION HOSPITALS IN CHINA. By HAROLD BALME and MILTON T. STAUFFER.

This is a paper presented at the Annual Conference of the China Medical Missionary Association and is the joint work of Dr. Balme, Dean of the School of Medicine, Shantung Christian University, and Mr. M. T. Stauffer, Secretary of the Committee of Survey and Occupation, China Continuation Committee, Shanghai. It is based on a questionnaire which was answered by all but 18% of the hospitals to which it was originally sent. It is a summary of valuations of medical work by those in charge of the hospitals concerned, and shows the present status of medical mission in the light of the best standards. Each point dealt with is illustrated by charts. A few of the facts brought out with regard to hospitals reporting are, that at present on an average there is one mission hospital bed to over 26,640 people in China; 58% of the hospitals are unable to clothe the patients in clean hospital garments; only 8% have a pure water supply; 50% seldom or never bathe their patients; 72% state that they are unable to base their medical and surgical work on pathological investigations. The general conclusion of the paper is that a large proportion of the hospitals are working under most severe handicaps. We are not surprised to find appeals for 205 more qualified Chinese doctors, 148 new foreign nurses, and 401 new Chinese graduate nurses, new or enlarged buildings at a total of Mex. \$5,035,800, new equipment at a total cost of \$862,300 and increased appropriations from the home boards amounting to a total of Mex. \$383,300. Such a report helps one to understand where some of the money now being raised in the West will go to put existing mission work on a sound foundation apart from the problem of starting new work.

R.

REPORT OF THE THIRD CONFERENCE OF EMPLOYED OFFICERS OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF CHINA. *Hingchow, November 1919. Association Press of China.*

The "Foreword" speaks of this Conference as "an illustration of national and international co-operation." It represented a secretarial staff in China of 102 foreign and 240 Chinese: these came from five nations and sixteen provinces. The principal part of the Report consists of reports of six commissions which represent the tendencies in the thinking of the Y.M.C.A. group. These

should be studied by all. Of the four Conference addresses which are reproduced three have to do with the relation of the Association to the churches, a subject of timely significance. The report furnishes an opportunity to study the outlook of the Y.M.C.A. in China and especially of its relationship to the churches.

R.

BROKEN CHINA. *A Vocabulary of Pidgin English.* By A. P. HILL. Illustrations by C. B. Weiss. 1920. Shanghai: A. P. Hill and C. B. Weiss Publishers. 4' X 5 ¾."

An Introduction of eight pages informs us that "To most of us a warm recollection of China days is that of the first interchange of speech in the quaint phrases of pidgin English." "The object of this book is to collate the pidgin English expressions which are not wholly self-explanatory." The "Vocabulary" begins with Abacus, Abutilon, Agar-agar, Altai, Altar of Heaven, Aniseed, Argols, Arrow War, Audience, Right of, all in the first three pages, and closes with Wheelbarrows (2½ pages) Wood Oil and Yamen, none of which has any connection with "pidgin English," but seem to be taken from Dr. Giles' "Glossary of Reference." Now that the English and Chinese languages are "going out" this work might be used in Language Schools. It is to be pointed out that the title is intended to be humorous.

S.

國京注音比較字母 A PHONETIC VOCABULARY OF MANDARIN COMPARING NATIONAL AND NORTHERN PRONUNCIATIONS, with which is incorporated a four-figure telegraphic code. By Rev. A. R. MACKENZIE, Yungling, via Moukden. 8 cents per copy; 37 cents for 5 copies; \$3.20 for 50 copies. Order from the author.

The chief difficulty to be met with in devising a system of National phonetics for China lies in what are called the "split" sounds. In South China there are words pronounced "ching" and others pronounced "tsing." Also some pronounced "chü" and others "tsü," etc. In Northern China these words are all alike pronounced "ch." The sound "ts" followed by "i" or "ü" does not exist. Consequently when a teacher instructs a class in the use of phonetic script he has to explain that in the system being studied there are two ways of spelling what in Northern language is the same sound. This makes things difficult for the teacher and confusing for the pupil. It would be easier for people in the North to make a phonetic system of their own than to teach the "National" system. But the advantage of having one system universal for the whole of China is so great that enthusiasts in the North are willing to take much extra trouble to secure this desirable end. Mr. Mackenzie's book is a valuable help to those who have to deal with the above mentioned difficulty.

J. D.

SELLING ALL TO BUY THE FIELD. By MARSHALL BROOMHALL, M.A. Morgan & Scott, London, and China Inland Mission, Shanghai. 7d. net.

This little brochure of 58 pages is another testimony to the power of believing prayer as exemplified in the life of Hudson

Taylor and the history of the China Inland Mission. It shows that while prayer can and does accomplish wonders it does not therefore insure that the one who lives the "life of Faith" shall not be sorely put to at times. Hardships may be his lot, as it often was that of Hndson Taylor and that of Paul. But, as one sees from the story of the China Inland Mission for the past fifty years, "Jehovah Jireh"—"The Lord will provide"—is a safe motto to live by, and we need just such examples as that of this Mission to encourage us in greater boldness in "attempting great things for God, and expecting great things from Him."

F.

TOWARDS REUNION. *By Church of England and Free Church writers. Macmillan & Co., Ltd., St. Martin's Street, London. 7/6 net.*

Including its interesting preface this illuminating and stirring book contains 398 pages. In 14 addresses different members of the Church of England and the Free Churches voice their convictions. They all aim to create a better understanding of the problem of Christian unity, which is treated from its spiritual, historical, and practical aspects: its relation to democracy also is brought out. Taken together these addresses envision the "new ranges of power" open to a united Christianity. The difficulties of closer union are frankly admitted, the dangers of the present situation recognized, and the absolute necessity of more visible Christian unity persistently urged. By reason of their unity of desire the writers are pioneers of a new Christian consciousness and prophets of a new church. They are voicing the longing of an increasing number of Christian hearts for full oneness with Christ and Christians—a longing that must not be forever denied. These stirring utterances are the 'élan of a unifying spirit.' The writers are looking at ideals of Christian unity over its barriers: their growth in spiritual achievement has put them head and heart above the barriers. The oneness of the life in Christians will finally force its way though these barriers just as the life in a seed tears apart its encrusting bonds.

We must not give up hope about achieving Christian unity and must not stop thinking and studying about it. In connection with this volume we would recommend "The Church and Religious Unity" by Herbert Kelly (Longmans, Green and Co.) and "Approaches towards Church Unity" by Newman Smyth and Williston Walker (Yale University Press). This trilogy will enable one to dig deeper into the problem than any other three books we know. They would make a good set of books for study classes this summer.

R.

OUTLINE HARMONY OF THE GOSPELS. 耶穌聖蹟合參. *By F. C. H. DREYER. Published by the Milton Stewart Evangelistic Fund for free distribution to all Christians and enquirers. Chinese Tract Society, 18 Peking Road, Shanghai.*

This little leaflet of 24 pages gives in succinct form, as its name implies, the outline for the Life of Jesus. It can easily be

inserted into a Chinese Bible, and indeed can be secured from the National Bible Society of Scotland (119 Szechuen Road, Shanghai) bound in their No. 4 type New Testament, also in an annotated edition of the Gospels and Acts, in each case with no increase in cost. It follows the usual divisions. A unique feature is that every topic begins with the word Jesus, thus calling attention to His preëminence in the narratives.

J. L. S.

Correspondence

UNION VERSION.

*To the Editor of
The Chinese Recorder.*

DEAR SIR: Please note an obnoxious mistake in the printing of the Old Testament, Mandarin, Union Version (New), Jer. 32:19, where — 初 is written, and not — 切 as it should be.

Respectfully yours,
I. W. JACOBSON.

CHRISTIANITY INTERNATIONAL.

*To the Editor of
The Chinese Recorder.*

DEAR SIR: When there is so much of the opposite nature in evidence, even among Christian Chinese and others in the East, it is refreshing to learn of such a demonstration of Christian unity as is shown in the following extract from the Magazine of the Shanghai Canton Union Church. Telling of a Christian Endeavour excursion at Chinese New Year, shared in by seventy-three persons, and of a meeting held in a non-Christian temple, the writer continues:—

"The event that made our party enjoyable was that during the speaking of Mr. Chang, the singing of hymns was heard from a different direction. As requested, I went to ask the persons singing if they were Christians. The party, composed of

one foreign gentleman and two ladies, and four Japanese gentlemen and two ladies, with smiling countenances, replied affirmatively. They were cordially invited to come to our gathering, and they sang with us. As it snowed heavily at the time, and having still an hour and a half at our disposal, the English lady, Miss —, and the gentleman, and a Japanese pastor were asked to speak to us. Refreshments brought this interesting meeting to an end."

Only those who know the strong feeling which exists on the part of most Chinese towards Japanese at present, can realize the spiritual triumph which this incident indicates. This is the spirit which will help to solve international problems, and it is worth cultivating by missionaries and all other Christians. If the Christians of Japan, Korea, and China could meet together, they would probably settle their difficulties more quickly than even the League of Nations can do. And they *can* meet, and we can unite with them, in the act of prayer which changes things.

I am yours, etc.,
ISAAC MASON.

DOCTORS IN YUNNAN.

*To the Editor of
The Chinese Recorder.*

DEAR SIR: May I be pardoned if I call to your attention an

error appearing in the November 1919 number of the CHINESE RECORDER? Mrs. Gamewell, in that interesting account of the work in Yunnan, states that there are but two doctors (medical) in the province and one of them, Dr. Dodd, who is located in the south of the province. As since this article was written Dr. Dodd has died and as there has no mention been made of the fact in the RECORDER may I advance this information?

The Rev. W. Clifton Dodd, D.D., was a pioneer missionary in spirit and effort. He came to the North Siam Mission of the Presbyterian Church in 1890. During his life-time he has been among the Tai or Laos people of Siam and China continually, having travelled in both Siam and a large part of Yunnan. At the end of his furlough in America, 1917, he came out to Chiengrung in south Yunnan with his wife and there joined Claude W. Mason, M.D., who had come up from North Siam with his wife and family. Here a new station has been opened for work among the Tai.

In September 1919 Dr. Dodd was taken seriously ill and his life threatened. By an operation his life was prolonged ten days and he passed to his reward on the 18th of October, 1919, at Chiengrung, Yunnan. His labors for the Tai had been incessant both here and at home. The last days of his life were spent in planning and prayer for the people of his choice. His dying request was for five new families to come to Chiengrung and to the Tai people of Yunnan. To this request the North Siam Mission of the Presbyterian Church has listened and at present preparations are made to send three families from North

Siam and it is hoped that other missionaries will be forthcoming. Mrs. Dodd is at present in Chiengrung. Dr. Dodd was not a medical missionary and evidently his name was confused with that of his friend and associate in the same work, Dr. Mason.

I thank you for allowing me this explanation in your Correspondence. It was my hope that someone better advised of the facts might make it before this time.

I remain,

Very sincerely,

EDWARD W. PERRY.

March 8th, 1920.

CHURCH UNION AND JOHN XVII.

To the Editor of

The Chinese Recorder.

DEAR SIR: We must not read Modern Christendom into Messiah's mind. He was thinking on the same line as in John x "Other sheep (ten tribes) I have which are not of this fold (south Kingdom); them also I must bring and there should be one Flock (twelve tribes) and one Shepherd (David's heir).

The One Pearl of great price consists of (1) the treasure hid in the ground and (2) the good fish in the drag net. God hath not cast away his people Israel that He foreknew. Blindness in part is happened until the complement from among and out of the nations has come in, then *all* Israel shall be saved.

G. PARKER.

PREACHERS IN YUNNAN.

To the Editor of

The Chinese Recorder.

DEAR SIR: You may recall that after Mrs. Gamewell's article

with regard to Yunnan was published in the RECORDER Rev. Charles E. Hicks, of the United Methodist Mission, Chaotung, Yunnan, wrote challenging the statement that there were no ordained Chinese preachers in the Province of Yunnan. I think you have published his statement or are planning to do so. Miss Paxson, who has recently returned from Yunnan, in a public address a day or two ago made the statement with emphasis that there was no ordained preacher in Yunnan. I presume the difficulty is in defining what is meant by "ordained preacher." In the ordinary acceptance of that term I think the statements made by Mrs. Gamewell and that made by Miss Paxson are correct.

Sincerely yours,

FRANK D. GAMEWELL.

RECRUITING PREACHERS.

To the Editor of

The Chinese Recorder.

DEAR SIR: May we urge your readers to give their hearty support in any possible way, especially by intercession, to the Week of Recruiting of Volunteers for the Ministry which has been announced for May 16th to 22nd?

There are Student Volunteer Bands in 45 schools in Chinese. There are Student Associations in 170 schools and in at least 150 of these there should be groups of Volunteers.

There are 8,500 Christian students in these 170 schools; not more than one in twenty of these is preparing for the Ministry. There are nearly 1,000 Christian students in government schools, practically none of whom is a volunteer. There are hundreds of Christian graduates of mission schools who are now out in business or professional life but who are yet good prospects for the Ministry. Many a former student after mature thought and disappointing experience is very responsive to the challenge of the Ministry as an opportunity to serve. These men are ready for their theological training and could soon be in the Ministry.

The men are here in China who can place the Church in a new position of power in the nation if unitedly we pray and work to enlist them in this highest service.

Respectfully yours,

on behalf of

The Student Volunteer Movement of China,

Rev. Z. T. KAUNG, *Chairman,*

ARTHUR RUGH,

Executive Secretary.



A procession entering on the way to principal idol in Wan Sheo Kung Temple, near Nanchang, Kiangsi. The foreigners in photo are Mr. and Mrs. Melville, of Feng-sin, Kiangsi.



One of the large incense burners in front of the main temple at Wan Sheo Kung, near Nanchang, Kiangsi.



Gate of Wan Sheo Kung Temple, near Nanchang, Kiangsi.



UNITED STUDENT STAFF OF PEKING

Composed of members of the American Board, Presbyterian, Anglican, Methodist, and London Missions,
the Chinese Independent Church, and the Y.M.C.A.

Missionary News

THE PEKING CHRISTIAN STUDENT WORK UNION.

This organization for city-wide, united Christian effort on behalf of the students of Peking began to function on September 1st, 1918. Eleven years before, when the missions of China asked the Association to undertake work for government university students, the Y. M. C. A. started work of a social and religious nature for the six thousand students of the city. Since that time the field has more than doubled until now there are fifty-four institutions of middle school and college grade, with an enrollment of over fourteen thousand. The possibilities of the work have greatly increased, also, the campaigns of Mott and Eddy, the steady work of the churches and other influences having made the literary class accessible to Christianity. Together with the growing largeness of the task has come a new sense of the need of closer co-operation in work for students among the religious bodies of Peking. Through the tireless efforts of Mr. J. S. Burgess the above-mentioned union was effected. The plan is working well. Dr. Patton, when in China in the interests of the Inter-Church World Movement, stated that he knew of no more promising piece of church co-operation on the mission field than that found in the student work of Peking.

Organization. The Chinese Independent Church, the Y. M. C. A., and the American Board, Methodist Episcopal, American Presbyterian, Anglican and Lon-

don Missions are united in this work. A committee composed of one man chosen by each organization, except the Y. M. C. A., and three chosen from the city at large forms a board of directors for the staff of student workers. The staff consists of all men in the above seven institutions and the Union Medical College who are giving their time largely to student evangelistic work. At present there are eighteen Chinese and foreign workers. The church men have local responsibilities for the schools in the section of the city assigned to their mission by the decision made at the time of the Eddy evangelistic campaign in 1914. Besides this, each man has city-wide responsibility for some phase of work. For instance, one Methodist representative is responsible for evangelism, one Y. M. C. A. man for personal work, one Presbyterian man for Bible study, one American Board man for social service, etc. The chance is thus afforded for developing experts along special lines. The Association men act as staff executives; handle the central office from which literature and letters are sent out and requisitions from the common budget are paid; and since there is no one section of the city for which they are responsible, are free to throw themselves in where there is the greatest need. Nor is the field of the church men confined by hard and fast rule to one division of the city. For instance, the Presbyterian student worker is co-operating to the fullest extent with the London Mission men in

opening a student center there. It so happens that one of the London Mission men is teaching five Bible classes but he finds that it is necessary for him to be out of the city once a month and the conduct of his classes at that time is taken over by the Presbyterian man. Or—to take another illustration—the Veterinary College, though actually in the American Board territory, is in charge of the Presbyterians, because one of their men had formerly established a contact there. Moreover, as the members of the staff become more proficient in their special lines, their work will take on more of a city-wide character. To illustrate—the man whose specialty is social service will assist each center to prepare and put through a social service program and will serve as a connecting link between the students and organizations promoting whole city campaigns for poor relief, etc.

Meetings. The Board of Directors meets once a month. The Staff of Student Workers holds bi-weekly meetings, part of which are with the directors. At the regular staff meetings, the first half hour is spent in the presentation of the successes and difficulties of the work and in prayer; the next hour is given over to a discussion of plans, the outlining of campaign projects by the various "specialists," etc. These staff meetings are a clearing house for ideas and experience.

Training classes for the staff are just being started. These are lead by the more experienced members of the group, assisted by men invited in to discuss particular subjects. A Bible study course and a course dealing with the present trends in

Chinese student thought have already commenced. Two other courses are being prepared; one on the organization and promotion of student activities; and the other on the church and the student's relation to it.

The Budget System. One test of unity is the method of handling the budget and this year a good measure of success was achieved in this direction. At the beginning of the year each church representative on the staff made out with the representative of his church on the Board of Directors, a budget for local work including in that an amount to be turned over to the central office budget. (A proportional amount was suggested but not required. The Y. M. C. A. put their whole student evangelistic work budget into this, aside from the salaries of the secretaries.) These local budgets are then revised, first by the staff, then by the committee, or board of directors. After final revision they were passed. Then each local organization decided how much of this amount could be raised locally and how much was needed from a city-wide campaign. Out of a budget of over \$7,000, this exclusive of the salaries of the foreign workers, \$1,200 was unsubscribed. The whole staff then united in a city-wide campaign for this \$1,200. After this amount was raised, it was placed in the central office subject to requisitions from local groups. Thus, each mission raises funds locally, makes a contribution to the work of the central office, and also shares in the division of receipts from the city-wide campaign.

Advantages. The advantages of this plan over every-organization-for-itself are many: (a)

Every one of the fifty-four schools is covered; (b) there is as little duplication as possible; formerly five churches and the Y. M. C. A. tried to reach the students of one school, which had an enrollment of only one hundred; (c) the friendly exchange of experience, etc., is invaluable; (d) the men have time for specialized work along certain lines, such as Christian apologetics, editing a newspaper, etc; (e) city-wide campaigns, whether for evangelism, health, or money, can be conducted easily through the co-operation of all; (f) it is possible from the union staff to fill in workers where any mission is temporarily weakened; (g) instead of one large student

center there are now seven student centers and increased possibilities of tying the men up to the churches; (h) there is a central office with its preparation of literature, with its printing and sending out of letters, and the handling of the common budget. Plans are being laid for separate rooms for the special departments and an adequate student workers' library.

The student body of Peking is part of "the student republic within a republic," a unit, and Christian work for students must also be a unit. Only through such team work can we meet the challenge of the present situation.

ROWLAND M. CROSS.

Gleanings from Correspondence and Exchanges

In the *Missionary Outlook*, the organ of the Methodist Church in Canada, it is announced that their total plant requirements for China for five years are G. \$914,678.

Montgomery, Ward & Co. have recently opened an office in Shanghai under the managership of Mr. Frederick Tillson. This should render the services of this organization more easily available.

Rev. Bernard Lucas has an article in the *Harvest Field*, February 1920, on "A Common Script for all India." This script is described as a phonetic long-hand which is based on Pitman's shorthand. This scheme is offered as an experiment and steps are being taken to test its value.

The Governor of Shansi is thoroughly in sympathy with the movement for a new national phonetic script. He has had

put up great placards printed in the script in the different cities. He is in every way attempting to push this valuable reform.

The Shanghai Missionary Association found that the large New Map of China, issued by E. Dingle, Esq., of the Far Eastern Geographical Society, was the most suitable for its purpose. Mr. Dingle therefore generously presented a copy for their use, a gift that was much appreciated.

In the *Publishers' Weekly* for January 31st, 1920, appears the following note:—

In China "The Wide, Wide World," a favorite in school libraries here a generation ago, heads the list and it is said to be no unusual sight to see a stately Mandarin reading the Chinese translation of this book as he rides through the streets of Peking or Shanghai in his sedan chair. Chinese readers are re-

ported to have a marked partiality for American girls' books dealing with boarding school life. Chinese women are pathetically eager for books dealing with travel and women's customs in other lands.

The Baptist Missionary Society (British) is in serious straits financially. They announce that owing to the increased price of silver, enlarged allowances and increasing costs, there will be needed for the current year an added expenditure of £40,000, and next year if the same rates continue an extra expenditure of £30,000 more. Thus £70,000 extra is needed to keep existing work going.

Dr. F. W. Bible, Foreign Survey Department of the Inter-Church World Movement, recently said: "China's stringent laws regarding the importation of narcotics are futile in the face of Japanese postal laws which permit of the passage of any parcel post package from Japan without the inspection of the Chinese authorities. Packages marked as containing shoes or other staple articles may contain opium or other drugs but under the existing regulations Chinese postal officials have no right to inspect them."

We have received communications pointing out that Dr. Daniel, who recently travelled through China collecting money for destitute Assyrians, was not properly authorized to raise such funds. Dr. Daniel has now left China. It would be a wise thing, however, if all friends contributing to any such funds would send them through the Committee of Relief for the Near East, 1 Madison Avenue, New York City. Such a method of trans-

mission would ensure the funds getting to the proper place.

During the period from November 1919 to January 1920 the Anti-Narcotic Society of Tientsin brought about 27 raids on opium dens, resulting in the arrest of 67 people. In one case a Dr. Yin of the "Benevolent Hospital" was caught attempting to sell 70,000 opium containing pills. This seemed to the Committee to be an unreasonably large and suspicious stock, even though Dr. Yin was considered a full fledged Christian. This case is still pending.

The outstanding feature of Canton Christian College is its agricultural work. There are six men on the staff of the Agricultural Department and Mr. C. W. Howard also does much entomological work of an agricultural bearing. There are several local trained assistants and an office and field staff of forty-five. Some thirty acres are under cultivation and a number of experiments under way. A model dairy herd of some twenty-four head is maintained, together with other features of farm work. Some 100 students are enrolled in middle school agricultural courses, while in the College of Arts and Sciences the agricultural course is the most popular.

A Chinese student of Ginling College for Women recently made an appeal for more intensive missionary work, in which she said, referring to the war: "At first a great many of us lost confidence in the missionaries. A doctor I know said that Christianity had failed in the Western world and that he was afraid it would prove a failure in the Far East, for in fact 'might is right' though some of the nations

denied this doctrine. On the other hand our irresponsible government and disgraceful diplomatic conditions have aroused the attention of our educated people. If the missionaries lose their opportunities now they will probably lose them forever."

From the second revised draft of the Chinese Criminal Code, which is the successor of the Provisional Code, which in turn succeeded the Ta Ching Lu Li, the following laws are taken:—

Art. 269. Whoever manufactures, sells, imports or exports opium, morphine, cocaine, heroine or any of their derivatives, or is found in the possession of same with intent to sell, shall be punished, etc.

Art. 272. Whoever cultivates the poppy plant or cocaine leaf with intent that the same may be used for the manufacture of opium, morphine, or cocaine, shall be punished, etc.

Art. 273. Whoever smokes opium, gives to himself an injection of morphine, or makes use of cocaine, heroine or any derivative of the same, shall be punished, etc.

Art. 307. Whoever brings or keeps another under a state of slavery or under any other condition of servitude shall be punished, etc.

About 150 medical missionaries from Japan, Korea, and China attended the Peking Medical Conference. Considerable attention was given to questions of hospital administration and efficiency. The health of the missionaries and their families received special consideration. There were also many scientific papers. Dr. Leighton Stuart led the devotional exercises each

day. The most difficult question before the Conference was the location of a bilingual medical school for women. It was decided that a bilingual school was not practical. By a vote of forty-four for Peking and thirty-six for Tsiuan, Peking was the location decided on. The teaching is to be in Mandarin. A splendid brotherly spirit pervaded the entire Conference and a keen, strong desire for the betterment of all medical missionary work. The President of China received the members of the Conference and the Premier and other officials gave them a public banquet. The Ministry of Education promised to bring forward helpful necessary reforms in the near future.

The North China American School was established at Tung-hsieu, near Peking, in 1914, by the Methodist, American Board, and Presbyterian Missions for the purpose of educating the children belonging to the families of those missions in the provinces of Chihli, Shansi, and Shantung. Other children of American and European parentage are received.

It is an American High School, whose curriculum prepares for American schools and universities. It has also a full grammar department.

Tuition for children of the contributing missions is \$25 a year, all others \$125. Board is at \$1 per day, which includes room, food, light, heat and washing. Music extra.

The enrolment for the year 1919-1920 has been forty-three pupils, fifteen of whom are in the Senior High School, eighteen in the Junior High School, and ten in the Grammar School. Six teachers are in charge of the work.

Personals

BIRTH.

FEBRUARY:

24th, at T'unghsien, Chihli, to Rev. and Mrs. T. Howard-Smith, L. M., a daughter (Betty), who passed away same day.

DEATH.

JANUARY:

9th, in London, Mrs. J. W. Stevenson, C.I.M.

ARRIVALS.

FEBRUARY:

1st, from France, Rev. John A. Lewis (ret.), M.E.M.

9th, from U. S. A., Rt. Rev. and Mrs. F. R. Graves, Miss E. W. Graves, Miss L. J. Graves, Mrs. A. R. Strandring and child, Rt. Rev. L. H. Roots, A.C.M.; Miss Marie Speidel, Y.W.C.A.

10th, Mr. and Mrs. Raymond B. Blakney, M.E.M.

26th, from Anstralia, Miss K. M. Cabena, C.I.M.

29th, Rev. A. J. (ret.), and Mrs. Howitt (new), Rev. and Mrs. A. G. Simon (ret.), Rev. and Mrs. J. W. Pell and child (ret.), W.M.M.S.

MARCH:

5th, Rev. and Mrs. E. W. Burt (ret.), B.M.S.; Mr. and Mrs. R. M. Hersey and children (ret.), Y.M.C.A.

9th, Mr. and Mrs. Salisbury, Rockefeller Med. Foundation; Mr. and Mrs. A. P. Quentin and family (ret.), M.C.C.; Dr. and Mrs. Chas. Powell and child (ret.), A.A.M.S.; Rev. and Mrs. H. G. Brown and children (ret.), Rev. and Mrs. Wesley Morrison and children, Miss Mary Lamb, M.M.C.; Mr. and Mrs. L. E. McLachlin and children (ret.), Mr. B. B. Wilcox, Y.M.C.A. From U. S. A., Prof. R. A. Kemp and family, Deaconess K. E. Phelps, Miss M. De C. Ward, Miss Sarah H. Reid, Miss Matilda Matton, A.C.M.

10th, from U. S. A., Prof. and Mrs. Ely, A.C.M.

12th, Mr. Ostergrad (ret.), Y.M.C.A.

16th, Dr. and Mrs. Pearson, W.M.M.S.; Rev. John Murray (ret.), P.N.; Rev. and Mrs. H. Forbes and child (ret.), P.C.C. From U. S. A., Miss Shuching Ting (ret.), Y.W.C.A.

18th, Miss Ella Clemens, Miss H. L. Watson, Miss Bertha Pirssons, M.E.M.

DEPARTURES.

JANUARY:

21st, For U. S. A., Miss J. V. Heald, A.C.M.

30th, For U. S. A., Rev. J. A. McDonald, A.C.M.

FEBRUARY:

26th, For U. S. A., Bishop and Mrs. W. S. Lewis, M.E.M. For Japan, Mrs. Herbert Welch, M.E.M.

MARCH:

1st, For Canada, Rev. and Mrs. F. H. Rhodes and son, C.I.M.

2nd, For U. S. A., Mr. and Mrs. R. M. White and children, P.N.

3rd, Mr. and Mrs. E. L. Hall and children, Y.M.C.A.

10th, For Philippine Islands, Bishop and Mrs. G. F. Mosher, A.C.M. For U. S. A., Dr. Walter J. Lowrie, P.N.; Mrs. Foster, Senior, A.B.F.M.S.; Mr. and Mrs. E. F. Black and three children, M.E.M. For England, Dr. and Mrs. Harold Balme and family, B.M.S.; Bishop and Mrs. Wm. C. White, C.E.C.; Bishop and Mrs. Molony, C.M.S. For Canada, Mr. and Mrs. R. H. Newton, M.C.C. For Norway, Rev. J. Myren, Deputation N.M.S. Miss Bertha Creek, Rev. F. S. Carson, M.E.M.

13th, Miss Alice B. Brethorst, M.E.M.

14th, For England, Mr. and Mrs. H. A. Weller and two children, Miss B. Loosley, C.I.M. For U.S.A., Dr. G. F. and Miss Alice Fitch, Rev. and Mrs. L. B. Ridgely, Deaconess E. L. Ridgely, Rev. and Mrs. C. F. Lindstrom, A.C.M.; Dr. W. E. Noy, R.C.U.S.; Rev. and Mrs. J. H. Blackstone, M.E.F.B. For Switzerland, Miss R. R. Maurer, C.I.M. Rev. and Mrs. F. D. Gamewell, Dr. and Mrs. J. E. Baldwin and two children, Miss Ida Frantz, Miss Lillian Halfpenny, Miss Ursula Tyler, Miss Ruby Sia, Dr. W. P. Chen, M.E.M.

18th, For England, Rev. and Mrs. B. Bonsall, W.M.M.S.

21st, For England, Dr. and Mrs. R. H. Mole and children, U.F.S.

THE CHINESE RECORDER

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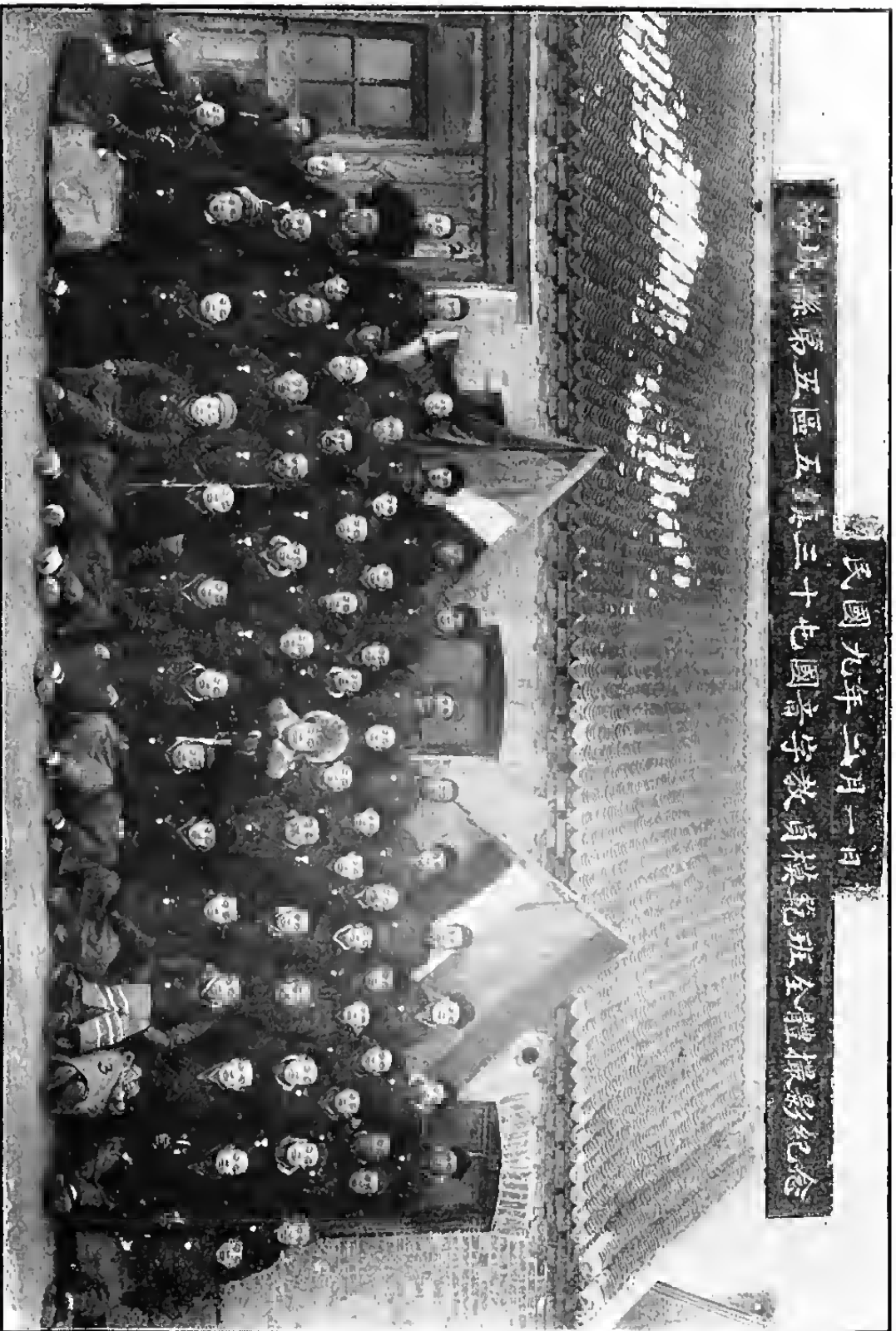
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THIRTIETH ANNUAL CONVENTION, YOUNG MEN'S CHINESE ASSOCIATION IN CHINA, SEPTEMBER, APRIL, 1911

民國九年二月一日
海城縣第五區五鎮三十也國音字教員模範班全體攝影紀念



GROUP OF MEMBERS OF LEAGUE OF SERVICE STARTED AT HAI CHENG HIEN, MANCHURIA, TO PUSH THE
USE OF NATIONAL PHONETIC SCRIPT.

Members of the League wear a silver badge; those who have a white ribbon attached to the badge have taught the phonetic to 40 pupils.



F. S. BROCKMAN

Ex-President
LI YUAN HUNG.

DAVID Z. T. YUI.

AT RECEPTION GIVEN BY EX-PRESIDENT LI YUAN HUNG TO EIGHTH NATIONAL CONVENTION OF
YOUNG MEN'S CHRISTIAN ASSOCIATIONS IN CHINA.

THE CHINESE RECORDER

VOL. LI.

MAY, 1920.

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Ex-President Li Yuan Hung, F. S. Brockman, David Z. T. Yui ”
Folded Insertion: Eighth National Convention, Y. M. C. A.'s in China, Tientsin, April, 1920.

NOTES ON CONTRIBUTORS

DWIGHT M. EDWARDS, M.A., has been in China thirteen years as a Secretary of the Peking Y. M. C. A.

WILLIAM H. GLEVSTEEN, M.A., B.D., is a member of the Presbyterian Mission, North. He has been in Peking fourteen years engaged in educational work.

Professor T. C. CHAO, M.A., B.D., is a member of the Faculty of Soochow University, Soochow, which is connected with the Methodist Episcopal Mission, South. His principal work has been educational.

Rev. W. ARTHUR CORNABY is a member of the Wesleyan Methodist Mission. He has been in China thirty-four years engaged in evangelistic, educational, literary, and pastoral work. He is the author of a number of helpful books.

Rev. FRANK RAWLINSON, M.A., D.D., is a member of the Central China Mission of the Southern Baptist Convention. He has been in China eighteen years engaged in educational, evangelistic, administrative, and literary work.

THE RECORDER JUBILEE FUND

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Our friends have done well. We can easily complete our task if the rest will do as well.

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MAY, 1920

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Editorial

Association and Church.

THE phrase "the Y.M.C.A. and the churches" indicates that in some way these organizations are thought of as over against one another. The problem is one of thinking rather than of divergence of motives or diversity of activities: as such it is a world-wide problem. A representative group of Christian leaders prepared a report of fifty pages and presented it to the Fortieth International Convention of Young Men's Christian Associations held at Detroit, November, 1919. The ten Findings included sympathetic criticism of Association shortcomings, merited praise of its achievements and a recognition that the present problem of relationships is not one of the Association alone. Three recommendations, which with the whole report were unanimously adopted, concluded with the statement that the "time has come to open direct negotiations with the leading denominations for a careful study of the relations obtaining between the evangelical churches and the Association." This, while it postpones the solution, implies that some sort of change is imperative. That similar ideas exist in Great Britain is shown in a speech by Rev. T. Guy Rogers, Chaplain to H. M. The King, on "Reunion and the War" published in 1919, in "Towards Reunion" a volume of speeches devoted

to Christian unity. "Is the Y.M.C.A. willing to become the organ of the Church of Christ," he says, "sinking even its own independence to afford the Church the self-expression which she needs in regard to the social life of the nation?" Then among other things the Y.M.C.A. must "concede to the denominations, until such time as reunion is achieved, the right to nominate representatives to its national and provincial governing bodies." At Tientsin the question was raised also but not acted on. The Associations in China are working at it from different angles which may result in a number of mutually exclusive schemes. It is a question that cannot be ignored nor left to chance. Some different relationship seems called for.

* * *

**Church and
Association.**

THE Association is an expression of the Christian life. The Church needs all the help the Association can give; every community in China needs all that the Church and the Association together have to give. The Rev. T. G. Rogers (quoted above) says, "At present the Y. M. C. A. stands entirely outside the organized institutional life of the Church." However true this may be in the West in China it is hardly true at all. Yet there is danger in China of the Association being taken for one type of Christianity and the Church for another. So far as this is due to divergent ideals of individual and social salvation it cannot be charged up against the Association. The Association to be the "handmaid" or the "arm" of the Church must avoid the very appearance of being its competitor. The Church must guard against giving the impression that she thinks of herself as an end and desirous of controlling the Association for purposes of that end alone. Both together must guard against the besetting sin of organizations—an undue desire to conserve their own identity. Both must work for something bigger than themselves. The Christian forces face a new situation. The Church now wishes to widen her activities to include social service. The field is no longer left to the Association even in part. But experience along this line centres in the Y. M. C. A.: this experience the Church must have. Then, too, the Church is giving more thought to unity but has not yet found a way of uniting its parts. Christians all want the same thing but do not agree on the way to get it. The Association is Christianity united in a common task—Christian unity in operation. We do not see how a disunited Church can express itself officially

through an organization thus unitedly functioning. Official representatives of denominations could not officially be faithful to a denominational aim and a unified aim too. Again there is much thought of the relation of the Christian forces to the community rather than to the individual alone. The Association recognizes its obligations to all the men and boys in a community. But why should the Association shoulder that responsibility alone? It cannot even attempt it without crossing lines with the churches which are there and which are beginning to move in the same direction. This matter of meeting the needs of the community is not so prominent in thinking as the other two points yet it is just as crucial. It is in the meeting of this community problem that the proper relationship of the Church and the Association must be worked out. They must cease to look at each other and face their common task together.

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Church, Association, and the Community. It is not primarily a question of the Association "losing itself in the service of the Church," to quote Mr. Edwards' last word. Neither is it a question of more control on the part of the Church as Mr. Gleysteen desires. Technical control would add no more life to the principles which already control the Association through its intimate relation to the Church. The Church is not here to be served nor to control: it, like the Association, is under the same control for service. Both the Church and the Association as organizations must be true to the ideals of sacrifice they call on their individual members to practise. Without this their principles are academic only. Neither will win the community if they appear to work for themselves. The two together must lose themselves in service. Their real motives must be apparent in fact. Only thus can they make a moral appeal that will lead China upward. Both must function, to quote Mr. Edwards again, "in a co-operative community program." To us this means more than mutual consultation or co-ordination of plans: it means merging into a united plan that enables us to cease talking about the "Y. M. C. A. and the Church." Both the China for Christ Conference and the Women's Conference laid emphasis on this need for community organization on the part of Christian forces. In Peking the Association for student work is under the Church. Another committee of one hundred is moving for the China for Christ

Movement. In Tientsin a Church Union takes in the Association on special arrangement as it is not considered in the same category as the Church. We must lose that differentiating category! In Changsha the Church, the Missions, and the Association have united for work among students—a move in the right direction. Now no one would be daring enough to say what relation would be best for the Christian forces to meet their community responsibility. But we must work at the solution together: for one side to work at it alone will never produce a satisfactory solution. Those who are in the cities where the Association is working should meet and discuss the problem. One Association representative and one Church representative from each city would make sixty people. These might meet in conference to start thinking together. Such a conference was suggested at the Tientsin Convention. One essential element in the solution is consideration from both sides and by both sides together. The Christian forces must show ability to work with others for all good ends and prove the dynamic inherent in Christianity by being first in promoting community co-operation.

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**Students and
Missions.**

7,000 students attended the Student Volunteer Convention held at Des Moines, December 30th, 1919, to January 4th, 1920. From the point of view of the leaders ascertained after the Convention this gathering was a success: the ideas of the delegates differed from those of the leaders and among themselves. Since this Convention concerns our future supply of missionaries it is well for us to note that there was considerable dissatisfaction with the way the Convention message was presented. The ideas of the leaders and students did not fit. So great was the disparity that it was admitted from the platform that enlistments for missions were fewer than in other years. Some of the points on which the Convention failed from the point of view of those dissatisfied are given below. The statement of the meaning and purpose of religion and the Church's program were felt to be inadequate in a world such as ours is now revealed to be. It would seem as though altered viewpoints in preaching and teaching were not kept sufficiently in mind by those who planned the Convention. Perhaps changes in thinking have come so fast that they could not have been foretold without the articulation that this gathering provided. It was stated that

appeals were made on the basis of assumptions that had not been made good and that much of the terminology of these appeals was meaningless to the students. There was too much said in terms of individual salvation; too little in terms of the Christian obligation to reconstruct the social order. Another ground of dissension was the lack of provision for student sentiment. Apparently the program did not allow for either discussion or voting by students. Yet it was a student Convention. The fact that the platform speakers were all seniors of a past generation was not satisfactory. One result was that steps were taken to provide for student initiative and self-expression by organizing a student movement similar to that which prevails in Great Britain and Switzerland. The significant thing is that this Convention registered a demand for a new approach to mission work on the part of a large section of those who will be the future missionaries. We do not attempt to appraise this demand but note that it cannot leave mission work unaffected. To a certain extent Chinese students also are moving in a way that will necessitate a reconsideration of the Christian apologetic. We must face the facts. It may be somewhat disturbing, but in the end it will mean progress.

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**"Union Building
Bureau."**

THERE is on foot a movement to organize a union building bureau in Shanghai, with branches in other centers of importance. At present this idea is being backed largely by the Y. M. C. A., the Board of Foreign Missions of the Methodist Episcopal Church, and the Board of Foreign Missions of the Presbyterian Church, North. The whole idea is in embryo form as yet. A commission to make a survey of all of the problems involved in the distribution of mission money in China will be sent to China within six months. This mission will be composed of at least three men, one of whom is an expert in accounting and international exchange relationships, one who is an authority on a purchasing agency, and a third who is an expert on building construction and building construction organization. This commission will be sent out on a union basis and their findings will be reported to the Boards in America. We sincerely hope that the recommendations will result in an adequately staffed union building bureau which will be supported by different Boards and which can render any amount of building service which is needed.

Promotion of Intercession

MILTON T. STAUFFER

"Pray ye the Lord of the harvest that He thrust forth laborers into His harvest."

The Student Volunteer Movement of China invites the Christians of the whole Church to join in a week of Intercession and recruiting of volunteers for the Christian ministry. The week chosen is May 16th to 22nd, 1920.

There are in China to-day considerably less than one thousand ordained Chinese pastors,—or less than one to every 750 of the Christian constituency. In America there is one ordained pastor to every 576 persons,—in China, one to every half million.

The crying need of the Chinese Church is for educated, consecrated leadership. The country is responsive to the claims of Christianity. The hour is here, then, when with great expectation we may call upon these Christian students of China to give their lives to the ministry of the Gospel.

SUGGESTED WEEKLY PROGRAM OF INTERCESSION

- Sunday.** Pray for pastors and for all who bear witness, speaking in public or in personal work. Pray definitely by name for some one pastor.
- Monday.** Pray for pastors' meeting and for real unity in the Church. Pray for all who carry special responsibilities in promoting the Week of Recruiting Volunteers in the different schools and cities.
- Tuesday.** Pray for Christian parents that they may exalt the ministry in their home life and may consecrate their sons to the ministry.
- Wednesday.** Pray that the pastors in China may be giants in prayer and that the Church of China may be preëminently a praying Church.
- Thursday.** Pray definitely for Christian students in or out of school who are qualified to be volunteers that they may accept God's plan for their lives.
- Friday.** Pray for all Christians in China that they may be worthy ambassadors of the Living God to their nation, especially your friends who are Christian laymen that they may bear their witness with devotion and power.
- Saturday.** Pray for the Church in all lands, remembering definitely some church or pastor in some foreign land. Pray for Chinese students studying abroad that many of them may choose the ministry as a life work.

Contributed Articles

The Young Men's Christian Association and the Church

DWIGHT W. EDWARDS

THE Young Men's Christian Association was born out of the prayer and consecration of a group of twelve men led by Sir George Williams who felt the need of mutual help in furthering their work among their fellow clerks of the London business houses. Since then it has developed under the leadership of other men of spiritual power until it is a world-wide institution with twenty-eight National Committees and with a program, method, and organization which are far beyond what these twelve men ever had in mind. As with every other institution the end of the great war has faced it with a new set of problems and still greater opportunities which are provoking the most thoughtful attention of its leaders. Among the questions most considered is that of the relationship to the Church and this most rightly.

This problem is a pressing one because in the first place the Association has always carefully safeguarded its control by the Church by confining its voting body to church members, making it a distinctly Christian and church institution. In the second place it has never attempted to take the place of the churches by assuming any of their rites such as baptism, the Lord's Supper, services of worship, etc., but has tried to be only supplemental and helpful. In the third place it is carrying on specialized work for men and boys which is of such a nature that many of its features should be carried on by the churches as well. In this combination of being a part of the Church, of supplementing the work of the churches, and at the same time doing work similar to that which many of them are doing or are planning to undertake we have a very distinctive reason for careful consideration of this problem. The Association is thus faced with a problem which is distinct from almost every other institution except that of its sister organization, the Young Women's Christian Association. Other Christian

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

organizations either practically assume all of the functions of a church and so become a separate denomination or church, or else are doing such a distinctive piece of supplemental work that every church is glad to give the task to them without attempting similar work. To the first class belong many rescue missions, the Salvation Army, etc., while to the latter belong Union Schools, Bible Societies, etc. The problem of relationship for all of these is comparatively simple: for the Association it is more complex and pressing owing to the welcome broadening of the work for men and boys on the part of the churches.

The limitations of space for this paper require that the presentation of the subject be limited to the two phases—namely, the work and program of the Y. M. C. A. in the Christian community and the spirit and method in which it should be carried out. These are the two most important questions upon which hang questions of organization and other matters of relationship.

What then is the contribution of the Association to the Christian program of the city? It is the emphasis upon the following points:—

(1) The fourfold program whereby the whole man is served spiritually, intellectually, physically, and socially. Under the leadership of McBurney of New York the Association has put a practical emphasis on the conception of Christianity as serving the whole man which is gaining in all phases of Christian work an increasing recognition as thoroughly sound.

(2) Specialization in the problems of men and boys according to groupings of age, occupation, or surroundings, and the training of experts to carry on work therefor. This has taken practical effect in work for boys, railroad men, students, soldiers, sailors, industrial classes, negroes, immigrants, etc.

(3) The uniting of men and boys to work on a voluntary basis for their fellows. This is an emphasis upon lay service as distinguished from professional service, or work by laymen rather than secretaries. This does not do away with secretaries but places upon them the responsibility of enlisting laymen in work as the most important part of their task.

(4) Pioneering spirit and mobility whereby the Association is adapted to meet emergencies and opportunities quickly

and is able to pioneer certain kinds of work which may be later turned over to organizations better fitted to handle them.

(5) A broad basis of membership which admits to the privileges and service of the Association all men irrespective of religious affiliation and thus is a middle ground where Christian and non-Christian may meet and work together. Prejudices are thus removed and helpful contacts formed. This is perhaps one of the most useful services of the Association in its foreign work.

(6) A unified program whereby the Christian forces work together to meet the needs of groups of men and boys of the community as a whole and not by each working independently. This means a united Christian front, working on the problem as a whole, massing forces where most needed, assailing the strategic points, advancing on a concerted plan and not merely dividing the field. It means learning the lesson of the war in having one command and not dividing the line under separate leaders.

(7) National and international relationships whereby the different associations are united to form national movements and these in turn to form international movements.

(8) Finally attention must be placed on the feature which follows naturally and inevitably from the policy of putting the control of the Association in the hands of the laymen of the churches, namely Chinese control and self-support. From the start the Association has stood for the immediate practice of Chinese leadership, support, and control. It is thus a thoroughly Chinese institution.

How, then, can the Association best make the above contribution to the Christian movement of the community? Is it through an emphasis upon its own institutional work and multiplication thereof or is it an increasing losing of itself in the life of the whole? The answer to this question must be viewed in the light of the evolution of the whole Association movement. From the early beginnings of the movement when its emphasis was largely evangelistic we trace it through the period of development of the fourfold program, then to the building period when there was the rapid expansion of plant which has done much to fix its place in the community and rally support around it and now to what seems to be clearly the community stage of its growth. By this is meant that Asso-

ciation leaders are viewing their primary responsibility as to the men and boys of the entire community not simply to their members. The latter will furnish a basis of financial support, an important field of service, a group of workers, a demonstration of specialized work for men and boys and thus are of special importance, but the primary responsibility is to the men and boys of the whole community irrespective of their membership in the Association. As one of America's leading secretaries says:—"The transition period which the Association has been going through from the building emphasis has naturally made it necessary to speak of Community Young Men's Christian Associations in order to differentiate. The time must come when the philosophy of the community program will have so affected the Association program as a whole and so imbedded itself in the minds of the country that the name Young Men's Christian Association will at once suggest an organization that is community minded and functioning in a co-operative community program. To affix the word "Community" before the letters Y. M. C. A. would be superfluous" (Ritchie).

As soon, however, as the whole group of community needs is faced the futility of meeting the responsibility through its own directed efforts as an institution is apparent. The task is too large. This can be done only through the multiplication of churches broadening their work for men and boys and serving the whole man. The thought that at once suggests itself as the above seven points are read is that the churches should be doing this work themselves, a thought which is quite correct. There is every reason why the churches should be carrying on the four-fold program, should have specialized work for men and boys, should be uniting men and boys in service for their fellows, etc. In two respects they have an advantage over the Association, namely they are in a position to use the tremendous force of the family in a way the Association is not fitted to use, and there is no break in the religious development of the individual due to introducing to and absorbing in church life one who has made his contacts in the Association. The Association then welcomes the churches in every efficient and wise effort to do this work for men and boys, is ready to help them in it, consider this a real privilege and feels that only thus can the problems of the men and boys of the community be solved. One feels safe in saying that the marked trend of the movement

in China is for the Association to more and more lose itself in the service of the churches.

The recent conference of secretaries of the Association at Hangchow was unmistakable in its feeling in this way. It is true that the opinion was almost unanimous that the Association could best serve the Christian movement by maintaining its present organization of voting power in the hands of those members of churches who are interested enough to join its membership voluntarily and that there should not be control by appointed representatives of different churches who thus have special ecclesiastical and other interests to safeguard. At the same time there was a marked tendency to put forth every effort and remove financial barriers to make this controlling membership more nearly coextensive with the entire laity of the churches. It was thought that thus the Association could be linked up to the churches and serve them most efficiently. The conference unanimously declared itself as believing that the Church is the fundamental institution for the establishing of the Kingdom of God, that the Association life and strength come from and are dependent upon the Church and that it is a part of the Church, and that it should not strive for the building up of the Association as an end in itself but should have as its purpose the strengthening of the Church. It welcomed the churches in enriching and broadening their programs for men and boys and felt that it was its privilege and duty to help therein. It further felt that it is only through the churches that there was the possibility of meeting the needs of the men and boys of the whole community. It urged the centering of more work in the churches in several of the commissions. The Commission on Student Work urged the churches to set aside men to give full time to student work within their churches. Finally in the problem of the place of the Association in those cities where there are union committees it expressed itself as heartily welcoming such a drawing together of the churches and as desiring to find the field of work and basis of relationship where it could best serve the whole.

This is not mere theory, for in many of the places definite programs of work towards this end are being carried on. These naturally are in those centers where the Association work has been established long enough to be well enough grounded to be able to serve. It is hardly to be expected that

much can be done in places where work is just beginning or is insufficiently manned. Shanghai in both its senior and junior departments has been doing much within the churches; some centers have been active in promoting and helping in the forming of a united program for the Christian forces; one center welcomes cordially an institutional church just across the street; Peking has turned over the student field to a union committee of the churches and is contributing the time of its secretaries and financial support thereto; the same place is also following up a social survey by uniting with the Y. W. C. A. in a community program for one of the churches; and so examples might be given of the work in other established centers. One is encouraged to believe that the China Association movement has decided its trend to be the finding of its life not in the saving of its own institution but in losing itself in the service of the Church.

The Relation of the Young Men's Christian Association to the Church

W. H. GLEYSTEN

THE Young Men's Christian Association in China would render an incalculable service to the Church if it would lose its life as an entity, and give its vitality outright to the Church. Only those who believe in the Y. M. C. A., honor its traditions and standards of service, and know the greatness of its mind and soul, dare call for this supreme act of self-abnegation.

In China, in the flux of the coming days, many institutions will come and go. The Church, as an institution, is the great stream which must flow steadily, and the more fully all tributary streams flow into it, the more effective will they be in doing what needs to be accomplished.

The Church needs the life of the Y. M. C. A. This need is the Church's sufficient claim. In the cities where there are Young Men's Christian Associations, one or more churches are to be found. In some instances, perhaps, the Church may be so conservative that it does not approve of the Y. M. C. A. program, priding itself in that it eschews everything of this kind. But this would be the exception. It is well known that

the church groups welcome the Y. M. C. A.: and in many instances even feel that they have a proprietary right in the Association, based on the fact that the Y. M. C. A. is but the arm of the Church, an arm stretched out to young men, the arm being wholly dependent on the health and volition of the body.

Within the churches there are many, both Chinese and foreign, who resent the implication that the Young Men's Christian Association stands tangibly for social service, and the Church for something more nebulous, anything from piety to consecration. These persons have only applause for the splendid work of the Association, but deprecate the common tendency to think of the Church in terms exclusive of social service, and to think of the Y. M. C. A. in terms exclusive of worship and spiritual fellowship. It is regrettable that this should be so. The Association is but an expressional activity of the Church, whose mighty soul is made mightier by each added expression of her faith. It is also clear to see that the only guaranty for the right kind of activity is that it should continue to be the expression of a living, loving, passion-filled soul.

The body needs this arm. The present danger of the Y. M. C. A. is that it has become a powerful hand and arm, reached out in beneficent and telling service, but awkwardly related to the body, embarrassing both to itself and the body.

It is good to learn of the splendid vision of the Methodist Church and of its masterly organization as expressed in the program of the Far Eastern Conference. Some of us of other folds do not see why we should not be included in the scope and sweep of this movement, or why it should not be included within the bounds of our own desire and ideal to make Christ king in China. We have only admiration for all this passion and purpose of the Methodist Church.

The Y. M. C. A. is an institution with no denominational traditions or trammels. It, too, has its splendid strength and aggressiveness and its genuine love for men. But why should it be an independent organization? Y. M. C. A. means Young Men's Christian Association, and is not that just what makes every one of our churches need the Association within itself?

The good may be the enemy of the better. The Christian Association may well point to its record in China with pride. And as an organization it is especially successful. But the basal fact is that the Y. M. C. A. and the Methodist Church and

all the other churches are one, for they all radiate from the mind and from the heart of Christ, Who is the Head and the Heart of the Church. Therefore the problem of the Y. M. C. A. is the problem of the churches, and a clear recognition of this will be most helpful. The churches need the Christian Association in every city as a clearing house for those Christian activities for which the Association is justly famous. Those activities are the expression of the spirit which is begotten in the Church, and witness should be borne to that fact.

The question which occurs to one who respects both the existing churches and Y. M. C. A. is: Why do they not unite their forces, and have a unity of command? One could not be sure that the Christian Association is less willing to have this brought about than the churches, but the fact remains that the churches all stand in great need of that thing which the Association, at its best, possesses.

There is such a thing as the Y. M. C. A. idea of what appeals to young men and of what they need. The Church needs this. The Church is not for the older men and women alone; the young men belong to her too: and when young men show a greater loyalty to the Christian Association than they do to the Church, something is wrong.

If the churches in Peking, for example, had charge of the Y. M. C. A. the work of the Association would still go on. It could be in the same place and do the same work, and more. The Y. M. C. A. would be a great witness to the outgoing life of all the churches. It would be the common church center for a certain type of service to the young men of the community by the young men of the Church. Just as men from all the churches would give their time to the Y. M. C. A., so the men reached in the Y. M. C. A. would become members of the various churches. It would be one possible way of working together and praying together and getting together. And what tremendous gain it would be if in all our work we could link up the spirit of worship and the spirit of service.

During the flood-relief two years ago, after a hard day's work, three men, an Anglican, a Congregationalist, and a Presbyterian were wending their way homeward after dark. They were singing "Onward, Christian Soldiers." The Anglican remarked, "We work together heartily in our common sorrow because of the suffering of the people who have lost their

homes, and we sing together in a common faith and joy, and we are one in Christ."

There are too many organizations in our Christian propaganda. Business is not conducted this way. The Church is not a business, but she cannot claim exemption from laws which are commonly accepted as imperative. Just now there is a national movement on the part of the Presbyterian Churches and the Congregational Churches and others to unite : to contribute what they have to something bigger and more inclusive than what they themselves are and have. The Y. M. C. A. might become a great factor in the bringing together of all groups. The China for Christ Movement, if seriously contemplated, makes one long to reach out one's hand, not only to God, but also to every Christian brother, and uniting the passion of many hearts to feel that this can be done.

This is not an impracticable ideal. What we Christians in China need is the courage of our convictions, and faith that overcomes the world. We need the will to be men and women who, as individuals and corporately, will command the attention of the Chinese people in this their day of distraction. And we need the will to do what Christ so clearly commanded, that thing which we are not doing very well or very fast, for often Christ is not with us. The Church as an ideal makes us bow in awe, but we must confess that the Church in its organization is not very inspiring to most of us, and surely not to the world.

The organization of a united Church would have little power save as it had the passion of our Lord. This union must be brought to pass if the Church is to cope in any overwhelming way with the moral and spiritual issues before her. Is it not possible that the Young Men's Christian Association in China can best write the second great chapter of its history in this land by losing its dissevered life, like the grain of wheat, and finding it many fold in the Church of Christ for China ?

The Churches and the Associations

F. RAWLINSON

(This article was originally given as an address before the Employed Officers' Association of the Y.M.C.A., held in Hangchow in November, 1919, and is published by request.)

THE officers of the Associations,—with due regard to the different status of Chinese women, what is hereafter said applies to the Y.W.C.A. as well as to the Y.M.C.A.—are at the same time members of the churches. This fact and a personal wish to be fair, as well as to meet the wishes of the Associations for frankness, make it fitting to show what the modern churches should do as well as indicate the part the Associations should take therein. To do this we must ask, and briefly answer three questions—(1) What are the world standards to which the Christian movement, including the churches and the Associations, must respond and conform, if it would count to the full? (2) What, in response to these standards, should the churches aim to do? (3) What part can the Associations take therein?

Though the treatment of this subject, dealing in large part with the future, must of necessity be somewhat theoretical, yet the basis thereof is considerable practical experience. The problem of adjustment involved is for both these Christian organizations one of extension of present activities, projection into the life of the community, and the conversion of centripetal tendencies into centrifugal ones. A large part of the difficulty of the churches is ingrowth of activities, which like ingrowing nails is painful; the same thing is probably true of the Associations. Furthermore, it is a situation so new—not in the sense that no one is doing anything along this line, or that anything mentioned is not being done, but in the sense of an attempt to meet the thing in its entirety—that it needs a new approach. As Nature on occasion needs a new organ, so the Christian forces must when necessary follow suit. The mere juxtaposition of old elements alone will not suffice. To get a new light we must have a new filament.

What are the world standards of action to which the Christian forces must conform?

The first is what might be called the social standard. This is to the effect that the responsibility of the Christian forces is co-terminous with human needs. This does not mean

that the organization to meet each need must be identical. It means that righteousness is vital to all normal activities, and that it is up to the Christian forces to show how such activities can be made righteous. L. H. Gulick has said, "Righteousness has become the concern of communities and states." The Christian forces must prove that Christianity can solve life by providing workable solutions to everyday life problems. This is nothing but the spirit of brotherhood permeating life. Herein lies the Christian morale—the consciousness that Christianity can promote any task for human betterment, no matter how big. Here arises the demand for a Christian program, inclusive of all human activities. To live up to this standard is to achieve the moral law of brotherhood which Christians must practise as well as preach. In the Christian appeal to China, the willingness of the Christian forces to help meet the vital needs of the Chinese must be a constant theme. It will be fatal if the Christian interest in China is seen to be nothing more than a camouflaged group interest in self-preservation. There are some spiritual tests in China which must be met if Christianity is to win: that of workable and working brotherliness is foremost among them.

The second standard of action is the scientific; this makes it imperative that the Christian forces must be as efficient in their field as any other enterprise. This does not mean ignoring the "spirit"; it does necessitate, however, that the "spirit" be allowed to make full use of every God-given agency. The meeting of this standard involves the mastery of the necessary facts, and insight into the great needs of society in general or a community in particular. It necessitates also an application of the great modern conception of social co-operation. This is the secret of moral influence,—the essential element of "spiritual" leadership. The Christian forces must beat world states at co-operation, or the world will not listen to them. Unity of effort and aim will turn the scales for Christianity when tomes of statistics and vast sums of money have only nominal influence.

The third standard of action, which may seem so obvious as to need no mention, might be called the fundamental Christian requirement. This demands that the Christian character of all mission agencies must be dominant. This is not a matter of creeds, which to a certain extent are definitions of a bygone age, neither is it a matter of ecclesiastical form alone,

which involves to some extent past methods of illustrating or imparting in varying degree the "spiritual" life. It means the domination of life by the "spiritual"—Christ's attitude towards God, as seen in his treatment of men. In other words, the *domination of God in human affairs* is our goal. Such a spiritualization of all necessary and normal activities is the great contribution of Christianity to human life.

Now what, in view of these world standards, must the churches in China do?

The churches must, of course, promote especially the "spiritual" life; this is their special function. This alone determines their right to primacy among Christian agencies. But the mistake of the churches has been in thinking of the "spiritual" life in *terms of a service of worship alone*. As far as the Christians are concerned this has meant primarily the cultivation of a state of receptive quiescence; a matter of mood rather than volition. This has been taken as the norm of religious life. It should be noted that over-emphasis here plays too much into the hands of the quietistic tendencies of the Chinese. While this is an important phase of the "spiritual" life, it is not the first step for many, and for some, is possibly barely attained even. It appeals to those who can be quiet, but does not fit those who cannot keep quiet,—youth! It does not help those who think more in terms of muscular activity than of intellectual or emotional experience. It has been astutely remarked that one of the troubles with the churches is that they lump all ages together without regard to the specific needs of different periods. A state in which heart and mind alone are active is not a wholesome religion—it means "spiritual" inbreeding, not "spiritual" progress. It may be pleasant in itself, but does not always carry over into life. If the churches cannot spiritualize life they may lose their primacy. What is needed is not a spiritual mood as an end in itself, but spiritualized movement.

It follows that the churches must do all they can to make society Christian, for society is the sum of human activities. Who *will* do it if the Christians do not? Insofar as a state is acting on Christian principles, by so far the churches and Christian forces can leave matters affected thereby to it, but insofar as state activities are non-Christian, by so far must the Christian forces engage therein, at least to the extent of providing the model therefor. Now this we recognize with regard to

general education and medical work, but this responsibility has not been generally accepted with regard to the local church community. Its own community is to many churches in China in effect still a "distant mission field." Take this for an illustration of conditions in most church communities in China. Of the hours in a week of a child's life, there are spent in sleep approximately 56 hours ; in school, 30 ; in play 24 ; in home or street surroundings, 57 ; in Church or Sunday school, one ! Now how can Christianity catch up on a program like that ? Less than 1% of the waking time of most of the youth in local church communities is under Christian influence. Add to this those who are not as yet touched, and the children who have no chance for education at all, and the situation is worse. Yet a program like this is some people's idea of the function of the Church. It may suffice for the inculcation of a modicum of "receptive quiescence" (though this even is uncertain); it is certainly not enough to make life Christian.

What, then, must the churches in China do to promote right conditions of living? How shall they prove their spirituality—their "spiritual" power?

(1) The churches must provide *supplementary training*. This includes night schools, special schools for retarded or neglected groups, such as servants, clerks, girls who do domestic work, tailors, apprentices, women, etc. The churches must meet their needs, not expect them to meet the church schedule.

(2) The churches must promote *right social relationships*. As Western and Christian influence is felt, the old family life of China, still partly feudal, will break up, the old inhibitions will lose their hold, and a condition of individual action and irresponsibility ensue. To meet this new condition there are needed right and proper relationships—Christian relationships. At this point clubs for girls and boys, or young men and women, parents' associations, local independent school teachers' associations, etc., will be of help.

(3) *Show the right use of leisure time*. Of course we must first meet the lack of real leisure time. Such leisure time when secured must be Christianized. Christianity works for leisure on Sunday, Saturday afternoons, and nights, but while making this demand has not in general done much to show how to use this leisure time except in attendance on a service

of worship. We make extra time for evil forces to utilize. For most people "spiritual" living will have to take a more active form. In this connection then, there are needed games, group and individual, social gatherings, entertainments, recreation centres under Christian guidance, all with special attention to the needs of different groups, and all involving special study of these needs. In this connection we should aim to utilize the Chinese social structure as much as possible; as for instance, the Chinese Easter, Confucius' birthday, Independence Day, etc. This, like the Yellow River, has many good qualities, but needs direction.

(4) *Participate in and initiate social welfare movements.* Local churches must help solve these problems if they would win the confidence of the Chinese people. In this connection are needed studies of community needs, campaigns against opium, gambling, the social vice, alcohol, child labour, campaigns for sanitation, care of children, general education, released prisoners, etc. Here there should be a linking up with the moral forces among the Chinese. In other words, the Christian forces must positively cast their influence in the right direction. To be quiescent, is often to be taken as acquiescent. A quiescent Christian helps rather than hinders the forces of evil.

(5) *Provide guidance on the great moral issues of the community, the nation, and the world.* Here is where popular lectures and libraries are needed. Christians must learn how to throw their influence on the right side of such issues as education, industrial justice, religious liberty, national independence, vicious monopolies, and injustice. Guidance given outside of church will lead in wrong directions. *If the churches do not furnish this guidance unscrupulous politicians will.* The churches need not be voting booths in order to help their members see the right side of such moral issues: neither need they become partisan caucuses. There is always a Christian side to every issue. In this connection a few points should be noted. (a) Any necessary organization for above purposes should not be identical with the "ecclesiastical" organization. The pastor and other church officers should be expected to emphasize their function of spiritual nurture; they must not be overloaded with other things. Specialists in spiritual nurture are needed as well as in other fields. (b) Nothing should crowd out the "service of worship," though in its usual form it might wisely be

confined to once a week. It should, moreover, be studied carefully with a view to better adaptation to actual needs. With the best intention in the world much of it appears to go over the lives of the members. But it is here that special "spiritual" nourishment is to be given, and that purpose should be kept uppermost, though new methods of feeding are needed. The pastor should be trained to utilize the "service of worship" on occasion to show the relation of vital spirituality to such moral issues as are current. He should, furthermore, be trained into thorough sympathy with all the activities mentioned above, so as to effectively present them as opportunities of service, even though he is not expected to carry the responsibility therefor. (c) Types of spiritualized activities will vary with each community. The first task is to find out what a particular community needs. (d) The personnel or staff of the Church should have in addition to the pastor and regular church officers, a trained man to promote spiritualized activities among the boys and men, and a trained young woman, to do the same for the women and girls. (e) The leaders in these spiritualized activities should be a part of the local church and be supported by it. (f) Much can be done along the lines mentioned in a small way. The proper spirit and experience are the first things, not a big plant.

The outstanding need in connection with above program for the spiritualization of normal activities is *training*.

How can the Associations best contribute toward the above program? What part can they take in the activities of a well-balanced church?

The Associations are Christian agencies, which are trying to Christianize all normal activities, rather than cultivate the "spiritual" attitude, as an end in itself. They are trying to provide some conditions of right living. Heretofore, this has been largely left to them, but now the churches are extending the scope of their operations, and hence a new situation. What is wanted is a projection of Association activities into the Church and a projection of the Church thereby into the life of its community. We shall see that as the Associations have self-imposed limitations to their activities so the churches have some necessary limitations to their social activities.

Now what can the Associations contribute?

The Associations can give of their spirit. This I would define as having the following characteristics; an intense desire

to understand the problems involved ; a spirit of adaptability ; a spirit of co-operation apart from and above old cleavages ; a spirit of adventure ; in all a suppleness which enables them to approach new problems in new ways. Such a spirit is at once the key-note and the stimulant of progress. The churches need this spirit because they tend to be tied down by precedents which hamper their freedom of action under new situations.

The identity of the Associations is essential to the maintenance of this spirit. There seems to be no reason why the Associations if wisely located should not independently carry on all their present activities. This they would need to do to meet the needs of their own localities, and to secure material for experiments, demonstrations, and normal training, points made clearer later.

We must stop here to ask another question. Is there special need of organizations to work among middle and later adolescents? From the point of view of the importance and different demands of each period of life, the answer is "Yes." That is, there must be special work adapted to all ages, and special work among students, an isolated group, will be needed always. This the Associations will continue though in possibly closer connection with the churches than is generally so now. But from the point of view of a full contribution to the churches, the Associations cannot themselves any longer work simply for boys and young men. They must give some attention to the needs of older people. The churches must meet the needs of all ages ; the Associations must fit into this situation more than they have in the past. We are in danger of association groups over against church groups. Both churches and Associations must be democratic. It is true that the older people are the harder to influence but a democratic Christianity cannot work for classes. The churches and Associations must stand together here.

Now what are some of the things, that, in a scheme of Christianizing the life of a church community, as indicated above, the Associations can do? How can Associations fit into needs of churches?

(1) Maintain a plant and equipment where the more special forms of physical exercise can be carried on, such as those in a gymnasium, or in a swimming pool. There are very few churches that will maintain such expensive institutional features. Here there should be centralization of social activities.

(2) Provide for wider community activities such as league-games, night school teachers' associations. A weekly conference of "social secretaries" along the lines of the Association's Monday staff meetings would be good. Central entertainments are needed. Bible class leader associations are needed. Just as the Associations need to work in and through the local churches, so do the churches need wider social and community contacts. There is too much of a tendency to inbreed. Here again when old inhibitions are breaking down, new contacts with the possibility of forming new sanctions must be brought about, and the Christian forces must provide them. The Associations cannot possibly meet all the needs of each local church community for Christian activities as outlined above; the local churches cannot provide the wider contacts. For all of these a central plant and executive is demanded and needed.

(3) Give practical training to those who are to carry on these social activities. This applies particularly to the "social secretaries." Social engineering courses in schools are good. But in addition to the theory they must learn by doing. What better place is there than the Associations for this practical training under the supervision of those who have worked out the problems?

(4) Assist in providing additional leadership for these social activities; this either by sending their local members to work in churches or by training some of the church members to help. One person cannot do it all. There is needed leadership in games, teaching, social gatherings, conduct of special schools, and training in simple pedagogy; leaders in congregational singing also are needed. Where training is provided for one church probably it could be as easily offered a dozen. Games in the hands of inexperienced leaders easily become frost-bitten. To put a social gathering into inexperienced hands is usually to have it so dry that it crackles, requiring very little friction to kindle a bonfire in which it disappears. Bible class leaders who know nothing of their task are good agencies to create space for other things.

(5) Arrange for lecture and entertainment circuits for the various churches. In most cases a popular lecture given in one church community group could be given to each in the city concerned: in many cases Sunday evenings, now empty, could be used for this purpose. A simple entertainment once

worked up could be given a dozen times. There are also needed exhibits of various kinds, which could be distributed among the churches. These things won't just happen!

(6) Arrange for special courses of lectures for "social secretaries" and church leaders, or pastors. Christian leaders need to be constantly stimulated, and such stimulation in general is lacking. Very often what is now being given to association groups would meet the needs of these leaders if made available to them. Lectures on the value of play, sex life, religious and industrial problems, place of the Church in promoting national righteousness, are all badly needed.

(7) Conduct normal classes for Bible class leaders of special groups. There is a need of training leaders for senior Bible classes, or study classes in churches. This training might be done by young men, but some provision ought to be made to meet the needs of the group of older men and women.

(8) Conduct experiments on problems arising out of community contacts, and aim to secure if possible workable results, distributing same among the churches concerned. In many cases such experiments are being made, but the results are all too often not available where they are needed. One valuable thing would be preparation of a list of simple activities for any particular church.

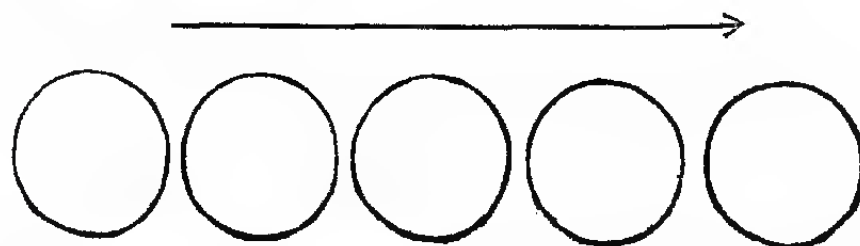
(9) Provide supervision, for a time at least, of some of these activities in the Church.

Now the striking fact is that most of the above named activities are already carried on in Association work, but the experience gained is not always available for the churches that could use it. The guiding principle in above remarks, is the Christianization of the individual and the community. In large part the Christianization of the individual consists of putting him to work for the community. If the Associations move in the direction indicated their function in relation to the churches would be that of a training and normal department for the Christianization of the community. As to what this would mean to the Association staff concerned, it is difficult to say. It would mean no change of ideals, and the introduction of very little new subject matter, but would involve readjustment of schedule and staff. In the main it would mean making available to local churches the information and experience now in hand. The experience of the Associations should enable the churches trying to do social work to avoid some wastage

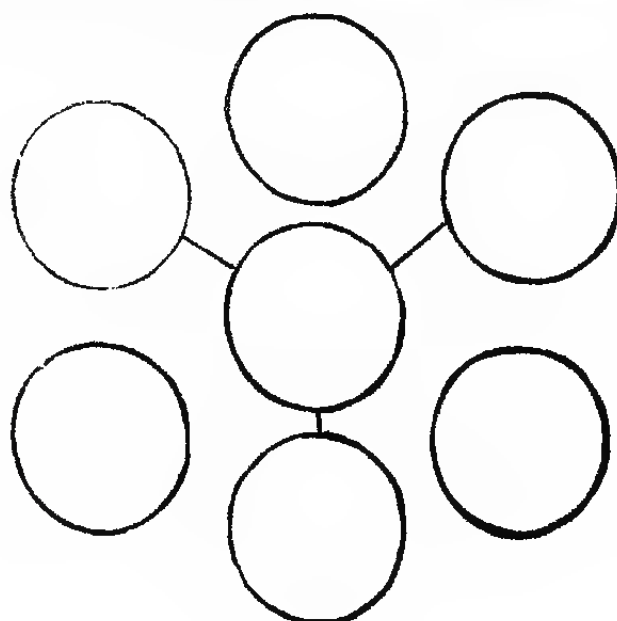
through mistakes. As the *training department of practical Christian activities* in the community the Associations would be centrifugal rather than centripetal, and thus be nearer their actual purpose than some think they now are. We need specialists in Christianized activities as well as in ecclesiastical, the preparation of the Bible or literary work. Who is better fitted than Association leaders to take this position?

Under what form of relationship could above line of co-operation be best attained? This is the crux of the problem. Much of what the churches used in the way of methods, is in existence; how to transfer it to them is the problem. The relation between the churches and the Associations which shall enable the Associations to make their contribution must (1) leave freedom for individuality; (2) be democratic; (3) promote complete co-operation between the churches and the Associations.

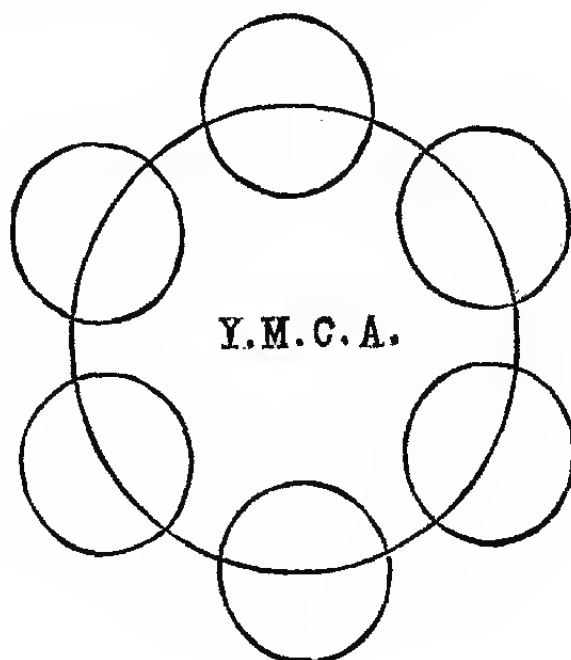
It being the custom nowadays to use circles and lines to clarify thought, we shall avail ourselves of a few circles and lines in this connection.



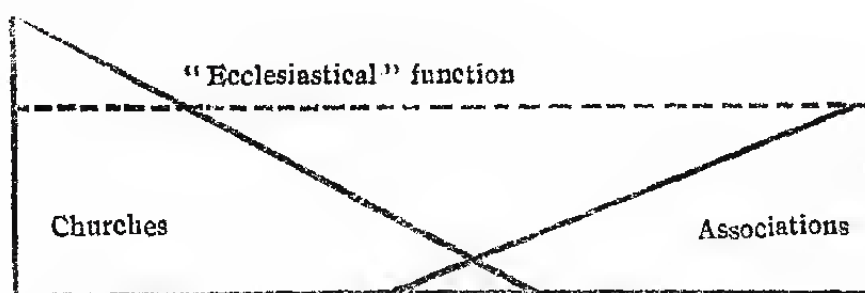
This diagram illustrates what has been the fact, that the churches and the Associations have been going the same way; that, however, is not enough; they must *go together*.



The diagram on the preceding page shows the Association linked up to some of the churches in a small way, by having a few Association members in the Church or otherwise, but it again indicates an incomplete relationship.

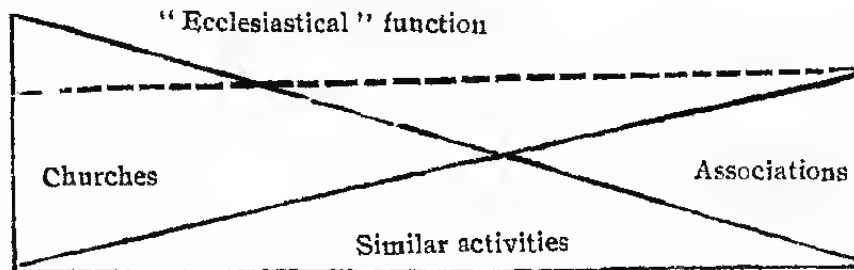


This diagram is the suggestion of a Christian worker, showing the Y. M. C. A. over-lapping the churches, but this is unsatisfactory, as it suggests that the Associations are the main thing.



No diagram I have been able to think of exactly meets the situation, but this one comes nearer suggesting what has been the relationship than any other. Where the triangles over-lap is the place where the membership of the Associations and its officers and that of the churches over-lap. It is all too small! The triangle on the left is higher than that of the Association on the right, to indicate the "ecclesiastical" function which is here shown above the dotted line. It

does not make much difference what the definition of the ecclesiastical function is, it is something which belongs to the churches, that the Associations have no intention or desire of exercising.



In this diagram, the base of the two triangles is the same, and the result is that a large part of their area overlaps. This is intended to indicate that to a large extent what the churches do and the Associations do should be similar. The "ecclesiastical" function is still left above the dotted line, by which is shown that whatever over-lapping of activities is brought about between the churches and the Associations, this function must be left alone. We do not wish to speak in any deprecatory way of this "ecclesiastical" function, but we must point out that it is controlled by precedents. The over-lapping of activities, therefore, between the churches and the Associations must be brought about so that they do not interfere with these precedents. Furthermore, these spiritualized normal activities cannot be governed by precedents; they constitute new problems, and must be approached in a new way. This diagram also indicates that there will be a certain sphere of work in both the churches and the Associations that they will do for and in and by themselves.

The main point is that the churches and the Associations must do certain things together. How can they best do them together? To put elected church representatives on association directorates, will tend first, to restrict freedom, because the "ecclesiastical" precedents may get in the way of the new activities; and second, these church precedents may also hamper free co-operation with the moral forces among the Chinese not yet in the Church; and third, unless the churches financially support the Associations, it is not democratic that they as organizations should control it. The reasons for maintaining the identity of the Associations have already been given, and should not be forgotten at this point.

Where the Christian forces are already federated, as in Nanking and Cauton, the Associations should become first the centre for community contacts, and second, the department of training for Christian activities in the community. The thing to be aimed at, therefore, is that in each local church community, these spiritualized activities, which the Association is to help promote, should be carried on *in the churches*; in other words the Church in a community should be made the centre of community activities. Where a local community is religiously destitute other steps should, of course, be taken.

The best plan would be to organize what might be called the *Council for the Christianization of the Community*. On this would be represented those laymen of the Church who are best adapted to the type of work concerned, the Associations and other organizations uoral in aim where such representation is deemed expedient. It is possible that when a particular city is blocked out around the different churches or group of churches, that local community councils of the same nature would be needed. It is also likely that a national council to promote these ends would in time appear. The execution of the aims of the council would sometimes be delegated to the Associations and sometimes to other special groups, but the chief relation of the Associations to this, or any organization, would be that of the *Training Department of Christianized Activities*.

The suggestion for the organizing of a council on the Christianizing of the community, recognizes the three principles given above, and the additional one given in the introduction, that new situations must be met in a new way. Such a Council might also participate in a community evangelistic movement, and sometimes take the initiative therein. It would possibly lead to the scrapping of some organizations now in existence, because it is positively constructive. This would meet the criticism that we have too many organizations. It recognizes, furthermore, that you can only orgauize efficiently around mutually sympathetic interests. It would seem, therefore, that the projection of some association activities into the churches, the projection of church activities into their communities would at the same time settle the question of the relation of the Associations to the churches, and put the churches in their proper relations to their communities—both consummations greatly to be desired.

The Problem of Securing College Graduates for the Christian Ministry

T. C. CHAO, M.A., B.D.

ONE of the most important and perplexing problems that confronts the Church to-day is the problem of securing an educated ministry. It resolves itself into the problem of getting college graduates to become ministers. Loudly the times call for them and yet very few are answering the call. Those who are concerned with this problem are, doubtless, acquainted with the difficulties in the way of its solution; but these difficulties must now be made clear to the Church and some kind of a solution must at least be suggested. This article is based upon a limited experience and investigation, and is for the purpose of inviting thought and discussion on this difficult but urgent question.

I. THE PRESENT OPPORTUNITY BEFORE THE CHURCH.

1. High class Chinese are no longer content to move within the narrow sphere of old thought. Conservatism has been, and is being more and more, shaken to its very foundations by the introduction of numerous *isms* from the West and by the political unrest and social changes all around them. People begin to take an interest in what is going on in the world. They are compelled to see things and to think for themselves. They have to think whether they desire to welcome or oppose new movements within and without the country. Face to face with an invasion of new ideas, they begin to find themselves in a state of intellectual, as well as social, confusion. With their prejudices partly destroyed, and with their minds partly open, they unconsciously present to the Church a good opportunity to lead them. The question is: Will the Church avail itself of this opportunity and make a deep and lasting impression on the minds of this class of people? The Church will, but who is to meet the situation, and meet it adequately and immediately?

2. There is now a cry for "power." Power of some sort is urgently needed to deliver the country from poverty, moral weakness, foreign encroachment and official corruption. It has been clearly shown that steam, water, and electric power are not such forces as will secure to a people a stable govern-

ment, nor is man power *in the form of militarism*. The militarists of China have been a nuisance, a menace and an open sore. Emphasis is therefore being placed on the power of new ideas and new education. Many believe that through new education and an extensive social reconstruction the needed "man power" may be secured for the salvation of China. But this man power, as they clearly see, is will power, and as the will is the center of the moral person it is also moral power. When a sick man desires to gain strength, he is ready and glad to get it where he can, even at a great cost. If the Church can prove that with its help China can secure what she surely needs, that help will be gladly received. The Church sees, as it has always seen, that moral power has its source in God, in the Holy Spirit. But is the Church ready to embrace the present opportunity and help China's people save themselves and save their country? Through whom will the Church accomplish this—through missionaries or through native workers? Through ignorant and incapable preachers, or through educated and able ministers?

3. There are many educated Chinese who are advocating a thorough, though gradual, social reconstruction, believing that no political revolution is of avail without a concurrent reconstruction of customs, ideas, morals, education, and economic policies. These advocates are for the most part clear-minded, moderate, far-seeing, and sane, and are bent upon constructive rather than destructive measures. Most of them are returned students from Europe and America—mostly from America—bringing back on the whole the best that they have come to know in the West. They are also closely bound up with the patriotic movements of the students, who have been and are being greatly influenced by the new ideas that these returned students are constantly introducing. It is a very hopeful sign that the country can have these thinkers, writers, and teachers to guide it in this critical stage of its history. But they not only set new ideas in circulation, they are inaugurating movements for social reconstruction. Among them is no dogmatism, bigotry, or prejudice, such as was usually found among the old *litterati*. Open-mindedness or "the laboratory frame of mind" marks a large portion of their thinking. If, therefore, the Church is able to relate herself to their work, and throw herself into the work of social regeneration and reconstruction, shall she be denied her proper share, the opportune exercise of her moral influence, and

close co-operation with the best element of the country? The Church is now being tested and the test is this: Is Christianity a present living part of society and can the Church apply it to the present social situation? How shall the Church meet the test? Who will help the Church to meet the test and meet it well?

II. THE PRESENT DANGERS.

The opportunities now before the Church also constitute dangers, for opportunities are always terrible things, demanding of man alertness, effort, hope, and courage. Between these two—opportunity and danger—there is hardly any middle ground; there is hardly any place for stagnation, which at its best is ephemeral and soon turns itself into degeneration. So in the face of the present situation, the Church must either go forward or backward. She is confronted, not with imaginary, but with real, dangers.

(1) *External dangers.* (a) Although the thinkers and writers of to-day lay great stress on the constructive side of social reformation, they not infrequently attack religion in general as an old institution based on superstition and to be done away with. *La Jeunesse*, which has been a popular magazine with the student and educated class as a whole, has published articles against spiritism, Confucianism, and certain beliefs held by Christians such as the virgin birth of Jesus and the reality or factuality of miracles. In the *Construction*, a new and increasingly popular magazine, an article was published on "The Blow to Superstition." Recently the *China Times*, a daily paper with a wide circulation among the literary class, published several articles containing unfavorable criticisms of Christian education. One writer went to the length of saying that mission schools should strike religion from their curriculum and not mix superstition with education. The same paper is now publishing daily translations of the life of Tolstoi by Charles Sarolea, in which Tolstoi's criticism of the fundamental Christian dogmas appears. There is no sinister motive in publishing such articles, and on the whole the *China Times* is a very good daily paper. The danger lies not in these papers, but in the utter lack of intelligent and sympathetic appreciation of the intellectual unrest, of attempt to get as much information on such subjects as possible, and of counter-suggestion that will reach the public as widely and as quickly as the non-Christian magazines.

(b) At the same time there has been a rapid spread of scientific knowledge and an increasing demand for the scientific treatment of all branches of learning, philosophy and religion not excepted. More and more does one perceive the working of a real scientific spirit in the magazines, an open-mindedness unknown a few years ago, and an attitude of liberalness and tolerance, together with a persistent demand for a reasonable explanation of things. More and more does one feel an atmosphere of optimism in the midst of turmoil and despair and a politeness of critics not incompatible with keen and thorough criticism. The education received in America is bearing good fruit. There should be no fear, therefore, of unreasonable attacks on Christian doctrines or on Christian externalities from the highly educated, who are, in the main, the most influential. The danger lies in the unpreparedness of the Church to meet this growing scientific scholarship with an equally able scholarship and an equally tolerant spirit. It is very easy for non-Christians to criticize the Church when they have not had a sufficient understanding of the Church, and, at the same time, it is equally easy for the Church to criticize its critics when it has not fully appreciated the real situation. Blindness and prejudice out-run and out-weigh light and comprehension.

(2) *Internal dangers.* (a) While there is a large number of non-Christian magazines that advocate social reconstruction, public morality and scientific knowledge, economic reform, and new education, there is very little adequate presentation of Christian truths to the non-Christian world. The *Association Progress* circulates almost entirely among the Young Men's Christian Associations of the country. The *Nanking Theological Magazine* reaches a certain class within the pale of the Church. The *Christian Advocate*, as it is, has no possibility of influencing the educated mind, since it seems designed to be a popular paper for all church members. There are other church magazines of a similar nature, such as the *Great Light*, the *True Light*, the *Shen Kung Hui Pao*, the *Tien Sin*, and the like. There are books, pamphlets, and tracts, which do not go any considerable distance outside the Church, and do not even have a large subscription among the Christians, since many cannot read, and many are too poor to subscribe, while many preachers have no need for papers, or for books besides the Bible, and many others read very sparingly, either on account of poverty and ignorance, or on account of indolence

and indifference. The reading circle of the Church has as yet a rather small circumference. I must confess here that I have not as yet cultivated a taste for church magazines and therefore feel ignorant with regard to the nature of these publications. On the other hand there are numerous non-Christian papers I like to dip into—in fact the desk at which I am writing has on it five or six magazines on education, political questions, social reconstruction, student problems, women's questions, and new ideas. There are now in circulation several good magazines, such as the *Eastern Miscellany*, *La Jeunesse*, the *Ladies' Journal*, and others. So recently as since the beginning of the Student Movement, magazines of great importance have been established, such as the *Black Tide*, the *New Education*, the *Educational Wave*, the *Construction*, the *Emancipation and Reconstruction*, the *New China*, and others, not less than ten new publications all having a considerable circulation. In the face of such a flood of new thought, the church papers seem to occupy a very meager place. Is not here the implication of the urgent need of educated ministers clearly shown?

(b) Besides this lack of adequate expression of the reasonableness of our faith on the part of the Church, there is the lack of capable intellectual leadership within the church. Some one has raised the question of how many of our college graduates who have become Christians attend church after they go out into business or professional life. One preacher stated that educated goers to church on Sundays are for the most part those employed in the Christian organizations, in mission schools, Young Men's Christian Associations, and mission hospitals. This, however, may be true with certain denominations and not true with others. Nevertheless, this situation constitutes a problem, the problem of acquiring a stable church constituency. One college graduate whom I approached on this question replied that he and other college men he knew had no desire to waste time on Sundays hearing meaningless sermons; that his poems, newspapers, friends, and his bed preached better sermons and were more beneficial to him therefore than the Church. There is possibly a large measure of truth in his answer, though of course it cannot be taken without precaution. The truth is that the Church is losing out—losing members and contributions—because of the lack of ministers capable of intellectual leadership. Possibly, too, the Church is losing on account of the lack of ministers who do not have

the kind of practical, social, ethical, and, in a word, spiritual religion that will appeal to thinking minds. It may be more than a loss. Those who were once our church members and who have turned away from the Church because it has "no meaning" to them, may carry in their bosoms a dislike for the Church, and this dislike may some day yield unpalatable fruit.

(c) These considerations bring us to the question: "Is the Church now a living part of Chinese society as a whole?" In other words, is the Church going to think the thoughts and use the language of the present day and apply itself to the task of social regeneration and reconstruction? Will the Church relate itself to the movements for the social salvation of China and show itself a necessary power in China? Does the Church feel too good to co-operate with sinners, and forget the memorable saying of the Master (contained only in Mark's Gospel): "He that is not against us is for us"? Should this question be answered in the spirit of Jesus, the Church must begin to do two things. In the first place, the church members must be trained to take active part in social service. In the second place, educated leaders must be called out to train the church members and to relate the Church to the social movements in their beginnings, where such co-operation does not come into conflict with Christian principles of justice, love, and truth. In other words, the Church is in deep need of men of prophetic insight and passion that will meet the present social situation. It must be mentioned here in passing lest injustice be done to the Church, that through its efforts and influence many social evils have been attacked and done away with. The Church has done a great deal through its missionaries and native workers and laymen toward the abolition of opium, the custom of foot binding, and the evils of gambling and idolatry. The Church has for decades held out the torch of learning and education. But such works are largely negative and pioneering in nature, and have been carried on by small groups of individuals; largely by missionaries. The situation is different now. These movements are assuming and will assume far larger proportions, will be far more constructive, and need a far larger body of people, not merely powerful individual leaders, but men and women that will be led and will co-operate in the efforts to improve the conditions of society. This situation calls loudly for educated leaders, for college graduates to become ministers.

(To be continued.)

Theology and Eschatology of the Chinese Novel

III

W. ARTHUR CORNABY

THE eschatology of the Chinese novel, in its main principle, is based upon the conviction of the popular conscience concerning the reality of an exact retribution administered after death—陰間報應絲毫不爽 as several novels have it.

The Confucian critics of the newly-imported Buddhism in the Han dynasty were accustomed to decry the doctrine of retribution as taught by the monks from India. A certain statesman memorialised the Throne saying: "Their books . . . assume that man's spiritual essence is undestroyed by death, and appears in another incarnation; that the good and bad deeds of life are subject to post-mortem recompense . . . words big enough to catch the ignorant!" But, apart from the manner and process of the retribution, the doctrine itself had been held as axiomatic in China centuries before the Han dynasty.

It appears in the oft-quoted words of the *Canon of History* (書經), a work already ancient in the days of Confucius: "The Divine Method is to award felicity to the virtuous, and calamity to the licentious" (天道福善禍淫). Nay, it was held ages before that ancient book was written; for, mark you, the very characters for "felicity" and "calamity," from prehistoric days onwards, have had the "worship radical" as an integral part of their composition; signifying that both were of supernal origin, and were awarded to mortals in connection with good or evil conduct in the sight of Heaven; though sometimes, perchance, the former might be bestowed, or the latter averted, in response to propitiatory observances (禳) of meritorious efficacy.

The above dictum of the *Canon of History*, together with a fine aphorism of Lao Tzū: "The net of Heaven spreads everywhere; its meshes are wide, but nothing escapes it" (天網恢恢疎而不失,—*Tao Teh King*, lxxiii), form two stock quotations rarely absent from the repertoire of any Chinese novelist, though they may often be used of retribution on earth. But, from of old, the chaotic state of the lawcourts, and the wrongs perpetrated by men of "wealth and honours" (more

often than violence by the "poor and degraded") resulting perhaps in the death of the wronged one, by murder or suicide,—these things have persuaded the Chinese populace that, if there be any Supreme at the head of affairs, and any Divine Method whatever in the universe, there must be a system of recompense, of compensation, beyond the grave, to adjust the glaring injustices of earth.

It is this consideration, more than any other, which has persuaded China as a whole to give an affirmative answer to the important question: "Do the dead live after death?" True, there may be found here and there, in a few Chinese novels, such words as: "The dead cannot rise again, what is the use of lamentation?" (死者不可復生悲之何益 as in 列國, ix, 36), or even the exact words of the widow of Tekoah (2 Sam. xiv, 14), but on the whole the doctrine of retribution, in connection with miscarriage of justice on earth, forbids the notion of—at any rate, a speedy—annihilation after death.

It was in an academical fashion that Chu Hsi (朱熹 1130-1200 A.D.) worked out the philosophy of ancestral ghosts being said to be present when homage was paid to them. His words are: "At death their vitality is diffused [in the universal aura], but the root [of their family] remains here, so that when sincerity and reverence are exercised to the utmost [by their descendants] the mental concentration thus involved calls in their diffused *animus* and consolidates it [for the time being]." But as it needs a great amount of special training (or distortion) of mind to depersonalise the Most High of the ancient classics, as Chu Hsi did, so it would need a more metaphysical turn of mind than the ordinary Chinese merchant or shop-assistant is capable of possessing, to make this statement of his seem to them to be the last word on the matter,—presuming them to have been readers of Chu-fu-tzu's *Complete Works*, which is very unlikely!

In this philosophising on ancestral ghosts, Chu Hsi clearly evades all moral considerations whatever. For if the "vitality" of ancestors is diffused abroad on its way to final dissipation in the universal aura, then so are the souls of mortals in general (many of whom become ancestors in their turn) whether of good or bad, noble or rascally character. And, as we have seen, any notion of early annihilation after death is forbidden by the intelligent Chinese conscience.

The fact of post-mortem retribution being so generally accepted, and Confucius being silent on its manner of administration ("While you do not know life, how can you know about death?" *Analects* XI, xi), the mind of China had perforce to turn to Buddhist descriptions of various "hells," and of the process of re-incarnation into higher or lower grade life on earth. But however ready Chinese women have been to accept the son-bearing aid of the "foreign" Kuanyin, their husbands would not long consent, in their imaginations, to be tried by "foreign" judges beyond the grave! So, since the 11th century at least, they have put upright *Chinese* officials in charge of hades, and de-Buddhised the criminal courts thereof, although they have retained the Buddhist notions of reincarnation more or less.*

The reward of the just. In the Chinese novels which are written to exemplify filial piety, as well as the other virtues of which it is the crown, ancestors are represented, of course, as entirely meritorious beings. It is not for filial descendants to dream of the opposite! As one novelist puts it: "We should ever reflect that riches and honours come to us as a reward for the virtues of our ancestors. If these virtues are cultivated by us, the benefits thereof are transmitted to our descendants; but if we are selfish and evil, seeking personal advantage at the expense of others, we not only dam up the transmitted stream of blessedness, but we bring upon ourselves the direst calamities." And as that novel indicates, the "riches and honours" are not merely things of earth; they have their exact counterparts in official posts and emoluments yonder.

But as every good man on earth cannot become a mandarin above, and official posts are not commonly open to ladies, the future of the just is generally expressed in such inclusive terms as "Gone West" (西歸, literally "returned West," but from an ancient use of the term, "arrival home to the West" †), and "Departed among the Immortals" (仙逝), a pair of mottoes which are sure to be found on boards borne over the shoulders in the funeral procession of any wealthy merchant.

The word "West" in the former phrase indicates the "Western Paradise" which the Chinese Buddhist, under

* The 中外日報 in the article already cited calls the theory of re-incarnation a "relic of unenlightened barbarism."

† There is a T'ang dynasty 古文 entitled 歸去來辭, which would be in English "The Home-coming"; and the *wenti* word for a bride arriving at her new home is 歸 also.

Nestorian influence in the T'ang dynasty, invented in place of the unpopular Nirvana.

Existence in that placid region would hardly lend itself to vivid portrayal in a novel. Only one novelist seems to have attempted it, namely, the author of the *Dream of the Red Upper-chamber Re-dreamt* (紅樓復夢, 1799, one of the seven sequels to the original "Red Chamber"), who gives us a glimpse of the after-existence of an old lady whose life had been remarkably gay and festive. Her favourite grandson (who had somehow regained his primæval Immortalship by becoming a *Buddhist* monk for a short time) is the leader of a party of girls (of Immortal origin), much beloved of the old dame, to see her. They found her in the Copse of Contemplation which surrounds the palace-temple of Ti Tsang Buddha (地藏佛), who woke up from a nap, descended from his lotus throne, laughingly received them, and ordered an attendant to conduct them to her whereabouts.

There she was, squatting on the ground before a pond of lotus-flowers, with her eyes closed.

They all knelt down and said to her: "We are deeply indebted to (your) kindness during our earthly life. We have not repaid it, but have come to this Buddha-region specially to pay our respects. We do not know whether (you) the venerable lady will remember us or not."

She opened her eyes, looked at them all, and said with a smile: "Well! well! When I was on earth I passed through much adversity and trial, preserving my purity and filial piety, and thus the Most High (上帝) granted me both glory and grandeur. Now I meet you again. We part, but shall not be far off." Saying this, she closed her eyes again. And bowing in silence to her, they departed.

Such is the whole of the picture, and we can hardly call it convincing! Yet she, in that "quiet region" (淨域), and her virtuous second son (who is now an over-busy official on the non-Buddhist side of hades) are both of them lifted above the contingencies of re-incarnation; as perhaps the spirits of atrocious ill-doers are degraded below those contingencies. Nothing is definitely said concerning the long permanence of extreme reward and extreme punishment, except that neither the ideally good nor the dreadfully bad ever return to earth again.

The Fayland (one cannot call it "heaven") into which young souls are wafted after a too-early death, is described in

other of the sequels in a more attractive manner. For there the earth-existence is renewed on a higher scale, with health and wealth *in excelsis*. The chief difference seems to be that yonder the maidens or young mothers live only with those of their own sex, away from all relatives of the masculine order,—though one or other of these may visit them occasionally. But they are at any rate grouped according to their affinities,—which a deep thinker has suggested will be a distinctive element in the Christian heaven.

Another point of interest lies in the fact that their condition in Fayland is for all the world like an ideal holiday in some mountain garden-city, where those who live above the exhausting vapours of the plains (as in a central China summer) are wont to enquire: "Has So-and-so come yet?" Indeed, in such passages of the novels, we cannot help being reminded of a verse of W. S. Pakenham-Walsh:

When those whom we have loved on earth pass on,
And we are left to face the world alone,
We say, we try to say, 'They've gone.'
But others say, 'They've *come*.'

The occupations of Fayland, of course, are just those of the upper circles in China. The festal board is spread, and boon companions surround it. They feast on ambrosial delicacies in place of the choice viands of earth, and nectar in place of distilled spirit,—yet still of intoxicating potency. Wit is exercised in forming couplets, and genius in composing poems. Chess enlivens the quieter hours, or else cards and dominoes, with stakes and all. There is an entire absence of all worship; but there is kindly commiseration for those still on earth, together with compassion for any once known as not altogether bad, who are undergoing the sufferings of purgatory.

The retribution of evil-doers. This naturally lends itself to graphic description. And as the accounts thereof are introduced by sidelights on the condition of ordinary folk, these introductory particulars may be translated also. The following notes of an excursion to the nether regions concern the same party of young folks as those who paid a call on the drowsy old lady in the Western Paradise, as already translated. But they have somehow been joined by the husband of the deceased lady whom they are now to visit eventually. She, Wang Hsi-feng, known as Feng Chieh ("Sister Phoenix"), had been an exceedingly lively young married lady who, as purser of a

princely establishment, had had a genius for management, but was at heart an agnostic, and conscienceless withal, though possessed of a certain amount of kindness to those who did not offend her.

The woman who offended her most was a virtuous young lady whom her husband had secretly made his second wife. Feng Chieh discovered this, and during her husband's absence contrived to get this "other woman" into her power. Outwardly hiding her rage of jealousy, she managed, with consummate guile, to make life insupportable for her, so that the patient girl at length committed suicide,—to become a vengeful accuser in hades.

At the start of their journey the party found themselves in a wild region of murky fog, where a ghostly breeze was blowing strongly. Yellow sand flew up in the face, and all was weird confusion.

After a long while they heard the noise of rushing waters, mingled with the sounds of weeping and wailing. Then they became conscious that many travellers were going the same way as themselves,—all with knit brows and woe-begone looks, with no cheery-faced soul among them.

Full soon they heard hurrying footsteps behind them, and a woman with a babe (whom they recognized as the wife and infant of a young retainer) caught hold of one of them. She had died within a month of child-bearing. Having related this much, a ghostly underling, with crooked brows and glaring eyes, hurried up and seized her, saying: "On this road no near relatives whom you may meet can save you. It is no use to weep and wail. The few thousands of cash you had [sent] with you [at your funeral] are insufficient, and we cannot delay for you." At which she besought the visitors to aid her financially.

The husband of Feng Chieh then said to the underling: "How much do you want? I have none on my person, but will send plenty tomorrow, if I know how to send it."

The ghostly runner laughed and said: "Oh, if you will do that, it will be all right. At evening, in the back garden, under the mulberry tree, burn 1,000 of gilt paper and 5,000 of silver paper. I am in the yamen of Ch'eng Huang (城隍), and named Chao Sheng. Just call my name when you are burning it, and I shall receive it. Then I'll provide all things needful for her, taking care she shall not be inconvenienced or

suffer any pain." And he untied the rope from her neck. The woman thanked her benefactor profusely, and besought one of the girls to remind him of his promise.

Here, then, is the philosophy of burning cash-paper, the manufacture of which is such an enormous trade in China. The ghosts need it to pay their expenses; and the underlings of hades are dependent on it for a living. It does not follow that the belief of the more intelligent is as precise and circumstantial as this. To them, the burning of cash-paper or of paper articles for the deceased is a respectful custom, of possible though undefined solace to the ghosts in question.

After two or three *li* further the young explorers saw a high bridge before them (a high arch with a roadway over it, as over some Chinese creeks where the shores are flat and low), at the side of which was a tea-booth. Over the door of this the words were written:

WHO CAN AVOID THIS?

And on either side the mottoes:

Arriving without returning, no second way;

Parting nevermore to meet, just one bridge.

But here the situation was lightened by their discovering in the tea-shop keeper an old woman of their acquaintance—the Sairey Gamp of the original novel, habitually drunk and incapable when at her midwifery duties. She laughingly greeted the party saying: "As I had no sins in my lifetime, I found no hindrance in hades, but opened this business to earn a cash or two. And on the whole am fairly comfortable."

Here we may note that, throughout the whole range of Chinese fiction, spirit-drinking is regarded as being quite as natural and normal as tea-drinking (though the former is commonly reserved for festal occasions), and only the duffers are depicted as being any the worse for it. The heroes of China, from Kuan Yü onwards, have been "mighty to drink wine" on occasion, heroic in that enterprise as in others. There is thus no sense of sin in the matter of wine-imbibing.

After partaking of tea (which in some novels answers to the "waters of Lethe" for souls returned to earth), the party proceeded to climb the one hundred and ten steps of the high-arched bridge. Here a strong wind sprang up, the breath of which was a horrible stench that pierced their bones and muscles.

From the top of the bridge they looked down and saw innumerable bones drifting hither and thither among the bloody waves.

The cold here was so intense that some of the Immortals of the party gave one of their garments to each of their mortal companions to wrap themselves withal. And these, besides keeping them warm in their further explorations, served to attest the reality of the dream-vision, for they were found on their persons when they awoke in their homes afterwards.

Having crossed the bridge they came to a busy city, the ghostly population of which regarded them with the same awe that mortals on earth regard ghosts from hades.

They soon reached the "Court of Rapid Retribution," where minor cases, involving less than five years' punishment, were tried. The mottoes on either side of the huge doors were striking:

Whenever an evil thought is born, then calamity, with undeviating steps, approaches ;

When once the better nature is stirred, then happiness for that man is granted.

But the party did not linger here, for Feng Chieh was not under the jurisdiction of this lesser court. Her character had been too bad for that. The venerable usher of that court, however, offered to conduct them to the main court, telling them on the way the three "law-cases" in which Feng Chieh was involved. In the first place, having been allowed to wear an invaluable pearl necklace for a moment (an heirloom in the family for generations, and now the property of the lady-in-chief of the princely establishment), she had coveted and secreted it. Then, also, she had received and shared with a dissolute Buddhist nun the sum of Tls.3,000 as a bribe for the dissolution of a certain betrothal (a very heinous sin in China), so that the betrothed girl might be asked for by the agents of a young man in a wealthy family. The third case has been already noted, a case of extreme jealousy which brought about the death of a rival.

Approaching the main Court of Retribution, they found it surrounded by high walls on which there curled murky vapours. Over the entrance was a tablet inscribed:

GUILT FROM PERSONAL ACTIONS

and on either side were mottoes indicating that the worst criminals were by no means the poor and wretched on earth.

The ghostly underlings of this main court, recognizing the aged usher, bowed in acquiescence of what he might say. He ordered them to call the jailor-in-chief. This demon forthwith appeared. He was seven feet in height, with a horrible face of a deep blue colour, erect yellow eyebrows, long purple whiskers, and glaring eyes with an air of butchery in them.

Seeing the usher he shouted: "Alas! Some more criminals. Here, you demons, throw them into jail!" And when the usher explained that they were visitors, not criminals, he burst into boisterous laughter, saying: "Oho! not content with heaven and its comforts, they must come and have a taste of hell. Well, you may conduct them. I have other business."

And now they entered the gates of the Earth Prison, and looking therein found it was pitch dark, without a gleam of brightness. But from the persons of those who were Immortals there streamed forth a glow which lit their way, and revealed the horrible shapes of the various jailors. Calling one of these demons, the usher enquired where Wang Hsi-deng (or Feng Chieh) was.

The demon conducted them into a vast expanse of blackness, where unearthly vapours penetrated the frame, and where the ghostly wailing was incessant. Here they saw some tens of thousands of low huts, not more than three feet high, reminding them of some of the dirtiest pigstyes on earth. They went along in the midst of these, until at last, pointing to one of them, the demon said: "This is hers."

At this the whole party was filled with anguish. The horrified husband stooped down and called through his sobs: "Feng Chieh! Feng Chieh! We have come to see you." But there was no response from within the low hut. Then the demon put his head down, and yelled loud and long, so that the visitors' hair stood on end.

At length there emerged from the hut a dark shadow, as it were of smoke. And with another yell from the demon, the form gradually resolved itself into a human shape, with drawn yellow skin, knit brows, and big anguishful eyes. Its garments were bloody, and its body was broken about in an awful manner.

Again they called: "Feng Chieh, we have come to see you." And she replied by clutching the sleeve of one of them, and moaning: "My death has been a very bitter one"; then burst forth in unearthly, heartrending wailing. "My remorse

avails me nothing," she said: "all the glow of life and its joys are beyond recall. I cannot remember one of them. Only the evil deeds of life are before my eyes. I have suffered torments untold, and yet know they avail me nothing." Then she described the three counts against her, which were still unsettled.

This led to a consultation as to ways and means of aid. The pearl necklace was probably where she had secreted it, under a cupboard in the store-room. As regards her portion of the Tls. 3,000 of unrighteous mammon, her husband promised to use an equivalent sum in doing some good deed of general usefulness. And the third count, in all its complications, was to be adjusted also.

She thanked them all for their kindness to her during her lifetime, and added a womanly request that one of the party would send her a garment that had been hers, and a wisp of hair-combings,—the latter to cover her present baldness. These were to come by the fire-post, in the same manner as cash-paper.

Finally she said to her husband (who had been a very mixed character, and whose secret marriage with another woman had given rise to the third count against Feng Chieh): "No riches or honours of earth, no 'ardent attachments' (of an illicit order) precious as pearls, can be brought here; only the guilt of a lifetime, like indelible stains on a once-white robe. Renovate yourself, therefore! lest haply when I am released, you may find yourself here instead. Remember! remember!"

Then (after some powerful scenes in connection with the vengeful ghost, under count number three) a terrible storm in *hades* interrupted further converse, and the mortals of the party had the utmost difficulty in extricating themselves so as "to return and view the cheerful skies," a graphic touch in which the Chinese novelist unconsciously follows the Roman Virgil:

*Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est.* (*Æneid* vi, 126)

It only remains to be added that the pearl necklace was found and restored to its owner; that the dissolute nun who had been Feng Chieh's go-between in the second case-at-law died a fearful death, disclosing the fact, amid her ravings, of much treasure buried under her *kang*,—which became the dowry of the one untainted novice in that nunnery, while Feng

Chieh's husband expended a corresponding sum to that which she had personally received in the transaction, in building a fine stone bridge of great public utility*; and by various arrangements even the wronged ghost under the third count was appeased. So that eventually, in a further vision, several of the party learnt that Feng Chieh had been released—to return to earth once more.

The above narrative, from one of the more important novels of China, contains details not to be found elsewhere. But with the essential elements of hades therein depicted, every other Chinese novel or short story agrees (when the subject of hades is introduced in a dream or otherwise). The nether-world of the Chinese imagination, based on the Chinese system of earth, is the same in all cases.

Conclusion. We cannot say that, in the Chinese mind as thus mirrored forth: "The Lord of Hosts is exalted in judgment, and God the Holy One is sanctified in righteousness" (Isaiah v : 16); but we do find in all the higher-class fiction of China that rudimentary message of the prophet: "Say ye to the righteous that it shall be well with him, for he shall eat the fruit of his doings. Woe unto the wicked! it shall be ill with him, for the work of his hands shall be done unto him" (iii : 10-11), and this, too, in works of genius where the Confucian scholar may be satirised as a fossilised pedant (as in that fine novel, 兒女英雄傳), the Taoist as a conscienceless deceiver, and the average Buddhist monk or nun as an unscrupulous and unchaste incubus on society.

Behind all extraneous details we find the tenets of absolute retribution, and the imperative need of "redemption from guilt" (贖罪).

On the whole we have no religion here that competes with that of the Holy Scriptures (except so far as its believers, like the Mohammedans, may regard it as entirely satisfactory and incapable of improvement), rather, one which, like the rice eaten by Confucius, needs to be "finely cleaned," and augmented with Christian elements.

It is well for us all to know where the more intelligent Chinese actually are in matters of religious belief, so that those who have an uplifting message for them may go right down to

* It may not be generally known that such works of merit were once advocated by English divines. In Jeremy Taylor's *Holy Living*, in connection with "fruits meet for repentance," sub-heading "Alms," he mentions the repairing of bridges and roads.

that point, and thus with a firmer hand-grip lead them along the road to the Realm of God in Christ. And by the phrase "hand-grip" we mean, of course, those ultimate forms of all winsome mission work—sympathetic contact, personal affection, and prevailing prayer.

The Young Men's Christian Association in China

F. RAWLINSON

THE twenty-fifth anniversary of the Young Men's Christian Association in China furnished an appropriate setting for its eighth National Convention, held in Tientsin, April 1st to 5th, 1920. It is impossible for us to give all the speakers, facts, or outstanding incidents of this Convention. We shall treat it mainly from the view point of its relation to the Christian movement in China. That it has run well is shown by the compliment paid it by the Premier of China as "the most effective organization in society."

Delegates. The delegates, who with few exceptions were Chinese, totalled 1,271. They and the speakers were of the best of the Christian churches and the Chinese nation. The Convention was twice as large as the largest previous Y.M.C.A. Convention, and the largest Christian gathering yet held in China. The enthusiasm and the attendance kept up to the last. 131 Student Associations sent 564 delegates, and 29 City Associations 606 delegates; the number of voting and non-voting delegates being nearly equal. Fraternal delegates and guests represented 15 Christian organizations, and seven Y.M.C.A. movements in other countries, including Russia. The city work, speaking generally, was more prominent than that for students. 18 provinces were represented, and Chihli, Kiangsu, and Shantung occupied first, second, and third places respectively, having together about 58% of the representation. Peking and Tientsin led the cities. The Convention was excellently administered by Chinese leadership. Outside of local expenses and a few visitors, the financial part was borne by the delegates themselves. To see this great body of men—youthful, but not all young—was to catch a vision of China's army of Christian manhood. It was a delight to hear them sing Christian songs, and to see signs of their learning how to keep step in the

Christian enterprise in China. In the atmosphere of such a convention one's hopes for China could not but rise.

Growth. A quarter of a century's growth was graphically presented in numerous charts. Mr. David Yui, by the skilful completion of diagrams, made the generally dry subject of statistics glow with interest. We have never seen such a subject better handled. The student work is run without much financial outlay; no local student Association employs a secretary though thirty secretaries are working exclusively for students. The students have 170 Associations with 13,000 members in sixteen provinces. City Associations are now located in thirty Chinese cities, with an aggregate population of thirteen million, of which it is estimated about 50% are males, of whom one in two hundred is in the Association, aggregating 32,659 members in sixteen provinces. Half of the city Associations have modern buildings, and in 1919 the property owned by the Association in China was worth Mex. \$2,602,700. The total budget for both local and national work in 1919 amounted to Mex. \$660,380.95. City Associations have maintained a steady rise in their financial income since 1914, which in no year has increased less than 12%, and in 1917 went up to 39%. It is interesting to note that in 1919 each member of the Association paid something over \$17 towards its expenses. Such a per capita income for each Christian would probably, according to present standards, put the Christian churches in China on a self-supporting basis. The growth of attendance upon physical work has been more rapid and regular than either that in educational or Bible classes, though the students in Bible classes have exceeded those in educational classes. A new phase of work is seen in the fact that sixteen city Associations now do work for boys. The total number of secretaries engaged in 1919 was 387, of which more than two-thirds were Chinese. Many other things were told which we cannot give in detail. The most sanguine optimist would not have prophesied this achievement twenty-five years ago, and the most cautious dare not deny the possibility of doing it two or three times over in the next quarter of a century.

Message. We do not feel competent to say who gave the outstanding speech of the convention, but at several points the feeling was tense though it seemed to be due more to theme than to speaker. On things political the speakers were muffled,

as the police had to see a copy of the program before each meeting. On such themes as the relation of Christianity to industrial justice, the elimination of poverty, and a democracy of opportunity, not as much was said as might have been. The reports presented took high stands on these problems, but they were probably not equally prominent in the minds of the speakers. One of the speakers gave the impression that a lot of labouring men is one of China's assets. He did not seem to realize that cheap labour is never a real asset.

In general the message of the convention was that of the relation of Christian service to the real life of the nation. The ideals espoused were those of applied, rather than abstract, Christianity. The appeal was that of an awakened Chinese leadership. Dr. C. Y. Cheng made a stirring appeal for more prophetic men. The appeals made were to the progressive elements in the nation, and while part of the student delegation became restive, thinking that their problems were insufficiently treated, yet the whole message of the Convention was a ringing appeal to and for the highest Chinese leadership. It was felt that the present is a critical time. As one expressed it, "There must be social reconstruction or chaos." Mr. Brockman read with telling effect the following letter from a Chinese friend :

"At times the crisis and our helplessness so grip my heart that I am tempted to think that we are forsaken of God, . . . It is hard to be otherwise when the danger is so close. I see around me forces eating into that core, which some think is still sound. I see ourselves fighting these forces with the powers of Jesus Christ, but how great are the odds against us. It is this feeling which sometimes calls out in us that agony of soul. It is not that we are men without hope ; it is not that we are men without faith ; but it is that urgency in our task and our great fear that it will be too late, which sometimes beats down the bars of repression and lays bare our sorrow for a moment."

Thus it is that many Chinese clothe their sorrow with a smile. Mr. Chang Po Ling said, "Our responsibility is too great,—the men too few." The convention, therefore, was a call to face the facts, an appeal to moral courage in undertaking solutions. One seemed to sense a feeling of settling into a great task. Mr. Baker, a railway expert, made a strong appeal for business rectitude, and urged the "Y" to do its part in developing proper business ethics. The place of practical service and sacrifice in meeting national needs were

well brought out. Freedom was shown to be in part a great opportunity for service. The need of Christian inspiration in all forms of social activity was emphasized, and more than once the aim was apparent of trying to turn patriotic aspirations into proper channels, and showing the place of patriotic suffering in the real up-lift of China. Personal responsibility was emphasized, and it was urged that, if China is to go forward, it is not a matter of dependency upon other nations, or of indifferent leaving of events to God, but of individual Christian activity. Mr. Chang Po Ling said, "Love of sacrifice, and not political quibbling, is the modern Christian method We have no cause to fear, God is a living God. He has not preserved this great land for 4,000 years to no purpose. China has been passive : what she needs is the active passivism that Christianity has. We need Christian leaders ; we need Christian men of power and sacrifice." And through most of the speeches, and above all of them, rang the note of realization of the need for God, and a call to faith in Him.

Christian Internationalism. For us the highest note of the convention was struck on "International Night." The representatives of leading nations spoke, and there were Y. M. C. A. greetings from the United States, England, and South America. The thought of world-wide brotherhood was uppermost, and for a short time at least, we were above the mephitic vapours of purely national aspirations. The Chinese Y.M.C.A. was seen to be a national movement with international radiations. The speech which was possibly the most significant was that of Mr. S. Saito, National General Secretary of the National Committee of Young Men's Christian Associations of Japan. Himself, on rising, and his speech during and after delivery, were heartily applauded. It was a bold, though short, appeal for Christian brotherhood at the most critical point in China's international relationships. The real meaning of Christianity was seen, the Christian appeal for brotherhood found utterance and met response. Mr. Saito had a most difficult task, yet he spoke in, and stirred, the best sort of Christian spirit, and sounded a note of real "Kingdom" patriotism. After sympathetic greetings, and reference to the grave religious, moral, social, and political problems now facing the world, he said :

"Their solutions await the sympathetic touch of men whose characters bear the indelible impress of Christ's likeness, courage,

and intelligence. Such men it is the business of the Y.M.C.A. to produce. If you fail in this in China, if we fail in this in Japan, we fail utterly, and beyond hope of redemption. Take for example the relation between our two countries at this very moment. I need hardly confess to you that I touch upon the subject with fear and trembling; however, in justice to you and in justice to a large group of Christians, and every liberal-minded man in my own country, I am constrained to say just a word; it is this: We share in your anxiety over the present situation, and although it is much to ask, we beg to be honoured with your confidence, in order that like-minded men of the two countries may work together for the common good. Outside the Kingdom of God there is no realm in which this can be hoped for. Here is a challenge to all of us. Just as you work for the China of to-morrow, so our efforts are on behalf of the Japan of to-morrow. We have chosen the Y.M.C.A. whereby we would serve the cause of Christian brotherhood of the world."

If only this spirit could prevail throughout the world!

Program. We can only mention a few significant features in the program adopted. As to the social aim, a word or two from the "Social Program" will help. "In a real sense all the work that the Associations are doing in China is social service. The thinking of the old China as regards education, politics, religion, physical training, service to others, and many other things, has changed. The Christian Church, the Christian home, the modern school, and the gymnasium are now found everywhere. When an Association properly conceives its community obligations, social service is not a thing that can be detached from its regular program." This report also spoke against concubinage, domestic slavery and prostitution, opium and alcoholic liquor, etc., and spoke for a single standard of morality, the right of every child to a proper opportunity, and the right of labour to a fair living wage and healthy working conditions. On the recommendation of the Commission on the Occupation of the Field it was decided during the next three years to attempt to secure one hundred more secretaries from abroad, to raise the number of the Chinese secretarial staff from 261 to 500, to establish five national training centres, and to endeavour to change the membership of one in two hundred of the population in the organized cities, to one in one hundred. Special efforts were to be made to meet the needs of certain industrial classes, and a study of the place of the Association in smaller cities and towns is to be

undertaken. For general purposes, China is to be divided into five regions, under committees, the chairman and secretaries of which are to be appointed by the National Committee. For the next three years, regional committees for North, Central, and South China are to be appointed. The National Committee is to be increased from 50 to at least 75 members. In support of this work they are asking for \$110,000 per year, towards which \$11,500 a year was pledged at the convention.

Significance. It is difficult to point out the specially significant features of such a meeting. We would agree with the representative of the Premier, who said: "The trouble with China is governmental,—the people are united, as this Convention shows." It is possibly true that Christianity in China is just as united as evidenced in this Convention. As an organization the Y.M.C.A. is a by-product of Christianity—it is Christianity at work! The Convention meant a releasing of pent-up hopes, and the determination of a will come to itself. It was a link in world brotherhood, and world betterment. It helped to blaze the trail for a new China. It was a Chinese Christian convention that thrilled with the power of Chinese Christian leadership that is already here! It was an appeal by Christian leaders for Christian leadership; it makes an important link in the articulation of Christianity in the life of China. During its sessions Chinese Christian leadership seriously measured its task.

The most significant thing about the Convention was its thoroughly Chinese tone. Its admirable administration was under Chinese leaders. Chinese Christian consciousness was the great factor. It received the recognition of Chinese public leaders. Both the ex-President and the present President held receptions in its honor. Ex-President Li Yuan Hung said, "I hope there will be Young Men's Christian Associations in every city and town in the world, so that men may have a common idea of service, and that there may also be mutual sympathy and co-operation among nations."

Delegates and speakers were mostly Chinese. The language used was Mandarin, though varying in type and somewhat uncertain as to effectiveness. Interpreted speeches were rare. The new National Committee has 70 Chinese members, and only three honorary missionary members! The executive and officers are entirely Chinese: this Christian organization is therefore entirely under Chinese control. Its leaders can feel

the full pressure of real responsibility, and have a chance to rise to their highest; they will make no more mistakes than their foreign colleagues, and probably less. The whole organization is a fine instance of Christian co-operation under Chinese leadership. The Association is an attempt to apply Christianity; through it Chinese leadership now faces the real cost of leadership and Christian service, and looking to these leaders, who were present, we are confident that they will not fail.

This Convention leaves the door to China's freedom a little further open, and enables the Chinese to see a little more clearly the road to real national living. All in attendance on this Convention heard the call of Jesus saying, "Let him who loves China follow me, and see what I can do." The Association has become as Dr. Willard Lyon, the first China secretary, said, "A movement of Chinese, for Chinese, and by Chinese."

Notes and Queries

(The questions to which answers will be given under this head were received from junior missionaries.)

What is the general opinion of doctors as to the best rules of health for missionaries?

Do not worry.

Have some diversion.

Be regular in your habits.

Get at least eight hours of sleep every twenty-four hours.

Do not drink unboiled water or eat undercooked food.

During some part of each year, get away from your station and mingle with others than your regular colleagues.

"Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed."

ONE OF THE DOCTORS.

Is there usually a real religious motive in the numerous Chinese festivals?

Chinese festivals can be classified into three groups: (a) those that are religious in origin; (b) those that are commemorative; and (c) those that record the changes of the seasons (i, 祭祀; ii, 記念; iii, 時氣).

To the first group belong the "earth days" (社日), which occur shortly after the equinoxes. On these days offerings and

prayers are made to the god of the earth. In the spring, prayer is offered asking for good crops, known as 春祈. In the autumn thanksgiving is offered, known as 秋報. The observance of these days has come down from ancient times, but at present they are not strictly kept as such. Other festivals which occur in the spring and the autumn, including idol processions, have taken their place.

To the second group belong a large number of days, such as, Man's Birthday (人日) on 7th of I Moon, Birthday of All Flowers (花朝) on 12th of II Moon, Day of Cold Meal (寒食) on the day before Ching-ming (when fire is supposed not to be used in cooking to commemorate the death of an ancient worthy, 介之推, who perished in a fire), the Dragon Festival on 5th of V Moon, Mid-autumn, etc.

To the last group belong the 24 days which are supposed to mark the beginning of the 24 changes in climatic conditions in the year, such as, Coming of Spring, Day of Abundant Rain, Descent of Frost, etc.

Ancestral worship is usually held on Ching-ming, 15th of VII Moon, beginning of X Moon, and at close of the year. Well-to-do families have more days for holding this worship.

The religious motive is obviously present in many of the festivals, but it is overshadowed by the social motive. The festivals are utilized as occasions for the expression of community and family life and co-operative effort. On these occasions there is much feasting and visiting of friends and relatives.

Y. Y. TSU.

Where should the emphasis be put on the Christian message?

On the two-fold thought of *power for service*. We have very little to tell the Chinese as to ethical standards. The teachings of their own sages are very high. Perhaps no other race of either ancient or modern culture has given more thought to moral issues, nor been better able to evaluate human conduct. On the other hand, they are having convincing evidence of the futility of the various political and social reforms and progress in material things to arrest their moral decadence. Ours is the religion of power. It possesses a moral dynamic. The source of this dynamic interests them less than the fact. No people are more pragmatic. Their inherited agnosticism

about spiritual beings and forces is being greatly accentuated now by the rapid spread of the New Thought Movement among students and a popular reaction against superstition and the unseen world.

Nor are they interested in individual salvation from any future consequences of their sin, or even from any conscious sense of sin. They are—those of all classes, but especially the more thoughtful ones—intensely concerned about their country, social and economic problems, even world issues. Personal consecration for social progress appeals.

By making this emphasis, we need have no fear that the elements we stress most in our own religious experience will ultimately suffer.

J. L. STUART.

Obituary

Charles L. Ogilvie

IT would be difficult to conceive a life of greater promise for the Christian movement in China. He possessed every quality desirable in a missionary, and all of these in a surpassing degree, yet blended into a harmonious symmetry. He had a superb physique and was a champion in every form of athletics—base-ball, swimming, gymnastics, etc. He had won numerous tennis tournaments in several countries. His intellectual versatility was equally notable. Although not a college man he easily led his class in McCormick Seminary, where one professor pronounced him the most brilliant mind ever under his instruction. He won the Hebrew fellowship for European study, which he pursued in Scotland and Germany with distinction. He wrote in about two hours one evening the words and the music for "Old McCormick," still the popular seminary song. In China, he had a remarkable record as a student of the language, which he spoke with precision and fluent charm, although his attainments in reading and writing it were far more exceptional. His special enthusiasm was Chinese religious books, which after only one term of service on the field he read with ease at sight. He had specialized in Moslem literature. He was a gifted singer and player, playing

his own accompaniments, from rollicking songs that delighted children to classical music. Another conspicuous capacity was his business skill and shrewd practical judgment. But it was as a preacher that his mind, voice, presence, and rarely winsome personality found their finest expression. It was fitting that he should have returned from furlough—having refused a professorship in McCormick, and attractive calls to city churches—determined to spend his life in intensive training of Chinese ministers. A few weeks later he attended the China for Christ Conference in Shanghai, where as one who was present expressed it "He stood before us—an inspired prophet—and gave to the Chinese Church his challenge to self-sacrifice." This was the dominant quality of his own life, for with all his superlative gifts he was absolutely free alike from self-seeking and self-conceit, and as absolutely devoted in every faculty of his radiant, richly endowed being to Jesus Christ. No wonder his students idolized him and a pastor said at his funeral that the Chinese saw no fault in him, but loved him as he did His Master.

Returning from the Shanghai Conference he succumbed to pneumonia on Christmas Eve of last year, dying—only thirty-eight years old—on New Year's Eve.

Mrs. Ogilvie is bravely purposing to carry on with her two little boys in the same place, working for the students as strength and time permit.

J. L. S.

Our Book Table

CHINA MISSIONS IN 1919.

THE CHINA MISSION YEAR BOOK 1919. *Editors:* Rev. E. C. LOBENSTINE, Rev. A. L. WARNSHUIS, *Secretaries of the China Continuation Committee.* Kwang Hsueh Publishing House. 1920. Pp. 398. M. \$2.20.

This is the tenth issue of a series which, after much consultation, was begun by the Christian Literature Society (Dr. D. MacGillivray, editor), not without anxiety lest the plan could not be properly carried out.

After the first few volumes had appeared the advantage of having the China Continuation Committee to assist was clear, but the extra burden ever since thrown upon the secretaries has been very great. These ten volumes furnish a conspectus of China conditions as seen through the eyes of those able to render first-hand accurate reports such as can nowhere else be found.

The reviewer has been familiar with all the previous issues. Since a time limit was set for the present notice he had intended a cursory examination with a view to a more careful perusal later. But this proved impracticable as the chapters were too interesting to be laid aside. So he went on in a straight line to the 300th page, landing in gold drafts, tael checks, shipping passages, stenographers, and 2,500 different accounts with exchange business of more than \$3,920,000. (This combination of the treasurerships of five leading societies, with several others affiliated, is itself one of the greatest triumphs of missionary co-operation in any land.)

It is superfluous to remark that the articles of this number are of the same high order as in previous years, and with an even wider range. There is some inevitable overlapping which is not in itself a disadvantage. There are XXXIV sections, with other additional matter and many appendices. The chapter on Literature in China, by Dr. Darroch, Mr. Clayton, and Dr. Rawlinson, is of special interest and importance, the latter followed by a 20 page appendix by the same author, the title being "China in the Thought of the World as Seen in Recent Books and Articles." This, like much else, will be important for reference.

There are special obituary notices of Dr. Timothy Richard, Rev. Arnold Foster, Dr. J. C. Gibson, and Bishop Bashford, by those exceptionally qualified to write them, followed by brief notices of 58 others, many of whom had retired from China. Every missionary, young and old, should own and study this annual compendium.

A. H. S.

PEKING—CITY OF SPACES, PALACES, AND TEMPLES.

PEKING. *An Historical and Intimate Description of its Chief Places of Interest.* JULIET BREDON. *Kelly & Walsh, Ltd., Shanghai. Mex. \$10.00.*

This entertaining and informing book of 478 pages of interesting reading, 107 typical views, four charts, and three maps, is one of the recent notable literary productions on China. While of necessity largely a compilation it is born of sympathetic and artistic insight and bears the mark of originality in treatment. The hypnotic charm of Peking's distances, massive architecture with richness of coloring and ornamental detail is made vivid to the reader. One can almost visualize past crowds of brilliant courtiers, swaying beauties, and dignified rulers whose haunts are now silent and lone. The tawny beauty of the Forbidden City—where the scion of a race temporarily dominant but now merged into a greater still holds a dream court—and the fascination of its "will to power" thrill us as we travel through this book which is profitable to read both before and after visiting Peking itself. It also affords glimpses of the brilliance of stately ceremonies and bygone courts which ruled not so much through direct use of force as through wit and the indulgence of the "age-old human love of masquerade." Carelessly the people now wander and cast discarded lunch wrappings where once grandees moved in silks and graces. The thrills of suppliants wending their way to the Dragon

Throne revive in us as we walk with nonchalance where they once trod in fear and mystery. And behind the hints of reckless splendor of life at the full we have glimpses of the squalor which like the dimming splendor still remains. This city of secrets and romantic power has not lost its fascination: sometimes there is a lingering regret that the show has ceased just as we are free to see it. Yet there is left to us to wander in the twilight of a passing splendor mutely eloquent with memories.

There are also evidences of aspirations for more permanent experiences as in the Altar to Heaven—a monument that in its simplicity is as delicately noble as the Taj Mahal with its more intricate marble tracery. But Peking is above all else the record of an age that was able to mass its manhood more easily than ours to carry out unfettered romantic whims, or give "its visions substance and form" and thus embody in color and form the big ideas of the few. "Peking" tells of a spirit that thought over-much in terms of power over men. Even its religious monuments tell of national piety which overlooked lasting solutions to national social needs. The whole is a mosaic of dynastic adventure: a story of rulers mighty even in death. Miss Bredon helps to focus the blurred scenes of a stirring past. We have seen for ourselves and know in part whereof she speaks. There are artistic touches that often well up in deep feeling; human incidents that prove the kinship of the world with China in the great experiences of life. In all we are reminded how time ruthlessly lays his hand on all material glory: only the things of the spirit live. The spirit back of these monuments was great!

Much hard work and a lifelong acquaintance has gone into the making of this book. It will not only contribute to our knowledge of China but promote also a better understanding of Chinese aspirations. We have read it with much pleasure and profit and with equal pleasure recommend others to share this profit. Even to old China hands it should bring delight.

REAL FEELING OF CHINESE POETRY.

MORE TRANSLATIONS FROM THE CHINESE. By ARTHUR WALEY. Published by Alfred A. Knopf. New York. Size 9 inches.

Mr. Waley has followed his extremely successful book, "One Hundred and Seventy Chinese Poems," which was received with remarkable enthusiasm, with a further publication "More Translations From the Chinese," a volume containing sixty-eight pieces, fifty-five of which have never before been translated into English.

In this the high standard set by the first volume has been maintained; indeed his work is well summed up by Miss Amy Lowell: "He has given us the real feeling of Chinese poetry, its suggestion, its clarity, its perfect humanity. There is no other translation of Chinese poetry now available with anything like the merit of this." There is, however, one point which strikes forcibly a reader in whose mind Chinese backgrounds are vividly present, which is that Mr. Waley's connotations are often faulty, the pictures his translations suggest are often European not Chinese. This characteristic is perhaps inevitable in a translator who works

at a great distance from his field and from an academic, not an actual, point of view.

One great difficulty in translation which must be contended with, is that the English language does not possess terms which express Chinese descriptions; the translator must, therefore, have a very clear idea in his own mind of what he is trying to say. Mr. Waley does not publish his Chinese texts; it is therefore impossible, without much research, to judge of the accuracy of his translations so it is only when, as on page 107, he refers to a "western parlour," or as in stanza 16 of "The Great Summous" he presents a picture obviously false in outline that realization is forced upon one.

A summer-house with spacious rooms
And a high hall with beams stained red :
A little closet in the southern wing
Reached by a private stair.
And round the house a covered way should run
Where horses might be trained.
And sometimes riding, sometimes going afoot
You shalt explore, O Soul, the parks of spring.
Your jewelled axles gleaming in the sun
And yoke inlaid with gold :
Or amid orchises and sandal-trees
Shall walk in the dark woods.
O Soul, come back and live for these delights.

It is impossible to imagine a stately Chinese dwelling house around which a "covered way should run where horses might be trained"; the "summer-house with spacious rooms," the "little closet in the southern wing" are equally difficult, while no apartment in any Chinese house could possibly be described by the word "parlour," which suggests antimacassars, knitted mats, well stuffed chairs and ornaments brought from the four quarters of the globe by the energetic sons of Old England. On p. 65 the line "An early oriole sang on the roof of my house" betrays that the translator can never have seen the Golden Oriole, that shyest of birds, and reference to the Chinese text proves that Po Chü-i did not make a mistake which every naturalist would condemn. The line reads, "Above my house hear early oriole" (屋頭聞早鶯).

The above words are not written in any spirit of carping criticism but in regret that Mr. Waley, who can give us such exquisite bits as "Chu Ch'ên Village," "Rain," "Lazy Man's Song" and a dozen others, who as a rule retains so well the Chinese "flavour" of the poem and who is doing such invaluable work, for which every student of Chinese art and literature is deeply indebted, should yet lack a certain vividness of perception, a vividness which only a visual experience of China could give him.

FLORENCE AYSCOUGH.

"BEST BOOK ON CHINA."

CHINA; AN INTERPRETATION. By JAMES W. BASHFORD, *Bishop of the Methodist Episcopal Church Resident in China. The Abingdon Press, New York and Cincinnati. 6 x 8¾ inches. 668 pages. Fourth edition revised and enlarged. G. \$2.50 net.*

It is gratifying to know that this great work of the late Bishop Bashford became almost at once a standard in the United States.

Although issued in war time (May 1916) when the public mind was distracted by issues that seemed much more pressing than those in the Orient, the second impression was called for in August of that year, and yet another in the following December.

In June, 1919, this revised and enlarged edition was issued under the care of Mr. James H. Lewis and Mr. J. P. MacMillan. It contains about 48 more pages than the original. Four of these are given to Mr. Wheeler's Bibliography of China, and eleven pages to a chapter on Yuan Shih-k'ai, being an address delivered in Washington by Bishop Bashford at the request of the Chinese Minister, on the occasion of the memorial services for the first president of the Chinese Republic. The remaining additional pages embody an important chapter on the Origin and Qualities of the Chinese in the author's scholarly and lucid style. Owing perhaps to the exigencies arising from publication at a great distance from China several minor errors in the orthography of Chinese names remain uncorrected. The same is true of other oversights such as attributing the massacre of a number of missionaries in Paotingfu (instead of Taiyuanfu) to Yü Hsien, calling Chang Hsün "a Manchu General," etc. These will probably be altered in a later edition.

It need scarcely be reaffirmed that this is the best all around book on China issued for a generation, and it should have a place in every good library.

It is, however, greatly to be desired that there should be an *abridged edition* in which the greater part of the XIV Appendices might be omitted, thus making the book cheaper and more adapted to popular use. It is well printed with wide margins, and has a good Index.

A. H. S.

CHINESE PIE. *Stories and Articles by People who have lived in China.* Church Missionary Society. London.

Much useful information regarding China and missionary effort there, is presented in the 62 pages of this unique publication. Practical experiences, combined with loving skill on the part of several C. M. S. workers in Fukien and Szechwan, bring us in touch with the sorrows and joys, the problems and successes, of the life of the people and the presentation of the Gospel message.

To a certain extent the future of missionary effort depends on the manner in which the rising generation is educated to its importance. Such an education will have a reaction on the character of the young people that will be of inestimable value. Such publications as the one before us will enable the girlhood and boyhood of the home Church to gain a broader perspective, a fuller knowledge, and quickened convictions with regard to the expansion of the Kingdom.

G. M.

LAOTZU'S TAO AND WU WEI. *Translation by DWIGHT GODDARD. WU WEI. An interpretation, by Henri Borel. Translated by M. E. REYNOLDS. New York: Brentano's. Pp. 116. G. \$1.25 net.*

Some books are famous for the number of languages into which they are translated. The *Tao Teh King* is famous for the

number of translations that have been made of it into one language; at least a dozen into English. So puzzling is the sententiousness of the work that the widest variations of interpretation result; let the reader compare any chapter of Mr. Goddard's translation with that of Legge, Parker, or Medhurst, if he would be convinced. To hit the right meaning must be as hard as for an Archie to hit an aeroplane, with the added disadvantage that there is no flaming fall from the sky to attest the accuracy of the aim. But though the translation of any given passage shows wide divergences among sinologues (and the translation of Lao-tzu seems to be a kind of "parts of trial" for the budding sinologue, on the successful passing of which he is licensed to write a dictionary), the total effect is much alike in each case; and Mr. Goddard's translation has the added advantage of being readable. We commend it to all who want a "Lao-tzu Made Easy."

The interpretation of the work (not a translation) by Henri Borel is a graceful phantasia on the main theme, with variations; Lao-tzu in B flat, *andante cantabile*.

H. K. W.

THE LOTTERY. 彩票之害. By Miss Y. Y. YUAN and Miss LAURA WHITE. The Methodist Publishing House in China, 10 Woosung Road, Shanghai. Style—Mandarin, printed in parallel columns of Chinese character and National Phonetic Script.

To Miss Yuan and Miss White belongs the honor of being the first to produce an interesting story of high moral tone in a form accessible to the millions of Chinese, instead of to the favored and cultured few. To the Methodist Publishing House belongs the honor of publishing it. The advance wave of an incoming tide is apt to pass unnoticed, but much depends upon the attention paid by the Church of God to the swelling of this tide of Phonetic Literature which is growing steadily in force and volume. Let the Church of God see that the best and only the best is given to the awakening illiterates of this great land and let it be done *now*.

"The Lottery" is a cleverly written story on the evils of the lottery, gambling, and extravagant living. The power of a woman to make or mar the peace and well-being of a home is well shown though one would like to have seen the distinctly Christian note struck a little more boldly. Education and high principles are valuable but Christ alone will make anew the home life of the Chinese nation.

CHINA 1919. "Peking Leader" Special Anniversary Supplement, February 1920.

While this last supplement is not as big nor the whole effect quite as good as the second edition issued in 1919, it has many interesting and suggestive articles dealing with the modern development of the Chinese. Through it breathes a spirit of co-operation between the East and the West that is encouraging. There are several short articles not only literary in style but very informing as to subject matter. Those who desire to keep in touch with the progressive element in China should read this special publication.

R.

THE FIRST QUARTER OF A CENTURY OF THE Y. M. C. A. IN CHINA. By Dr. WILLARD LYON. *Pamphlet.*

Dr. Lyon was the first General Secretary to come to China, and is therefore well qualified to write a history of the Association up to date. In a brief but interesting way he talks upon the Period of Investigation, 1895-1901; the Period of Testing, 1902-1907; the Period of Expansion, 1908-1913; the Period of Strength, 1914-1920. To those who desire to study the Association in China, this pamphlet of 15 pages is indispensable.

THE NEW CHINA REVIEW. April 1920. Office, 73 Chaufoong Road, Shanghai. Price, post free, Great Britain 25/-; United States G. \$6.50; China, Japan, etc., M. \$7.50.

The results of an attempt to study *Multiple Births among the Chinese* are very carefully and interestingly presented. Much searching of Chinese Annals is the background of this article.

There is a note in which we are told something of the *Yung Lo Ta Tien*. Studies of *Life on the Tibetan Foothills* are continued, the different diabolic methods used in the torture of prisoners being one of the outstanding points. R. F. Johnston continues the study of *The Romance of an Emperor* and aims to show in this article that T'ien-t'ai Ssu has no surer claim to being the home of the Emperor Shun-chih after his supposed abdication than Wu-t'ai, which was dealt with in the last issue.

There is an interesting note on *Foot-binding* by L. C. Arlington, which attempts to indicate the origin of this fashion, and states that foot-binding was also practised by men in ancient times.

JESUS' DEFINITION OF A CHRISTIAN. 耶穌之信徒觀. By ARTHUR RUGH. Association Press of China, Shanghai. Price per copy, 10 cents, Chinese 5 cents. Special rates when ordered in quantities of 20 or more.

This little course of ten lessons is admirably adapted for Middle School and Junior College students who are ready to study Christian truth or are already avowed believers. Each lesson, though brief, is so suggestive and searching that it can well occupy a week's thought. The book is based on the project method. Present currents of thought in Chinese student circles make it especially timely. It cannot be too highly recommended.

J. L. S.

THE CHILD IN THE CHURCH. By F. CATHERINE BRYAN. Kwang Hsueh Publishing House. English and Chinese Edition, M. \$1.20; Chinese Edition, M. \$0.60.

In *The Child in the Church* Miss Bryan has answered a very specific call with a very specific word. The book could not have been better timed. Every lesson is full of the thing that makes the 'movie' popular. Being in the three dialects and in English it is available to all. It gives to us who have sometimes felt the

children's meeting something to be got through with, a feeling of wanting to begin right now and try all over again to make them inspirational. One can hardly fail with this as an outline.

M. E. C.

耶穌教緣起之時代 THE ENVIRONMENT OF EARLY CHRISTIANITY. By Dr. W. S. MACKLIN. *Christian Literature Society, Shanghai.* \$0.50.

This book was prepared as a class-book to meet the needs of students, and has been used by the translator for that purpose; it has, therefore, been well tested in actual practice.

The period covered is from about 300 B.C. to 300 A.D.,—from Alexander the Great to Constantine. For use as a class-book we would suggest that in the next edition a chapter should be added on the Hasmonean period, which would enable the student to realize even more fully the spirit of the Jewish nation and the historical setting of the Gospels.

It might also be suggested that the generally accepted name of the Christian Church, 基督教, be used instead of 耶穌教. The addition of a Table of Contents would increase the usefulness of the work.

The style is Mandarin which is very simple, clear, and by no means unscholarly. On the contrary, it affords extremely pleasant reading. In this form the book is eminently suitable for putting into the hands of intelligent church members. A study-circle with a competent leader going through these chapters would find its understanding of the Prophets and of the New Testament immensely enlarged. In fact, it would be an advantage to the churches if this small work were extensively used in the ways indicated, tending, as it does, to make the Word of GOD more real and vital.

A. B.

EMPLOYMENT PSYCHOLOGY. By H. C. LINK. 440 pp. *Macmillan, G.* \$2.50.

One of the most formidable problems at present confronting industrial management is the large turn-over in labor—the number of workers leaving their jobs after a short period, so that several hundred men may need to be employed during a year to do the work of only one hundred continuously engaged. The cause of this state of affairs is the great number of misfits in industry inevitable under present conditions. Even the most experienced employment agent engaging men cannot hope to guess right in more than a percentage of cases on the basis of appearance and the scanty facts at his disposal. Employment psychology is experimenting to meet this situation and has achieved some very promising results. It undertakes to discover certain tests which have a high positive correlation, or large direct ratio, with subsequently demonstrated success in various industrial performances. It thus establishes the probability that those who do well in these tests will achieve the same success.

There are admitted limitations to this method. It is most applicable to the less highly skilled forms of work; it leaves certain

factors unmeasured; it makes no claim to be infallible. But it is far more certain than the personal estimates of agents and firms, as has been repeatedly shown in cases of disagreement, and it promises to be well worth all the time and effort that it costs. It is introducing into dealings with humanity something of the thought and care that have hitherto been reserved for machinery and material products. It does not attempt to exploit the worker, but tries to help him to find the best place for his abilities. In particular, it sometimes moralizes a man by giving him something he can do with interest and success.

Dr. Link has presented a very convincing argument. He is clear in his description of the psychological tests and their demonstration, sympathetic with the position of the employee, practical in his outlook, and modest in his claims. While he may offer little that has direct application to the methods of missionary work, the movement he represents will undoubtedly exert a great influence in the world of industry and deserves the attention of every thinking man.

T. H. P. SAILER.

BRIEF MENTION.

CHINESE CHRISTIAN INTELLIGENCER.—English Edition—March, 1920. Subscription in China \$1, abroad \$1.50, single copies 30 cents. We are glad to welcome the English edition of the enterprising *Christian Intelligencer* back again. This issue is full of incidents connected with the Church in China.

THE METHODIST YEAR BOOK, 1920.—The Methodist Book Concern, New York, in paper covers G. \$0.35. A complete summary of the work of the Methodist Mission at the home end. It is full of information; very little, however, is said about mission work.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION, 1919.—This book of 674 pages has much in it that is interesting of biology, zoology, and other scientific subjects; it only once refers to China. It is beautifully illustrated, and would be a good book for school libraries.

LEARNING CHINESE FOR BETTER BUSINESS.—This pamphlet is a reprint from the *Trans-Pacific* for November, 1919, and gives in an interesting way the work of the Peking Language School. It also deals with the relation of the study of language to business in China.

OBSERVATIONS IN EUROPE.—Worth M. Tippy, Inter-Church World Movement of North America. Price 10 cents each, \$1 per dozen, \$8 per 100. A personal study of conditions in Great Britain, France, Holland, and Belgium.

LOCAL REPORT OF PAKHOI.—C.M.S. Mission Press, Pakhoi, 1920. A racy and intimate account of the work of one mission. The writer is C. G. Baronsfeather. No price is recorded, so it is presumably free on request.

ANNUAL REPORT OF SOUTH CHINA MISSION, SOUTHERN BAPTIST CONVENTION, 1920.—J. T. Williams. Shows how one mission does its work.

KIANGSI WOMEN'S CONFERENCE, 1919.—Methodist Publishing House. An illustrated report dealing mainly with educational work.

TEMPLE HILL HOSPITAL.—American Presbyterian Mission, Chefoo, China, 1919. Gives some interesting information of the working of a mission hospital and indicates some of the rules that have been found necessary. There is a list of the surgical cases treated.

REPORT OF CONFERENCES OF STUDENT SECRETARIES OF CHINA, 1919.—Student Division of National Committee of Y.M.C.A. in China. It is not a report in the ordinary sense of the word, but evidently a summary of the best thought of conferences held in Tientsin, Hankow, and Shanghai, respectively. It is full of suggestive ideas for those who have to work with students.

REPORT OF SOCIAL MORALITY COMMITTEE, War Work Council, National Board Y.W.C.A. This deals with the lectures given under the auspices of the organization; it is largely a compilation of statistics. During the period covered, about two years, there were given 697 lectures, which were attended by 969,217 women of different ages and types.

A GLIMPSE OF MCTYRE SCHOOL, 1919. An unusually well illustrated pamphlet dealing with the work of this school, giving reasons in picture for its recently inaugurated Forward Movement.

COMPLETE MANUAL OF THE AUXILIARY LANGUAGE IDO.—Sir Isaac Pitman and Sons, Ltd., London. Price 5/-. This is another attempt at a universal language. It is intended to displace Esperanto, which the introduction says presented the maximum of internationality until 1907, when Ido *courageously* appeared to take its place. We should like the procession to stop long enough for us really to try out one of these language schemes.

Missionary News

New Methods

(As a result of a question widely scattered we have received many short summaries of methods now in use. In the main these methods are new: we shall publish them during the next few months. We should be glad to receive other similar summaries.)

The only new method we have adopted here during the year has been on the women's side. Cottage meetings in the homes of

members and enquirers have been held in five different centres weekly with varying success. Also a meeting for *t'ai t'ais* has been held weekly in the homes of different foreign ladies. This is of a social character and has been very successful. A new institute for this class will be built this year as a result.—H. R. WILLIAMS, Taiyuanfu.

Best methods used here :—
(1) Singing Chinese hymns and

tunes; (2) Bands of four or five preachers with a foreigner as a leader: for special missions to central station, the bands numbered ten. The city was divided up into sections; teashops or temples also may be taken. Bands split up for simultaneous preaching and country work. They organize small churches, seek out local leaders, and aim to make them self-supporting. These are visited systematically and leaders gather at least once a year for Bible study.—A. POLHILL, Suiting.

We are asking each member of the church to select one person for whose salvation he will work and pray this year. The names of these personal workers, together with those for whom they are praying, are placed in a sealed box which is opened by the pastor and elder weekly, and the names and date recorded in a book. This was instituted but recently, and sixty-five names have been recorded to date. If faithfully followed up it should be effective.—GEO. D. BYERS, Hainan.

The "newness" has been in the better organization of the union work, the forming of union committees which have been more active than formerly and the making of more widespread plans. More workers, Chinese and foreign, have been giving time to union work and more time has been put into planning for co-operative efforts. It has taken some time to get the machinery started so the results are not very apparent yet. The Y. M. C. A. and Y. W. C. A. are both trying to put part of the work they have been doing right over into the churches, such as the boys' work and girls' work.

In the Y. W. C. A. we have divided our membership according to location and held meetings in the churches or schools with an effort to use the few Christians in each group to work for the non-Christians. As a result of one such meeting we have now a group of women who met first in the Independent Church enrolled in a class in phonetic script which meets in a London Mission Church, taught by a Bible-woman of the Methodist Church.—E. M. WELLS, Tientsin.

New emphasis on known methods has increased results. First, the best trained man, set apart for evangelistic meetings in each church or chapel in turn; result an increase over former years. Second, encouraged churches or groups to collect the money, call special men and manage campaign entirely themselves, doing it all their own way; marked increase. Third, tried out "Social Service" methods in heart of city, anything and everything new allowed a trial. Result, large increase in attendance, many friends made and popular sentiment more and more favorable to Christianity, though not many yet added to churches. Fourth, urged personal work with good results.

The last six months of 1919 have been the most fruitful in my field for many years. On the human side, it has been almost entirely done by the Chinese themselves, with my constant sympathetic co-operation. When they want their churches to grow, they give money themselves and get to work—results always follow.—W. H. HUDSON, Kashing.

With the approval of our Mission Committee, I appointed

heads for the boys' school, the girls' school, the city church, the out-station work and the hospital. Fortunately we had a trained worker for each. These together with the president of the district convention we organized into a district council, with myself as chairman and treasurer of the district.

These men and women have carried the responsibility for their various departments, some of them better than any foreigner ever before did the work. They have passed on all monies used and the fitness of all workers employed. They have discharged as well as hired. At the end of the year we find the work in the best condition of its history.

Hitherto we have borne with the leaning tendencies of the Chinese Christians. This past year they at the out-stations were told kindly but emphatically that unless a group of them would assume responsibility for the local work, even where they did not have a pastor, we would have to close the work there. In every case they have responded to the call. In two places they have raised considerable sums for buying land and building their own church and school.—
ELLIOTT I. OSGOOD, Chuchow, An.

PROMOTING UNDERSTANDING OF CHRISTIANITY.

March 19th a most significant retreat presided over by Dr. J. L. Stuart was held at Wu Fo Ssu, the beautiful temple of the sleeping Buddha in the Western Hills near Peking. The Conference was arranged by a little group in Peking who call themselves, the "Christian Apologetic Group" (Cheng Tao Hui), composed of about twenty Chinese

and foreigners, who are especially interested in presenting Christianity to modern thinking Chinese. Among those present were :—

Chancellor Ts'ai Yuan Pei of the Government University.
Vice-Chancellor Chiang Mengling of the Government University.
Dr. Hu Su, Professor of Philosophy in the Government University.
Mr. Li Ta-chao, Librarian of the Government University.
Dr. Li Tien Lu, Peking University.
Rev. C. H. Corbett, Peking University.
Rev. H. S. Galt, Peking University.
Mr. Hsü Pao Chien, Y. M. C. A.
Mr. D. W. Edwards, Y. M. C. A.
Mr. J. L. Childs, Y. M. C. A.
Mr. J. S. Burgess, Y. M. C. A.
Rev. G. D. Wilder, American Board Mission.
Rev. Ch'uan Shao Wu, American Board Mission.
Prof. Dittmer, American Indemnity College.
Prof. K. L. Ch'ao, American Indemnity College.
Dr. J. C. Ferguson, Adviser Chinese Government.
Hon. Willys Pech, American Legation.
Dr. Zucker, Union Medical College.
Dr. N. Stiffler, Union Medical College.

The object of the Conference was to afford an occasion for the leaders of the "New Thought Movement" (Hsin Ssu Ch'ao) and this "group" to become acquainted and understand each other's viewpoints. Most frank expressions of personal faith were first given by several of the Christians present. Then a few of the leaders of the "New Thought Movement" told of their social faith and their motives for service for their fellows. This was followed by a general discussion of the essentials of Christianity, and the possibility of co-operation in the practical task of service and other topics.

After lunch together the discussion was resumed; Dr. Ts'ai Yuan Pei gave a clear statement of his personal religious faith. In the course of the

afternoon discussions some of the limitations of missionary education and program were pointed out by the New Thought leaders. The social program of the "New Thought Movement" was discussed.

The whole discussion was conducted in the most frank and friendly fashion, and the total effect of the day's conference was well summed up by Dr. Hu, who said that as for the "New Thought Movement" leaders they now understood more clearly the views of the Christian leaders, and realized the broad outlook and freedom from prejudice held by them, on the other hand he was confident that the Christian leaders realized more clearly that the "New Thought Movement" was not merely destructive and against the present system of morals, government, and education, but was constructive and a helpful force for building up a better China.

1919 AMONG THE MIAO OF YUNNAN AND KWEICHOW.

The year 1919 was the famine year. Many thousands of aborigines were for months face to face with death by starvation. The relief which came from England and from Shanghai and other parts of China saved the Flowery Miao tribe from partial extinction and dispersion.

The hearts of the people have been turned toward God as never before. Within three months we baptised over 1,800 persons, and many more are preparing for baptism this year.

Another feature of the year's work has been a remarkable extension of our work among the River Miao. For several years we have had two schools among them. At Christmas we formed

a Church by baptising five men and one woman.

Towards the end of the year invitations from other centers began to arrive. Progress, humanly speaking, will be limited only by the number of workers we can train and send to teach the people. Lack of funds due to the abnormal rise in the rate of exchange is our greatest difficulty at present.

In seventeen villages surrounding the small city of I Liang (Double Star) 1,400 Chinese have also registered their names as inquirers. These people I am hoping to visit very shortly.

Work among the lepers of the district has been largely developed during the year. We have now nearly fifty lepers on our lists, who are being assisted by generous grants from the Mission to Lepers.

H. PARSONS.

PHONETIC SCRIPT.

The following extracts are from a letter received from Rev. George Douglas, Liaoyang, Manchuria.

One of my evangelists tells me that illiterates who have learned from him read more fluently than the average scholar reads a Mandarin Testament; and he adds that knowledge of characters seems to handicap fluency because while the illiterate has no crutches to lean on in learning it, the scholar limps along on the characters he visualizes behind the symbols.

Mr. Peh Min Kang, writing from Keng Chuangtze, near Moukden, says:

"Having read the article on the League of Service and having recognized our responsibility as citizens of the Chinese Republic, we decided to formulate plans to

put this system into effect. As a first step we invited some forty leaders from the various villages around to come to our central Church. When they arrived we explained to them the urgency of Phonetic Script. These, without exception, all agreed to our proposals, which were that they should return to their respective villages, and select therefrom one representative for every eighty families, who should come and study the system for two weeks. After these representatives had completed their course thirty-six were selected as having passed the standard required to enable them to act as instructors in the Script system. On their return to their respective villages they each formed classes and acted as voluntary teachers.

Since these classes were established, two full months have elapsed. The number who have been taught during this period is over 4,300; 1,600 copies of Script gospels have been sold and over 2,000 copies of Hallock's Almanac. Sixty-seven silver badges also were issued. (As the League of Service badges were not to hand we issued one of our own which cost us some \$60 odd dollars.)

Now, because the farmers are so busy, we have closed the classes but have arranged to commence again during the seventh month. Our hope is that by the spring the whole of the 400 villages of our district shall have the advantages of the National Script."

Gleanings from Correspondence and Exchanges

The graduates of Syracuse University are proposing to establish a Syracuse Unit in Chungking, West China, along the lines of other universities in China.

The Methodist Church of Canada reports that up to date there has been received through the Methodist National Campaign \$4,291,878. The objective set was \$4,000,000.

The United Methodist Mission, North China district, at its annual meeting reported as follows:—Members 3,934; probationers, 658; churches and preaching places, 210; organized societies 91.

Columbia University, New York, is to have a Summer Session, which begins on July 6th

and closes August 13th, 1920. This should be specially interesting to prospective and returned missionaries engaged in teaching.

On January 25th, Dr. Goforth began meetings in Wuchow. The evening meetings went in attendance from 500 to 700 and averaged that during the week of meetings. 298 persons registered their desire to follow Christ.

The Presbyterian Church of the United States of America through its reorganized Board of Temperance and Moral Welfare has declared war on prostitution and venereal diseases and all the allied evils.

From February 8th-15th, Dr. Goforth held meetings in Kwai-ping, South China. On the third day there was a real "break"

on the part of the whole body of believers. General confession of sin followed. Of special significance was the work in the Blind Girls' School, among both teachers and students.

The Illiteracy Committee of the London Missionary Society has recommended that all those using the Kuau Hua Tzu-mu continue to do so, and that they also give learners the key to the Chu Yin system in order to throw open to them its literature. This recommendation has been adopted by the mission. We learn that Luke in Kuan Hua Tzu-mu with a key to Chu Yin is just off the press.

A conference of leading educators is to be held at Basle, Switzerland, to help establish a University at Jerusalem. The corner-stone of the university is laid on top of the Mount of Olives. It is hoped to have the Chemical Research Buildings completed this year, so that experiments for the agricultural reconstruction of the Holy Land may be carried on.

From an article on "The Jews in China" by Bishop White, we learn that in early times there were many synagogues throughout China. There were four to six in Siaufu, two or three in Kaifeng, one each at least in Chinkiang, Hangchow, Ningpo, Honanfu, Nanking and Peking, and possibly one each in Niughsia, Canton, and Shenhung. Imperial recognition in 1163 by the Emperor of the Sung Dynasty, whose capital was Kaifeng, probably gave precedence to the Kaifeng Synagogue. This may explain why it has lasted longer than any other synagogue.

The Rev. W. E. Soothill, whose elevation to the Order of "Wen Hu" is announced, has a long record of service rendered to the Chinese before that of organising Y. M. C. A. work among the Chinese Labour Corps in France for which the present decoration is conferred. He was for twenty-five years a missionary of the United Methodist Church at Wenchow, was president of the Imperial University of Shansi Province, and president-designate of the proposed United University of China, and is author of standard books on Chinese subjects. During the war he was director of the religious work of the Y. M. C. A., and lately he renewed his contact with young China by running a hostel at Leytonstone for Chinese interpreters visiting London when on leave from their work with the Chinese Labour Corps in France.—*Westminster Gazette*, March 1, 1920.

A Community Club has been started in Peking. The object is: "A little experiment in Friendliness and Up-lift." It is one of the by-products of "The Survey" Peking conducted by Mr. Sydney Gamble and of the Y. M. C. A. staff. There are committees on Social Intercourse, Education, Athletics, Public Health, Poor Relief and Reform. These committees are to continue investigation along the lines developed by the survey. The idea has been resounded to by all classes of people and promises much for the welfare of the community. We regret we cannot publish the report sent us *in extenso*.

Dr. C. Y. Cheng, Chairman of the Chinese Home Missionary Movement, recently called the

committee together. Definite advance steps were taken at this meeting. Five standing committees were appointed, viz.: Publication, Finance, Promotion and Education, Candidate, and Intercession. It was decided to accept Miss Morgan's field if satisfactory arrangements could be made; to continue work in Yunnanfu and to open it in two other places, Lufenghsien and Tsu Yung. This would require the sending out of eight new workers. It was decided to ask Mr. Y. S. Chen to become Field Secretary, giving his time very largely to Yunnan at the beginning. Wherever the work is made known the greatest enthusiasm is aroused and God is increasingly using it to develop a real missionary spirit and devotion within the Chinese Church. Young men and women in different parts of China are offering their lives for the missionary service.

Two missionary scholarships with a stipend of G. \$450 each, and three missionary fellowships with an annual stipend of G. \$750 each are offered by Union Theological Seminary, to all missionaries on furlough or exceptionally qualified natives of mission lands. Applications must be accompanied by testimonials from Board, Mission, or Church officials, and must reach the Registrar of the Seminary not later than the first day of January, preceding the academic year, September to May, for which the scholarship is run. For one of the fellowships for the academic year 1920/21 the Professor of Sociology and Comparative Religion—Dr. Y. Y. Tsu—at St. John's University, Shanghai, China, was selected. For one of the missionary scholar-

ships for the same year, the Professor of Philosophy and Sociology at the Nanking University, Nanking, China, was selected.

Two institutions which have been pioneers in the introduction of Western education and ideals into China, celebrated their affiliation on the afternoon of the fifteenth of March. The North China Union Woman's College, which has a history of fifteen years of higher education for Chinese women, assumed upon that occasion the name of the College of Arts and Sciences for Women of Peking University, which has an even longer history. As was most fitting, the formal recognition of the union took place in the Chapel of the Woman's College, which has its present quarters in the ancient and picturesque T'ung Fu. Most distinguished of all the guests was Chancellor T'sai of the Peking National University, who referred with pride to the fact that women were now received as students in that institution, and cited classical precedents for the new order. He declared there need be no uneasiness on the score of Chinese disapproval of co-education.

Owing to conflicting opinions as to the best methods of teaching the Chinese National Phonetic system, the Committee for the Promotion of Phonetic Writing has felt it advisable to provide four primers following distinctly different methods. The first of these primers (Committee No. 19) gives a very clear and helpful presentation of the phonetic method. The second (Committee No. 20) is based on the word and sentence plan. The third primer (Committee No. 21) follows the syllabary method and

is very popular in Shansi and other places. The fourth (Committee No. 22) is a picture primer and gives a cut for almost every logogram. Two attractive illustrated posters with Scripture verses in Chinese and Phonetic, diplomas for proficiency in reading Phonetic, with colored stamps to be affixed for those who are also proficient in writing, should be ready early in May, also badges for those who are teaching illiterates. These may all be ordered from the Literature Department, Stewart Evangelistic

Fund, 18 Peking Road, Shanghai. A selection of from fifty to seventy-five hymns from the Blodget and Goodrich hymnal has been prepared in National Phonetic by Robert E. Brown, M.D., of Wuhu, in response to repeated demands. The book is to be printed with Chinese character and Phonetic on opposite pages and is being published by the Methodist Publishing House. Orders may be placed with the Mission Book Company or the Methodist Publishing House.

SUMMER CONFERENCES, 1920.

| <i>Conference</i> | <i>Place</i> | <i>Date</i> | <i>Correspond with</i> |
|---|--------------|-----------------|------------------------|
| Convention Week | Kuling | July 25/Aug. 1. | E. C. Lohentine. |
| General Conference | Kikungshan | Aug. 10/17. | O. R. Wold. |
| Missionary Conference | Feitaiho | July 1/21. | J. H. Blackstone. |
| Missionary Conference | Mokhaushan | August 4/9. | P. C. DuBose. |
| Sunday School & Bible Conference | Kuling | June 30/July 18 | J. H. Blackstone. |
| Chinese Leaders' Conference | Kuling | July 22/Aug. 1. | J. H. Blackstone. |
| do. | Feitaiho | Aug. 12/22. | J. H. Blackstone. |
| Preachers' and Sunday School Conference ... | Soochow | July 8/18. | J. W. Cline. |
| Normal Summer School | Soochow | July 20/Aug. 4. | J. W. Cline. |
| Pastors' and Preachers' Conference | Amoy | July 23/Aug. 1. | T. M. Elliot. |
| Preachers' Summer Conference | Canton | July 3/16. | G. H. McNeur. |
| Union Lutheran Conference | Kikungshan | Aug. 22/29. | O. R. Wold. |

Y. W. C. A. STUDENT CONFERENCES.

| | | | |
|-----------------------|-----------|-----------------|-----------------------|
| North China | Wo Fu Ssu | June 17/24. | Miss C. Vance. |
| Yangtze Valley | Kuling | June 30/July 8. | Miss A. S. Seesholtz. |
| East Central | Shanghai | July 1/9. | Miss Jane Ward. |
| Manchuria | Mukden | July 16/21. | Miss E. Graham. |
| Kwangtung | Canton | September 1/9. | Miss F. Sutton. |

Y. M. C. A. STUDENT CONFERENCES.

| | | | |
|--------------------|------------|---------------------|----------------|
| Shantung | Tsinanfu | June 22/29. | F. E. P. Kwoh. |
| North China | Wo Fo Ssu | June 30/July 5. | C. L. Childs. |
| Yunnan | Yunnanfu | July 1/7 (approx). | R. B. Wear. |
| West China | Chengtu | July 5/12. | A. J. Brace. |
| Shansi | Taikuhsien | July 5/12. | H. H. Kung. |
| Lianghu | Yochow | July 7/14. | T. L. Chang. |
| Manchuria | Tiehling | July 16/22. | J. Rasmussen. |
| Honan | Hweihhsien | Aug. 21/27. | Hu Ting Chang. |
| Amoy-Swatow | Amoy | Sept. 1/7 (approx.) | C. J. Wang. |
| Kwangtung | Canton | Sept. 1/7. | T. P. Wang. |

Personals

BIRTH.

MARCH :

2nd, at Yiyang, Hunan, to Mr. and Mrs. Sten Bugge, N.M.S., a daughter (Theodora Holland).

DEATHS.

FEBRUARY :

21st, at Baltimore, Maryland, Mrs. H. M. Woods, P. S.

APRIL :

5th, in Sydney, Australia, Mrs. R. H. Mathews.

13th, in Peking, Miss Elizabeth Wetherall, (Y.M.C.A.) of scarlet fever.

ARRIVALS.

FEBRUARY :

19th, Hongkong, Mr. and Mrs. H. K. Caskey, Y. M. C. A., special tour of visitation and help.

MARCH :

18th, Mr. E. Hallin (ret.), Mr. G. A. Franzen, Mr. K. A. G. Johansson, Miss H. M. Wadell and Miss H. M. Ljungqvist from Sweden. Miss E. Greenlees from England.

20th, Mr. E. Hang and Miss A. Skaffeld from Norway. Rev. and Mrs. H. A. Boyd, P. C. C., and family, (ret.), Miss Violet Batty, P.C.C., Rev. C. H. Smith, S. P., and child (ret.), Mrs. O. Netland, L.U.M., (ret.), Miss Gilbertson, L. U. M., foreign school, Kikungshan.

21st, Misses R. Dix and M. Heigh from England. Rev. and Mrs. J. H. Stanfield, W.M.M.S., (ret.), Dr. W. C. Grosvenor, W. M. M. S., (ret.).

24th, Mr. J. V. W. Bergamini. Rev. and Mrs. F. N. Smith, A. B. F. M. S., and children (ret.), Mr. and Mrs. E. C. Curries, P. S.

APRIL :

12th, Miss F. E. Gooch, W.M.M.S., (ret.), Misses E. L. Starnier, U.F.S., (ret.), S. J. McWilliams, P.C.I., (ret.), Rev. and Mrs. J. Keers, P.C.I., (ret.).

16th, Rev. F. W. and Mrs. Baller, Mr. and Mrs. A. Trudinger, Misses E. J. Crystall and F. M. Dibley, returned from Australia.

19th, Miss B. Field, W.M.M.S.

22nd, Rev. and Mrs. G. F. Cederlöf S.M.F., (ret.), and children, from Sweden.

DEPARTURES.

MARCH :

21st, for Sweden, Mr. and Mrs. J. R. Ottosson, C.I.M., and child.

29th, for U. S. A., Mr. and Mrs. E. D. Vaniman, G.B.B., and children. For Finland, Rev. and Mrs. K. Saarilahti, F.M.S., and children, Miss A. Kesäjärvi, F.M.S. For Sweden, Rev. and Mrs. N. Kullgren, S.M.F., and children. For U.S.A., Rev. and Mrs. J. H. Griffin, A.B.F.M.S., and children, Rev. and Mrs. C. H. Yerkes, P.N., and child, Mr. and Mrs. Paul C. Cassat, P.N., and child.

30th, for England, Miss R. Waller, S.P.G. For U.S.A., Rev. and Mrs. J. H. Pike, M.E.F.B., and children, Mrs. E. G. Tewksbury, C.S.S.U., and child. From Hongkong, Mr. and Mrs. H. F. Thomson, Y.M.C.A.

APRIL :

1st, For U.S.A., Mr. and Mrs. J. W. Nipps, Y.M.C.A., and family, Rev. and Mrs. L. S. B. Hadley, P.N., and children, Dr. Emilie Bretthauer, A.B.F.M.S. For Canada, Rev. N. E. Bowles. For England, Mr. and Mrs. R. Walker, C.M.S., and children. For U.S.A., Rev. and Mrs. J. P. Davies, A.B.F.M.S., and children, Miss A. L. Wharton, P.E., Rev. and Mrs. W. M. Hayes, P.N., Miss S. L. Dodson, P.E., Mr. and Mrs. W. H. Taylor, P.E., and infant, Rev. J. M. B. Gill, P.E.

2nd. For Canada, Rev. and Mrs. T. Torrance, A.B.S., and children. For Sweden, Rev. T. E. Folke, B.D., C.I.M. For England, Mrs. G. W. Gibb, C.I.M.

8th. From Hongkong, Mr. F. M. Mohler, Y.M.C.A.

10th. From Hongkong, Mr. and Mrs. A. G. Robinson, Y.M.C.A.

11th. For U.S.A., Mr. and Mrs. M. P. Walker, P.E., and family. Miss Theodora Culver, P.N., Mrs. J. R. Kilen, L.B.M., Rev. and Mrs. Englund, C.I.M. For Norway, Miss A. Jensen, C.I.M. For England, Miss M. S. Cruickshanks, C.I.M.

21st, For Australia, Mr. and Mrs. M. J. Walker, N.B.S.S. For New Zealand, Rev. and Mrs. J. Bell, B.M.S., and family.

23rd, For England, Mr. and Mrs. Alfred Davidson, F. F. M. A., and family.

THE CHINESE RECORDER

誌 雜 務 教

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JUNE, 1920.

No. 6

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NOTES ON CONTRIBUTORS

Mr. T. C. CHAO, M.A., M.D., is connected with the Methodist Episcopal Church, South. His work has been in the main educational in which connection he has been for seven years Professor of Sociology and Religion in Soochow University. He is a member of the Executive Committee of the Student Volunteer Movement and of the National Committee of the Y.M.C.A. in China.

Mr. FRANCIS C. M. WEI, M.A., is connected with the American Church Mission. He is engaged in educational work and was from 1911 to 1918 a member of Boone University Faculty, Wuchang. He is at present doing graduate work at Harvard University. His article was prepared as a short thesis under Professor George F. Fisher, who endorses his conclusions.

Rev. FREDERICK WM. SCOTT O'NEILL, M.A., has been in China 23 years connected with the Irish Presbyterian Mission. Most of his time has been spent in Fakumen, Manchuria. His work has comprised evangelism, supervision, and education.

Mr. J. LOSSING BUCK, B.S., has been in China five years connected with the American Presbyterian Mission, North. He is a specialist in agricultural education and has done considerable experimental and investigation work in China.

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* Members of Executive Committee.

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JUNE, 1920

NO. 6

Editorial

Significance of China Continuation Committee

Range of
Representation.

"I ask you at the beginning of this our (eighth) annual meeting to consider the significance of this annual meeting. First of all let us try to bear in mind the variety of the Christian forces here represented, not officially but practically represented. In the first place there are the representatives of the several Christian missions. There are the historic churches, the Congregationalists, several different missions, the Baptists, the Lutherans, the Methodists, the Presbyterians, the Anglicans. These are represented here in China by many different missions, but they are to be present in our minds as those historic churches which here we represent. Then there is one particular mission which we naturally bear in mind, the China Inland Mission, the largest of all the single missions here represented, and there are the specialists such as the Y.M.C.A., the Y.W.C.A., and Bible Societies, and the smaller missions, 30 or 40 of them not included in the above enumeration, altogether some 100 different missionary societies and Christian churches which are here represented. And within this number there are the various kinds of missionary effort which are here deliberately represented in purpose, the evangelistic, the educational, the

medical, the literary, and administrative work. Then there are the nations and races here represented,—nations of Europe, not simply one nation, and the representatives of the Chinese people themselves, the Chinese race and the racial representatives. We should think of all these in order to get the right background for this meeting, as representatives of these great units of the human race. And then there are the representatives, again not officially but practically, of different schools of theological thought, notably the conservative and liberal schools of theology. We do not attempt in this meeting to gather representatives of simply one school of theological thought any more than we try here to have representatives of only one ecclesiastical order. Our annual meeting is the only occasion when all of these different Christian forces attempt in any way regularly to meet together for the consideration of their common work. The task of co-ordinating these forces is what we here attempt and it is an enormous, far-reaching task, a task that is of far-reaching significance.

* * *

Co-ordination of Diverse Forces. “Now let me ask you in the second place to consider how shall we attempt so difficult a task as that of co-ordinating these diverse forces? I venture to think that the first answer to that question is the fundamental answer, namely, that our object is one and our Leader is the one Lord Jesus Christ. As has been recently said most deliberately by a body of representative Christian men in England, and which I here quote :

‘It must be felt by all good-hearted Christians as an intolerable burden to find themselves permanently separated in respect of religious worship and communion from those in whose character and lives they recognize the surest evidence of the community spirit. It is only as a body praying, taking counsel, and acting together that the Church can hope to appeal to men as the body of Christ, that is with the greatest visible organ and instrument in the world in which the spirit of brotherhood and of life as wide as humanity finds effective expression.’

In the second place, because of the individual tasks which await our co-operation to be completed or even seriously attempted. For example, studies of our own work, like the survey, practical enterprises for the enlightenment and help of China like the effort to secure a better trained Christian leadership and a more adequate Christian literature, and above all the

development of our own spiritual life which can never be rich and stroug as it should be while we work and pray in isolation. In the third place because our task is the task of saving China and this task is so vast that a denominational effort to accomplish it is bound to fail. This task is so difficult, so intricate, so involved, and hindered by ignorance, weakness, and siu that the nation cannot be moved by less than the whole Church working together. This task is so manifestly a part of convincing the world that our Lord's words apply that they all may be one, that the world may know that 'Thou didst send me'—only by that kind of unity may we expect this huge portion of the world to be convinced that Almighty God sent Jesus Christ to be the Saviour of the world.

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Hope of Co-ordination Practical.

"Now tin he third place, let us ask ourselves what hope we have of success in co-ordinating these forces? In the first place it is not a fanatic's hope, but it is the hope which springs from our Master's Hope and Love and Life. In the second place, it is a patient hope. We do not expect to be baffled because it is not immediately accomplished. We are willing to wait until, moving forward under the guidance of our blessed Lord, we can carry with us the body of the Christian church. We do not ask one another to abandon the Christian fellowship in which we severally find ourselves in order that leaving that fellowship we may here enter into a more advanced or comprehensive fellowship, but rather we seek here to fortify one another to live and to work and to practise in that community of Christian people where God has placed us until each of us may help to bring his brothers of our one common family into that unity which shall be pervaded and ruled by the Holy Spirit of our Blessed Master.

In the third place our hope is that we may do a part, though not the whole, of the great task of setting forward the unity of the church of Christ. Our task is not like that of the World Conference on Faith and Order. We do not consider subjects of faith and order as such in our annual meeting, or in the deliberations and work of the China Continuation Committee. Our task is rather like that of the Edinburgh Conference of 1910 which was the task of bringing the whole Church, as far as is now practicable, to face, as far as we are now able to do so, the Church's whole task of bringing those

outside the Church to the fellowship of Christ in his Church. Such, I venture to think, is in outline the significance of this annual meeting. May we not with that patience and faith and largeness of mind and heart which such a consideration of the significance of our meeting demands, now proceed with unbounded hope to take up the tasks of this annual meeting."

—Opening speech by Bishop Roots, Chairman of China Continuation Committee.

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Christian Unity—
the Starting Point.

THE real barriers in the way of an immediate Christian unity are now emerging. Ignoring or belittling them will not help. A recent series of letters in the *Times* frankly debated the question of "The Inter-change of Pulpits." The *Living Church* of January 24th, 1920, spoke of the fundamental difference between the Anglicans and the Nonconformists as being the question of corporate or individual religion and the relation of the Christian to Christ and the Church, which for the Nonconformist are distinct problems but for the Catholics are bound up together. There are also "intercommunion," "corporate authority" and "local church autonomy." Even the necessity of union has its protagonists and antagonists. The place of the episcopacy and creeds is also far from settled. The difficulties are not problems of definite denominations: there is difference of opinion on each of these points in each communion, though a majority in any communion would go with its predilections. The concessions or changes of attitude necessary are not matters of one group or of one issue alone. No communion as a whole is moving very rapidly in the direction of any other communion yet, though a beginning is seen where polity and principles differ the least. The different communions are not yet one among themselves. Generally speaking, the adherents of each group feel that its principles are a sacred trust: no unity that overrides this conscientiousness will last. The danger is that the continued propagation of this attitude will perpetuate indefinitely the differences. Our first obligation is the cultivation of an *attitude of expecting Christian unity*. Our children must be given a chance to understand the oneness of Christianity before putting on the clothes of their particular group. They must learn to think in terms of Christian oneness before putting on the habits which their seniors find so hard to throw off. To help in this the

Conference on Faith and Order might put together a series of lucid statements of positions of each communion, which could be studied together before tendencies are hopelessly fixed. Only thus can we get around the human element in the dividing barriers. Then to ward off discouragement we should at least openly recognize the external unity now existing. We can all pray the Lord's Prayer together ; all communions accept the Scriptures as a basis of faith and Christ as their supreme Lord and Saviour ; and recognize, furthermore, that individual experience of God is the basis of the religious life. It seems to be evident that before we can have a new church we must make a new start. Why not start here? Let us at least say together what we already believe together. That is the way to the church of the future. Must not love rather than doctrine lead us on this way?

* * *

"New Thought in Japan." THE *Japan Advertiser* for April 2, 1920, gives the substance of a lecture given recently in Tokyo by Prof. S. Yoshino of Tokyo Imperial University. As given the tone of this utterance is encouraging. Prof. Yoshino frankly admits that "the Japanese Government has been in the wrong in things that have happened in both Korea and China." These wrongs were due to the militarism which has been copied from the West. In the same issue the editor implies that Japanese admiration for militarism is weakening through the growth of liberal ideas. This realization of the weakness of militarism and the wrongs arising therefrom while real is "an awakening in spots only." Yet it is evidence of a more liberal spirit. Students are studying at first hand laboring problems. Students also are showing the beginnings of a different attitude towards Korea and China. In consequence they are coming under the suspicion of the police. This new spirit is shown in the desire to use Esperanto in conferences with Korean and Chinese students instead of compelling them all to use Japanese. The student attitude towards Mr. Lyuh, a member of the Korean Provisional Government, on his recent visit to Japan was that if his moral precepts are right he should be heard even though opposed to Japan. Furthermore, Prof. Yoshino says that if the Japanese students were asked, "Shall we withdraw from Shantung and give it back to China?" ninety per cent of them would say "Yes!" We can only hope that this spirit will soon be strong enough to control relations between China and Japan. Such a change would mean the beginning of an era of justice and goodwill.

Promotion of Intercession

MILTON T. STAUFFER

"THEY HELP EVERY ONE HIS NEIGHBOR, AND EVERY ONE SAITH TO HIS BROTHER, —BE OF GOOD COURAGE." Isaiah 41:6.

Andrew Bonar once wrote, "I am persuaded that one grand reason for the unholy bitterness among some of the people, and the heartlessness of temper in some Christians among us, is greatly to be attributed to my fallure in prayer for them and my not dealing with God about them." William Doughty has said, "It is difficult to quarrel with a man for whom we constantly pray."

Prayer compels us to love or be disobedient to Him before whom we bow, and so forego His answer. "This is my commandment, that ye love one another *even as I have loved you.*" John 15:12.

Prayer reveals how much sin there is in the best of us. "We must forgive others if we wish to be forgiven." Mark 11:25.

Prayer takes us away from those with whom we disagree and brings us into His presence with Whom we *must* agree and in whom we are all one.

Prayer lays the needs of the world heavily upon our hearts. When I meditate on the wealth of God's love and how severely I put that love to the test daily, when I reflect on the lack of love in lives around me and the overwhelming needs of mankind, I cry, 'Oh God, Love Incarnate, I who have given my life to reveal Thy love cannot longer let any difference or any friction exist between my fellow worker and myself. I must forgive. I can forgive. I will be reconciled for Jesus' sake.'

Prayer changes men. If my fellow worker is in the wrong, perhaps it is because I have not yet prayed him into the right. Howard Taylor used to say: "We must move men through God." This month let us pray earnestly for one another. Our prayer can have a revolutionary effect on human relationships.

"O Thou great Companion of our Souls, as Thy chosen heralds of love we lift our hearts to Thee and pray that they may be kept clean of all evil passion by the power of forgiving love. May no passing irritation rob us of our joy in one another. If any slight or wrong still rankles in our souls, help us to pluck it out and to be healed of Thee. Suffer us not to turl in anger on him who has wronged us, seeking his hurt, lest we increase the sorrows of the world and taint our own souls with the poisoned sweetness of revenge. Grant that by the insight of love we may understand our brother in his wrong, and if his soul is sick, to bear with him in pity and to save him in the gentle spirit of our Master. Make us determined to love even at cost to our pride, so that we may be soldiers of Thy peace on earth."

Contributed Articles

The Problem of Securing College Graduates for the Christian Ministry

T. C. CHAO

(Continued from page 330, May 1920)

III. DIFFICULTIES.

WITH the imperative demand for an educated ministry, it behooves us to investigate carefully and dispassionately the reasons why no more college graduates are answering the call to the ministry. It is possible that not a few of us have failed to see the difficulties involved in this question. Consequently it may not be inappropriate to give a somewhat exhaustive analysis of the situation. Some of these difficulties are, no doubt, only local. Other difficulties may cover a large area, i.e., may be common to college graduates of mission schools. They should be studied with thoughtfulness and should not be held as sweeping statements, inasmuch as their setting forth is aimed at calling forth further and more thorough investigation.

(1) *Difficulties Ecclesiastical in Nature.*

(a) The ministry at present is not attractive to college graduates. Besides pecuniary considerations, the other professions are much more attractive for obvious reasons. While we have many men of God among the present leaders, there are many, too many, whose morals are not such as are becoming to the position they fill. To associate with them means unpleasant recollections instead of moral elevation. To work with them must mean constant friction and misunderstanding. Long prayers and occasional efflorescence of spirituality are enough to cover their short-comings from the foreign evangelists who have therefore been criticized as having no eyes to see. As no attempt has been made to examine the character of the constituency to which any of these are preaching, it is unknown what kind of Christian communities

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

they have built or are building. Sometimes the outsider has a clearer insight into the real nature of things than those who are in the midst of it. A mixture of just and unjust criticisms comes from without the pale of the church. In addition to the low morale of many of the preachers, there is much ignorance and lack of appreciation of social needs and the new methods of meeting them.

(b) The present ministry claims seniority over the young men who want to join them. They either want to "boss" the newcomer, or they say their "experience" is superior to his learning. "God," they say, "does not want us to preach knowledge, but desires that we should preach power." And the fact is, there is very little power manifested anywhere! Some maintain that experience counts but theories are no good. But when this statement is analyzed and criticized, what is found? The so-called experience has been acquired within the limited environments of the old society and is unsystematized, and hence is inapplicable to living situations. On the other hand the so-called theories may be realized in social life. Any studious college student will resent the unwarranted separation between experience and theory, since he suspects, if he does not know, that this emphasis on the superiority of experience is given for the purpose of preventing him from realizing his cherished desire for social and religious experiments. There may be something in these experiences, but inasmuch as they are often cowardly rather than progressive, they give good reason for suspicion. This is also closely connected with the desire to "boss." To illustrate: a "returned student" took an ecclesiastical examination under three old preachers, one of them a superannuate. He was given a scriptural verse from one of the most unfamiliar of the psalms and was required to give the number of the psalm and the number of the verse where it was found. Of course he could not answer the question. He was not blind to the superior wisdom of his examiners. The reader may think that was a rare and exceptional case. During one of the Methodist District Conferences which I attended, two Bible Institute graduates offered themselves as candidates for some clerical office. They failed because they were unable to give the names of the persons found in the Book of Jude. They were examined again. They failed more miserably than the first time, for, instead of the Epistle of Jude, they were asked to give the outline of the

Third Epistle of John! There is no desire whatever to know the real education of the candidates, or their character and ability, and their ideas about the important Christian principles of life. Out of curiosity I inquired the cause of such "strict" examinations, and I was told that one of the examiners wanted to teach the lesson of humility. He has read of the same thing being done in some story or novel.

(2) *Difficulties Social in Nature.*

(a) The principle of family solidarity is still adhered to by the Chinese people, both Christian and non-Christian. There is little wonder if non-Christian parents prevent their sons, who against their will have become Christians, from entering the ministry. They may have chosen a profession or business for their son, or they may have rich and official relatives who will take advantage of the shameless practice of nepotism and find places of responsibility and lucrative offices for these youths, no matter what sort of education they have received. The surprising thing is that Christian parents forbid their sons to join the ranks of the ministry. Many of these parents have been beneficiaries of the church in more ways than one. There are a number of laymen within my knowledge whose sons are college graduates and are in either the business or professional world. Why is it that none of them has ever *considered* the proposition of entering the ministry? But there is something more surprising! There is now a large number of preachers who have sons that have graduated from Christian colleges, and yet only one or two within my knowledge have become preachers. There is not one in the denomination to which I belong. In a certain Church, for instance, only two members of the conference are college men, and one of them, though a returned student, holds no college degree. These two men are from non-Christian homes and without financial difficulties, and are still sons of non-Christian parents! Have the ministers urgently prayed that their sons should follow their steps in the "high calling"? Have they tried to persuade their children to make the same sacrifices they have made? Have they not very capable sons? Why is it that in certain churches, none of the sons of the ministers has followed the example of his father? Something is wrong somewhere. It may be that these ministers have prayed for their sons out of a sense of duty. And it may be they have not gone beyond prayer, because

victory was not won in a conflict of religious, economic, and social desires. But in any case, the silence or indifference of parents means the freedom of the children, and positive expression of opinion against the work of the ministry is sufficient to deter a young man from his holy ambition if he has any. Something like this, too, is quite sufficient: "Son, you are now able to think for yourself. I will let you determine your own life work," or "Son, you certainly have remarkable talents for the profession of law." What is wrong in a father giving his son liberty that properly belongs to him, or in a father's admiration of his son's ability, which is so human a quality? Who can judge motives? So, it can only be said, something is out of gear somewhere! There is leakage somewhere in our system of activities.

(b) Furthermore, high society has not as yet learned to respect ministers. It is quite true that missionaries, preachers, and nearly all church members, together with a large number of probationers and uneducated non-Christians, honor ministers. But it is not less true that some foreigners, missionaries not excepted, and some members of the church do not show such deference. They are not to be blamed. With regard to society, the question may be asked: Does society show equal respect for physicians, lawyers, professors and preachers? Society has sufficient *wonder* for an educated minister and its feelings of pity give vent in saying: "With your talent, why don't you choose a better profession?" This of course can be easily answered by any upright, courageous young man. But it is an obnoxious, persistent pull on one's nerves. One has to feel that he is classified with Taoist and Buddhist monks, or with a class of ignorant, superstitious religionists.

(c) The question of matrimony, too, often offers grave difficulties. A non-Christian father-in-law, even a Christian father-in-law, may dislike the idea of his son-in-law becoming a clergyman. In case the young man is really in love with the girl, the weight of her father's authority, together with her mother's concurrence in his opinion, may become somewhat crushing and may become the fruitful source of a series of excuses. This, however, can be overcome with persistent refusal to acquiesce under pressure. But the case is different when the lover faces the determined opposition of an accomplished girl, whom he expects to marry. She may heartily

dislike the idea of a small salary, an uncomfortable home, a difficult social life, and a somewhat uncertain future. She may refuse to consider any proposal on the basis of a seemingly impossible life for two educated people with such a small income and such large needs. Under such circumstances, the youth who desires both to be a minister and to marry an educated wife, has at best a very trying time, a very complex ethical question to answer, and a very difficult road to tread. He may take the wife and lose his calling. He may answer the call of the ministry and in that case have to give up the dearest object of his heart. He may succeed, in spite of opposition and counter proposals, to enter the ministry and also marry the girl of his choice, but in that case he has to consider the difficulties of his whole future and assume exceedingly great responsibilities. He will be admired of us all when he thus succeeds.

(3) *Difficulties Financial in Nature.*

(a) The principle of family solidarity not only means parental authority over questions of life work, but also implies economic responsibilities. Parents may bequeath to their children a large amount of property, enough to last them more than a life time, or they may leave a heavy debt to be paid which is a heavy burden to bear. Again, the parents may have denied themselves to make it possible for their older sons to get an education, and, in doing so, expected these sons, when they should become college graduates, to help educate their younger brothers and sisters. What should the young man do in case he has a number of brothers and sisters to help educate? A certain preacher has six strong sons, and three of them have graduated from college. Two of them eased their consciences by becoming Y. M. C. A. secretaries, and the other went into business. All three had to support the three younger brothers and a sister that they may get a higher education. Other college men have been known to be doing the same thing, because of the love that will not let them go. By the time these younger children are educated, the older brothers will have become so absorbed in their professions or businesses that they will think no more of the ministry. More than this, they may have secured for these younger brothers good employment in the business world, expecting them, in return for the love

shown, to support the families of the older brothers while the latter go to Europe or America for higher education.

(b) Financial distress is a strong reason for preachers' sons to shun the ministry. They have seen the difficulties under which their parents labored, unnoticed and unknown of the outside world. Gathered around the dinner table are five or six children to be fed, and thankfully they all partake of the coarse rice and salted cabbage. By the small oil lamp they watch their mother mend threadbare clothes and socks without end, and wash their clothes after the heavy day's work is done. And then the sick bed makes the additional impression of disguised comfort! The father, out of despair, may utter such words as these: "It is a difficult life. Children, your future is brighter than mine. You may not have to suffer so." He utters them and forgets them, but the impression cannot be eradicated from the minds of the children. They come into contact with college students from different homes; they study science; they begin to get acquainted with the world; they see again during vacation time how their parents refrain from eating the best things in order that they may eat, and from wearing good clothes in order that they may be somewhat respectably clothed; and then they say in their hearts that they will get far better salaries and be able to give comfort to the remainder of their parents' lives. College graduates have been known to urge their fathers to withdraw from ministerial duties that with perfect ease they might enjoy the gratitude of their dutiful sons.

(c) The young Christian college graduate has not only the financial burdens of his parental home to bear, but he must also shoulder the responsibilities of his own family. Here he has several fears. In the first place he is afraid of inability to meet his social obligations, which are not a few. In the second place, he is unwilling to incur debt. He may or may not know how the old preachers become debtors and live the debtors' life. That is of no great significance to him. What he fears is that if he assume the duties of a minister he will have to run into debt and he will never be able to live according to the old saying: "The more the fleas, the less the itching; the heavier the debts, the less the sorrow." A little taste of freedom is a dangerous thing, for he no longer wants to become a debtor. Then he does not like the idea of being unable to maintain a respectable home and to secure cultural influences to surround

him. In this connection, I have attempted to make out a modest budget for a man, his wife, two children, and two servants, and have succeeded in forming one on the basis of the cost of living :

| | | | | | |
|---|-----|-----|-----|-----|----------------|
| Food for six | ... | ... | ... | ... | \$20 per month |
| Milk | ... | ... | ... | ... | 5 |
| Light, water, etc. | ... | ... | ... | ... | 2 |
| Culture, books, magazines, etc. | ... | ... | ... | ... | 5 |
| Medicines | ... | ... | ... | ... | 2 |
| Social obligations,—presents, entertainment, etc. | ... | ... | ... | ... | 5 |
| Clothing | ... | ... | ... | ... | 8 |
| Servants | ... | ... | ... | ... | 4 |
| Travel | ... | ... | ... | ... | 4 |
| Contributions | ... | ... | ... | ... | 6 |

\$61 per month

As the reader may feel that this is too large a budget, I want to offer some explanations. This budget does not include rent, life insurance, care of relatives, education of children, vacation, amusement, or debt. It does not raise the question as to who should support his family, should he die a premature death. It is the budget of a cultured family where both husband and wife have a large number of wants, but are willing to cut down their expenses till there is no margin beyond the necessities. If the question is asked as to how those live who receive only twenty dollars a month, the answer is not hard to find. A preacher, an intimate friend of mine, told me a few days ago that he, being physically weak, needed some meat to eat. Consequently he bought sixteen coppers' worth of pork. But then as the whole family like meat, they all shared it and ate on it for three days! There must have been plenty of pork to fill the crevices between the teeth! The question is "Is it a desirable thing for an educated preacher and his family to live in this way?" The cost of food may be estimated as follows :

| | | | | | |
|-----------------------------------|-----|-----|-----|-----|-------------------|
| Fuel | ... | ... | ... | ... | \$ 2.00 per month |
| Rice | ... | ... | ... | ... | 5. |
| Vegetables, meat, salt, oil, etc. | ... | ... | ... | ... | 12. |
| Tea, etc. | ... | ... | ... | ... | .20 |
| Sugar | ... | ... | ... | ... | .20 |
| Fruit | ... | ... | ... | ... | .60 |

\$20.00 per month

The preacher, of course, can go without meat, sugar, fruit and a few other luxuries ; but it seems that he can hardly be expected to be efficient without them. Besides food, he has to subscribe for a daily paper (90 cents a month), a theological magazine, two or three Chinese magazines on education, social reconstruction, student movements, one magazine for his wife ("The Ladies' Journal"), and one or two church papers (about \$2 per month). He may very profitably spend two dollars more on Chinese and English books, stamps, stationery and visiting cards. Thus culture costs him five dollars a month, not including a small expenditure for flowers, pictures, music and the like. Furthermore, he has to meet his social obligations, if he is not to be ostracized from polite circles whom it is his duty to influence and save. It is understood that he can not give such feasts as his friends can give, nor ought he to do so. But he can not afford to deny his friends and relatives wedding presents, birthday gifts, and funeral money. He must also give occasional dinners to those who frequently invite him and his wife to their tables. Is five dollars a month too much for all these social obligations? Then comes the question as to what sort of clothes he, his wife, and his children should wear at home and in society. It goes without saying that they should be neat, clean, unobtrusive and dignified in appearance. No smell of poverty should be found on their persons. Consequently they should have ample toilet preparations, good shoes and socks, several suits of underwear and fairly up-to-date coats. His wife should appear in like manner. This is only possible, however, if he can spend eight or nine dollars a month, and that wisely. The whole family will then need for soap 40 cents, tooth paste 50 cents, talc 40 cents, shoes \$1, stockings 60 cents, oil or hair dressing 20 cents. This leaves \$5 a month for hats, clothing and simple ornaments for the whole family. With all these things provided, the preacher can perform his work—and travel. He can give tithes, for out of six dollars a month he and his wife and children will give contributions to the various activities of the church, to charity organizations, to famine and other relief funds, and to various patriotic undertakings. Being a clergyman does not of course exempt him from the duties of a citizen. From all these considerations, it is clear that the budget as proposed is quite moderate. There is only one article that looks like a luxury—milk. But the preacher's children may need it very badly and

the reader may be challenged in the name of humanity to leave it there. There remains now only the question of the necessity for two servants instead of one. The answer is that the duties and obligations placed on the preacher and his wife make them necessary. The preacher and his wife, both educated and devout persons, can with a small measure of comfort, live on \$61 a month, though it must be repeated again and again, this sum does not cover rent, life insurance, care of relatives, education of children, vacation, amusements, or debts handed down to him by parents. His salary is not too big if it is increased to eighty dollars a month.

(4) *Difficulties Intellectual in Nature.*

(a) While the college graduate has to face these objective difficulties, he has also a number of very obnoxious subjective difficulties; that is to say, a set of wrong ideas that prevent him from openly embracing the ministry. Numbers of college students, preachers' sons included, have the notion that since every disciple of Jesus has the duty of spreading the good tidings, they can do so without becoming ordained preachers, but can look upon preaching as an avocation. Or, still better, they can work like St. Paul, who was a tent maker and at the same time the greatest Christian apostle the world has ever known. In this way, they can earn their own living, provide amply for their home and relieve the church of a heavy financial burden. They can have a large sphere of freedom and can carry out some social and religious experiments without unnecessary ecclesiastical interference and without having to take orders from the preachers that they can neither respect nor obey. In other words, they can, in this manner, enjoy all the pleasures that the ministry denies them and yet can spread the gospel nevertheless. Such a notion or intention, in one sense, is good and should be possessed by all Christian laymen. But it is an utterly wrong idea when it becomes a substitute for the ministry, or an excuse for keeping away from it. The ministry must not be an avocation, nor must it be entered by only the less capable of our college students, or any but the very best products of our mission institutions.

(b) Another idea is that ministers are more or less exponents of superstition, and that college graduates, having tasted a little of scientific sweetness, cannot take this cup of bitterness any more. No doubt some preachers of the prevalent

type are superstitious, are medieval and monkish, are indices of a weeping, mourning, individualistic and egoistic religion, instead of a social, ethical, altruistic and truly personal religion that issues itself in moral activities. They live under the pressure of the decalog and forget the liberation from this law by the higher law of Christly love. They live in fear rather than in joy, attributing headache, toothache, and any ordinary misfortune, caused either by their own carelessness or by social sin, to meaningless divine displeasure. In fine, they do a lot of things that appear to be superstitious to college students who have been taught to regard Nature, for scientific purposes, as a system, and to find order in the Universe. Now the college student, who studies science on one hand and reads scientific and critical magazines both in English and Chinese on the other, challenges sympathetic understanding and appreciation. Under the cover of intellectual fume and fermentation, there is much intellectual honesty, the basis of moral integrity, not often found in old conservative peoples. Such honesty and desire to see truth are the best materials for the building up of a modern minister. What such a college graduate needs is a deep spiritual experience, a broader education, and a clear assurance that he is not required to be an exponent of superstition in order to become a minister, but is to be not only a seeker after truth, but also a fearless spokesman of all that is true, good, and beautiful.

(c) Then the college student entertains the erroneous idea that he can not secure a thorough scientific theological education in China. He lives in a world of ideas, rather than in a world of facts or realities. Consequently he is apt to think too highly of his ability, and to have a sense of self-importance out of proportion to his real usefulness. He underestimates the capacity of the older preachers, and feels ill at ease in the presence of those who speak in medieval theological terms that have gone through the process of crystalization or ossification. And then, as he looks out into Chinese society, he finds numerous returned students who speak another kind of language and advocate another set of things; he reads such titles as M.A., Ph.D., J.D., and the like, after their names, and he thinks therefore that probably a minister, if he ever becomes one, ought to have something to match these scholastic ornamentations. It does not take him long to decide that since he can not get a scientific and thorough theological training in

China, and since if he could, he would not have the prestige that returned students have, he must go abroad for the satisfaction of this mixed desire for glory and education. But his financial condition does not enable him to do this, so he drops the idea of becoming a minister. This, of course, may not be the case of many; but if there is a single case of this kind, it ought to come to our attention, for a single case is sufficient for the beginning of many similar cases through contact and contagion.

(5) *Difficulties Spiritual in Nature.*

(a) The reason why many college students do not decide for the ministry can be found in the shallow religious training they have been given. If they come from Christian homes, they show a lack of appreciation for religious values due to carelessness of Christian parents. Sometimes, on account of this, the anomaly in Christian institutions is that students who become Christians after they come to school are far better in character and more devout in spirit than those who come from Christian homes. Religious form and religious content have, somehow, been separated. And then, in addition to this lack of home training in religion, there is the shallow religious education prescribed in the curriculum of the Christian school. Here the mistake is that religion is not adequately related to present living, social realities, and is not adequately expressed in various kinds of religious and social activities. And even if these things are done, they do not appear to have created interesting and vital, important, and compelling problems for the students, because they do not have a proper share in the initiative.

(b) Negatively speaking, there is the lack of constant and adequate appeals to students to become ministers. There is no quiet, continuous hammering on the subject. The Student Volunteer Movement for the Ministry has done a great deal in that it has considered carefully the question of theological equipment, the difficulties in the way of college students becoming ministers, and the ways of appeal through literature, modern language, lectures, and personal friendships. But these activities, indispensable as there are, are necessarily intermittent, irregular, and spasmodic, and especially so when the Christian institutions do not prepare their students to receive the messages of the secretaries of the Student Volunteer

Movement. Several reasons may be given for this lack of appeal and preparation. Sometimes the general college activities crowd this important work into a small corner. Sometimes there is the general lack of interest on the part of professors as well as students. Sometimes there is a general need of rest from the tension of a period of great religious activity, and hence a kind of unconscious backsliding. Sometimes there is a general satisfaction with small results through good-natured optimism and collective suggestion. And sometimes there is a general lack of appreciation, a general tendency toward worldliness, and a general exhibition of indifference.

(c) In the West to-day there are great outbursts of religious fervor and upheavals of religious forces which ought to be made known to the college students of China. There are also great democratic movements that have shaken the economic and educational world to their very foundations and have greatly influenced the movements of students in China. It seems then that the college students of our Christian institutions should be given ample information of these changes and should be related to them. No effort should be spared in the attempt to create in our college students a student-consciousness, a desire to take part in the heroic deeds of the students of the world, and a will to dare the impossible. At present what do we find among our students but still a wide ignorance of the significance of world movements, Christian and otherwise, for themselves and for China. The reason is not far to seek. Christian educators have probably not done their utmost to relate their students to the world-wide struggle for industrial freedom, justice, true co-operation, and international morality. The time calls for heroes, but heroes need nourishment! The time calls for patriots, but patriots must have the incentive! Indeed there are great difficulties to be encountered in dealing with students where political questions are involved, but students are citizens and unwisdom may make more true patriots than ministers of the Gospel!

(d) In many cases college students do not have and have not had vital religious experiences on account of the situations as given in the preceding paragraphs. The lack of a knowledge of the students' mental content, together with an absence of penetration into the difficulties, forms somewhat of an obstacle in the way of influencing students to choose the

life-work of a minister. The reason is quite obvious. Such a lack on the part of either educators or evangelists makes for general messages and for far-fetched talks on service, sacrifice, and high-calling which have somewhat lost their force. The leaders overlook the fact that many have long heard of such things as service, sacrifice, high-calling and China's spiritual needs. These things, of course, must be presented in their various aspects and applications, over and over. They never become old—but they are one-sided. Too much has been given from other viewpoints than that of the student. In other words, it is not a matter of general appeals to the collective mind, but a matter of individualization, personal interest, and particular appeals.

IV. HOW TO SECURE COLLEGE GRADUATES FOR THE CHRISTIAN MINISTRY.

It is easy to enumerate the difficulties that lie in the path of the problem of securing an educated ministry. The task assumes far bigger proportions when it comes to the constructive work of securing college men for the leadership of the church. What should be done should be variously answered, and at best such answers are more or less suggestions, rather than practical methods.

(1) A careful consideration should be given to the relationship between the old type and the new, or hoped-for, type of preachers.

(2) The ministry should be carefully related to the patriotic movements throughout the country and to the democratic movements in the world. The call to the ministry should be shown to be a patriotic call, and a democratic summons, demanding that heroic spirits must come out, will be answered by many loyal sons of China. Wherein preaching and church leadership is patriotic and democratic, to be done by the most self-sacrificing and public-spirited men, can be easily made clear and convincing. Wherein the reconstruction of Chinese society may not be entirely successful and right without the work of the Christian minister, too, can be clearly set forth. The patriotic appeal is an appeal to the heroic, noble, and sacrificial in man. Without this, the call to the ministry, however loud, will not be answered, because without this, Christianity has not shown itself to be a living reality, able to meet the social and moral needs of China. All the great

prophets of the Old Testament were prophets of righteousness and advocates of social morality and justice. All of them dealt with real living situations. To go still further, all of them were enthusiastic patriotic statesmen, and political leaders. In the New Testament we see Jesus and his apostles dealing with particular groups of men and with social and ecclesiastical questions. It was then, indeed, not politics, but it was nevertheless living realities that they faced and dealt with. Jesus' mission was unique and he gave the great social principles of love, justice, brotherhood, and sacrifice. His apostles had difficult church problems to solve. But they laid the foundation, and from their time up to the present, the Church has been a benefactor to society, despite its numerous mistakes. So convince the college graduate or student that to be a minister means to be a full citizen plus the work of a prophet and an apostle, and very likely a large part of the intricacy of the problem of securing an educated ministry may be disentangled.

(3) Some provision for higher education should be made. By this is meant not only theological education after graduation, but also such a training as will fit the student for social service of various kinds as well as for theological and ecclesiastical leadership. It may not be necessary for the college graduate to go abroad for such a training, for the theological seminaries should provide such courses as will fully equip him for his difficult work. It is not necessary to go abroad for an education, except for that broadening of mind that comes from contact with a different social environment or atmosphere. In order to secure this and the understanding of certain intellectual and social phenomena created by Western thought and influences, it may be wise for the Church to send the most thoughtful, spiritual, and able college graduates abroad to get their social and theological training in the most up-to-date seminaries. Each denomination has, of course, its own educational plans. But these plans, together with the opportunities and facilities for getting the desired training, must be made known clearly to those who are beginning to think on the ministry as a possible life work. For not a few financial provisions must be made—such provisions as will not leave on the young man any pauperizing effect. If an educated ministry is needed, then the first and foremost consideration is to help prospective ministers get their education.

(4) Education, however, is not the only thing to provide for. Even after the theological seminaries are ready to give post graduate courses, they may yet lament over the fewness of the students that come to take advantage of the opportunity. Many other things must be done. Among the first is a *reformation of ministerial economy*. Educated ministers can not live like uneducated ministers. The social and financial difficulties of the college students looking forward to the ministry need sympathetic, patient and careful consideration. The matter of support *must be adequately met*. To be sure, the money can not yet be raised in China ; it has to come from the mother churches. But the present question is not how to raise funds ; it is the question of willingness to consider the needs of the educated minister and pay him a moderate and just salary. This involves the change maybe of certain conceptions. The question resolves itself into that of church economy and materially into this : Shall the Church save money now and spend large sums in the future, or shall the Church spend large sums now in securing educated leadership, and then through them save large sums of money in the future, maybe in the immediate future ? If the Church holds to the policy of small salaries for educated ministers, she will not be able to secure a sufficient number of them. She may then lose a great opportunity and her work may be set back a few decades. It is going to be increasingly difficult to cope with Chinese society without able leaders and the Church may, through this lack of leadership, lose the prestige which is now hers. Consequently she will have to spend a great deal of money in the future to redeem herself. On the other hand, if the Church treats educated ministers fairly and sympathetically, she may get a sufficient number of them, and be able through them to greatly increase her prestige, influence, and usefulness in China, thus gradually becoming able to support herself without difficulty. To some this may appear the wiser and better policy.

(5) The Church must now lose no time in reaching the educated class especially those who have returned from Western countries and are open-minded toward the Christian religion. A definite movement can be started for this and different denominations can co-operate with each other, so that where one denomination is unable to perform the task, another may be called upon to assist it. The Church in China started with the lower stratum of society. She was compelled to do so on

account of the conservatism, obstinacy, and opposition of the literati. But now the situation is different. The time has come for her to rise and lead the higher elements of society into the fold. She has been recently criticized, quite unjustly it is true, for her neglect of the higher classes and her absorption in her work with the ignorant people. But this criticism, coming from the non-Christian circle, will soon be a just one if the Church does not rise to her opportunities and know the signs of the times. But what has this to do with the solution of the problem of securing an educated ministry? The answer is quite obvious. A movement for the salvation of educated and upper class people creates a problem for the Church so that she may exert her power to solve it; it creates a task for educated ministers, so that they may see the need of their interest, sacrifice, work, and leadership. In a situation like this, it is more than evident that Christianity would not succeed without efficient, intelligent, aggressive, energetic, and spiritual leaders that appreciate and understand the great forces at work in the world and in China, and that have the equipment and ability to apply Christianity to social and national life. One of the reasons for the hesitation of the college man to accept the ministerial call is his inability of knowing where he may be placed and what sort of work he may have to do. He understands, of course, that he has to rise from the lower to the higher ranks, but then he desires to know and to see what his position will be *when he does reach the higher ranks*, the important places of leadership in the Church. The question then is; What is the Church's *definite program* for the educated minister, and what *should* it be?

(6) After all these considerations, there remains one very important and practical question to be answered. To what places, or to what groups of people should the Church look for recruits? Christian thinkers will at once say that the Church, first of all, must look for educated ministers from Christian families, and especially from the homes of older preachers. If the Church can not have recruits near at home, how shall she expect to secure them from the non-Christian world? But, as we have seen, our Christian homes do not furnish much new material to meet the Church's present need and our pastors do not often urge their children to take up the cross and follow Jesus as ministers. Something is wrong here. And if we assume that this inability of Christian homes to furnish new recruits to

the ministry is largely due to religious ossification or spiritual weakness, we can clearly see that two things must be done immediately.

(a) There should be a great religious upheaval of the entire church, such a one as to reach all the members of the Church and to affect the preachers themselves. Men, women, and children must all be influenced and roused to a deeper spiritual life. No longer should such a religious revival be a mere series of meetings and emotional sermons, which of course have their places. No longer should there be indefinite programs and groping in darkness and listless efforts, or "much ado about nothing." There should be a campaign for church-wide religious education, which aims at the implanting of Christ's principles of love, sacrifice, and justice in the lives of Christians, and the forming of habits of prayer, Bible study, religious meditation, and Christian service. It should be such an education as will not only give new impetus to material contributions, but also new willingness on the part of Christians to offer their own lives as living sacrifices acceptable to God. It should be a movement in which enthusiasm over quantity is coupled with joy over quality, allowing no statistics to tell lies. It should be so organized that the Church will secure a stable as well as an active constituency, a social as well as a religious life, and a strong, as well as a growing, increasing, progressing power. In short, it should be such an undertaking as that the result of collective effort will make alive all churches of all denominations, and will leave no church spiritually and socially dead as some now are. These things are especially important in China, because the Chinese Christians are in most cases not thorough Christians. When they become thoroughly Christian, then it is not too optimistic to say that half of our problem of the ministry is solved.

(b) At the same time our schools must also have special campaigns for recruiting men for the ministry. Hitherto, this work has been, more or less, remanded to the Student Volunteer Movement for the Ministry, which has indeed done splendid work. In many ways it has helped the cause. It speaks a modern language, refined and intelligent, that of the student, instead of using the set phrases, medieval grammatical constructions and worn out fossilized ecclesiastical expressions so much akin to the *amitufu* of Buddhist monks. It has attempted to relate the students of China to the larger student

world and thus create in the young men a student consciousness. It has tried to formulate definite programs, to start mission study classes, to organize student bands, to furnish information and get statistics, in short to help students in various ways. But as has been stated, its work is necessarily of an intermittent, irregular, and spasmodic nature, and can only be a work supplementary to that of Christian institutions. The schools must use more and more the results and the help of this movement. But they must not rely on it only for getting recruits for the ministry from college men, because at best it is an outsider, and what it can do is to infuse new blood, not revive dead bodies. Consequently each denomination or church has to do the largest part of the work for herself and has to have a separate movement within her own boundaries. Let each denomination ask: "What have we done to get college men to enter the ministry of the Gospel? What shall we do to secure them?" Middle schools are not exempt from this task, if they aim at preparing men for college; for if the middle schools do not lay the religious foundations of their pupils well, they will not only leave too difficult a task for the colleges, but may also lose the best results of their own efforts through their own negligence. The student is not too young when he is twelve years of age to understand the call. Nor is he too old at twenty-five to answer it. But all of them will be too indifferent to the call, if at ordinary times no persistent, *personal* work on the subject is done among them.

In conclusion, let the reader be reminded again that this paper is based on a limited experience and a short period of study and investigation. It aims at challenging attention and criticism, as well as further study and examination, so that the final solution of this important problem of securing an educated ministry may be found. Furthermore, the last section of this paper contains only incomplete suggestions, to be modified, supplemented, completed, and made into a practical *modus operandi*.

The Doctrine of Salvation by Faith as Taught by the Buddhist Pure Land Sect and Its Alleged Relation to Christianity

FRANCIS C. M. WEI

INTRODUCTION.

THE Pure Land Sect¹ is one of the most important Mahâyâna Buddhist sects in China and Japan. The doctrines of the other Mahâyâna sects have indeed a great deal to offer to the student class and other serious-minded people in so far as they help very much to satisfy the metaphysical instincts of the thinking mind, which are not provided for by the other religious systems of the countries we are considering. Buddhism, however, has attracted many adherents to itself not because of its metaphysical speculations, but because of its enticing promise of the Paradise in the West. Statistics may not show the real predominance of the Pure Land Sect in China and Japan. But we must remember that the other sects are perfectly tolerant in their attitude towards it, and, with only a few exceptions in Japan, every Buddhist temple in the far East is full of Pure Land images and symbols. In China, whenever the Buddhist monks or nuns are employed, at a funeral or at the Festival of the Dead or at other religious services, they are employed with the supposition that they will enable the living or the dead to find their way to the Pure Land.

How did the Pure Land Sect arise? What different stages of development has it undergone? and What are its peculiar teachings? These are some of the questions we must answer before we can examine the different theories as to its relation to Christianity.

PRIMITIVE BUDDHISM AND SALVATION BY GOOD WORKS.

Buddha Sākya-muni taught his disciples to flee from existence, because it is an everlasting round of changing misery. Salvation means to put an end to this round of death and rebirth. To accomplish this end every one has to bring about the necessary recovery and growth of his own inner nature by the practice of abstinence, religious austerities, and, above all,

¹淨土宗

contemplation. This is the "Holy Path." It is by treading this path faithfully that transcendent virtue and transcendent knowledge, both of which are essential to the attainment of the goal, are to be obtained. This requires an infinite effort on the part of the follower of Buddha and it also requires an infinite period of time, a period equal to as many years as are represented by the figure one followed by as many zeroes as the number two raised to the one-hundred-and-third power; in other words, a period incomprehensible to the human mind.

NEED OF A NEW WAY OF SALVATION.

It is pointed out by the Pure Land Buddhists that it was only in the earlier centuries after the death of Buddha Sākyamuni that it was possible for people to rise to perfection by following the rigorous Eightfold Path. In later days salvation by good works is impossible. Men are unclean, and they are living among an unclean people. It is a degenerate age, and the moral capacities of even the professed monks are deplorable. "They live in great monasteries; they style themselves abbots. Externally they exhibit worth and goodness; internally they are full of covetousness and sordidness. They wear silk and satins; they sit on hair rugs luxuriously. Proudly they cultivate outward appearance; they delude men, they deceive themselves. How can such be called superior persons? They who forsake the family are like this; how much more so are they who remain in the family. Alas! they drink wine, they eat flesh. How can they be said to keep the moral precepts?"²

THE PURE LAND SECT.

Therefore, a new way of salvation is necessary, and this is found in the Pure Land Sect. It is salvation by faith. Its teaching in a nutshell is this: "If any of the living beings of the universe—be they laity living in the family or mendicants who have left the home, breakers of the Moral Precepts or such as have not taken the vows to observe the Moral Precepts; having wives or not having wives, having children or not having children, whether or not drinking wine or eating flesh, whether they be husbandmen or merchants—only put forth the believing mind and take refuge in the behest of Amitābha Buddha, then will Buddha throw out a radiance and receive

²Quoted by James Troup, *The Hibbert Journal*, vol. iv, p. 283.

such. At the end of life they will be born into Paradise, they will reach the great Nirvâna. Is it not a boundless great compassion? If you desire to acknowledge this mercy, you must chant and praise the name of Buddha."³

STORY OF AMITĀBHA AND HIS VOWS.

The story of Amitābha is found in the *Sukhāvativyūha*⁴ represented as a narration by Buddha Sākyamuni. Now, there was a line of eighty-one Buddhas, beginning with Dipankara and ending with Lokeshvararāga. During the period of the latter, a Bhikshu or monk of the name of Dharmākara formed the pious intention of becoming a Buddha. He went to Lokeshvararāga, chanted the usual praise of the Buddha, and then proceeded to ask him to become his teacher and to describe to him what a Buddha and a Buddha country ought to be. Lokeshvararāga gave the information as desired, upon which Dharmākara requested that when he should attain to Buddhahood, all the qualities of the Buddha countries be concentrated in his own. He then went away, but, after a long meditation, returned with a series of forty-eight vows, whereby he would undertake to become a Buddha only on the condition of being able to save all beings and to establish a kingdom of perfect blessedness in which all living creatures might enjoy an age-long existence in a state of supreme happiness and wisdom. Of the forty-eight vows, the most significant one is the eighteenth, which runs as follows :

"When I become Buddha, let all living beings of the ten regions of the universe maintain a confident and joyful faith in me ; let them concentrate their longings on a rebirth in my Paradise ; and let them call upon my name, though it be only ten times or less ; then, provided only that they have not been guilty of the five heinous sins, and have not slandered or vilified the true religion, the desire of such beings to be born in my Paradise will surely be fulfilled. If this be not so, may I never receive the perfect enlightenment of Buddhahood."

It is based upon this vow that the Pure Land Sect teaches its doctrine of salvation by faith. This is also the story that is behind the very common practice in China and Japan of repeating the name of Nan-mo-o-ni-to-fu (Chinese) or Namu Amida (Japanese).

³Quoted by James Troup, *The Hibbert Journal*, vol. iv, p. 283.

⁴S. B. E., vol. xlix, p. 11

REPEATING OF THE NAME AND ITS RELATION TO FAITH.

The repeating of the name according to the teaching of the Pure Land Sect, is only a sign of gratitude. The essential condition is the possession of faith, of belief in the knowledge of Buddha Amitābha and the efficacy of his vow.

Faith is a union of three elements—sincerity, believing joy, and an ardent desire to be born into the Pure Land. Where this faith exists, its existence will be indicated by the calling to remembrance of the name of Amitābha. In this way faith is united with practice.

This faith, however, is produced by Buddha Amitābha, not by oneself. "Faith put forth by one's own self is not steady; it goes easily over to doubt. But faith by the power of another affords rest to the mind; it is sure." This is the sentiment of a Pure Land Buddhist: "I am borne by the power of prayer. I shall certainly attain salvation." Indeed, there is not the slightest doubt in the mind.

DOCTRINE OF SALVATION BY FAITH.

When the process of attaining salvation is thus simplified, it is within the reach of everybody. "Although the sins of the unenlightened are many, if they are contrasted with the powers of the vow of Buddha Amitābha they are as a millet seed to the ocean. . . . The sins of the unenlightened are heavy; if cast on the three worlds, they assuredly sink, but if placed on the ship of the Vow, they are light."

On the other hand, salvation is never to be attained by mere good works; for our best works are full of "leaks," and in Amitābha's land there are no "leaks." Imperfection can not inherit perfection.

Those who are saved by faith in Amitābha will be reborn immediately after death into the Pure Land, the Paradise in the West, where existence in the round of death and rebirth is no more, nor sorrow, nor suffering, nor death, nor labor, but an eternal satisfaction of all needs, a complete understanding of all things, a continuous existence in the presence of Buddha Amitābha and all the *bodhisattvas*. Those who have committed the "five heinous sins" and other enormities and who have failed to attain to salvation by concentrating their last thoughts on their death beds on the name of Buddha Amitābha would have had to expiate their evil deeds through ages of torments. Even these, however, are not left without hope.

Their punishment is only temporary. When their sins are expiated in course of time, they will be admitted to the presence of the Buddha by faith in his name.

THE PURE LAND SECT *vs.* PRIMITIVE BUDDHISM.

It will be seen that apparently the Pure Land Sect denies what Buddha Sākyamuni taught and affirms what he denies. He taught flight from the world as necessary; it permits all worldly relationships and worldly enjoyments and activities. He forbade reliance upon others even himself; it proclaims salvation by having whole-hearted faith in Buddha Amitābha, and by faith alone. He condemned homage to any God and belief in a soul; it demands the worship of Amitābha and urges the necessity of securing for one's own soul a happy abode in the Pure Land. He directed his followers' attention to a Nirvāṇa, a mysterious condition of existence or non-existence, on the exact nature of which he refused to speculate; the Pure Land Sect, on the other hand, pictures to its adherents a material Paradise where they may have a continuous and sensuous existence. Indeed the very name of Sākyamuni is practically forgotten, wherever the Pure Land Sect flourishes. The Buddhist laity in China and Japan nowadays hardly knows the name of the historical founder of Buddhism, and his title is generally associated with another, a fabulous character known to the world only in a myth.

At any rate, there is a great distance from the Buddhism taught by Sākyamuui to that of the Pure Land Sect, while on the other hand, the modern Christian will recognize striking points of similarity between the doctrine of this Buddhist Sect and Christianity. There is in each of these two religious systems a Saviour of the world who labored solely for the deliverance of man from sin or the consequence of sin. Each system teaches the inability of man to save himself, each laments the wretched condition of the existence in this world, each points to something better beyond this life, and each, finally, announces the gospel of salvation by faith. To the uncritical observer, therefore, it is a very alluring theory that the Pure Land Buddhism, supposed to be a later development, must have either borrowed some of its doctrines from Christianity or have at least been under the influence of the Christian religion. To justify such a theory, however, mere doctrinal resemblance is not sufficient even though striking it

may be. Points of historical contact must be proved before we can be sure that we have not let our fancy go before our reason. Let us first, then, trace briefly the historical development of the Pure Land Sect.

PURE LAND SECT DOCTRINE REFERRED TO BY ASVAGHOSHA
IN THE "AWAKENING OF FAITH."⁵

Amitābha is a name entirely unknown to the Southern Buddhism in Siam, Burmah, and Ceylon. As this probably represents more faithfully the real primitive Buddhism, we can, therefore, conclude that the doctrines taught by the Pure Land Sect did not form a part of the Buddhism of the earlier centuries after the death of Sākyamuni. But in Asvaghosha's "The Awakening of Faith" the following passage is found: "First consider those who begin to learn the five methods of this chapter and desire to get right faith but are timid and weak. As they live in this world of extreme suffering, they fear they can not constantly approach Buddha and personally contribute to his service. Thus they fear they can not attain to this perfect faith and have a mind to renounce this search after it.

"These should know that the Tathāgata has most excellent means to strengthen their faith. It is by having the mind set only on the things of Buddha and by desiring that one may be born in another world of Buddha and be constantly with him for ever, far from all evil, that one may attain this end. As the *Sutra* says, 'If a man sets his mind to think only of Amitābha Buddha who is in the happiest realm of the West, and if his good deeds are in the right direction and if he desires to be born in that happy paradise, he will then be born there, and as he is always in the presence of Buddha he will never fall back.'

"If we reflect on the eternal nature of Amitābha Buddha and constantly practise this method, one will in the end reach the place of future wisdom."⁶

Now, many authorities agree in placing Asvaghosha's date in the first century of the Christian era.⁷ This, then, is the

⁵ 大乘起信論, Cf. Trans. by T. Richard.

⁶ "The Awakening of Faith," Chap. 4, trans. by T. Richard in "The New Testament of Higher Buddhism."

⁷ Cf. Anesaki, article on "Asvaghosha" in the *Encyclopædia of Religion and Ethics*.

earliest date from which we may trace the doctrines of the Pure Land Sect although there is the possibility that Asvaghosha lived before Christ and also the likelihood that the *Sutra* he quotes bears a still earlier date.

(To be continued.)

Nationality and Religion*

IS PATRIOTISM CHRISTIAN ?

ONE of the ablest of the Chinese reformers believed in the Christian religion as the best hope for China, but, during his residence in Japan, he came under the influence of a Japanese statesman named Kato, who made a great stir by saying that Christianity was not suitable for Japan, as it weakened patriotism, placing the welfare of the world before that of their own country.

A similar opinion is expressed by Mr. Blatchford, who says: "There never will be a Christian nation, because any nation which faithfully acted on Christian principles would cease to be a nation." "Did Jesus ever say a word for patriotism, or for love of country? Did he ever excuse war? Never."

Both the Chinese statesman and the British Socialist reject Christianity in favour of patriotism. On the other hand, Tolstoy, whilst equally convinced of the antagonism, accepts Christianity, rejecting patriotism as a vice. "The sentiment in its simplest definition," says Tolstoy, "is merely the preference for one's own country or nation above the country or nation of anyone else." "Patriotism was a necessity in the formation and consolidation of powerful States composed of different nationalities and acting in mutual defence against barbarians. But as soon as Christian enlightenment transformed these States from within, giving to all an equal standing, patriotism became not only needless, but the sole impediment to a union between nations, for which by reason of their Christian consciousness they were prepared." "It is dreadful to say so, but there is not, nor has there been, any conjoint violence of some people against others, which was not accomplished in the name of patriotism." In short,

* An essay read before the Central Presbyterian Association and the Workers' Educational Association, of Belfast, Ireland.

what Tolstoy calls "this astounding superstition" "is chiefly impossible to-day, because, however much we may have endeavoured during 1,800 years to 'conceal the meaning of Christianity, it has nevertheless leaked into our lives, and controls them to such an extent that the dullest and most unrefined of men must see to-day the complete nonconformity of patriotism with the moral law by which we live."

At a time when this sentiment is regarded as especially incumbent on all good citizens, it is advisable to examine an indictment so earnestly urged. Or, in other words, let us briefly consider some aspects of the historical connection between nationality and religion, in order, if possible, to arrive at a solution of our problem.

Regarding the analogy between early religious and political institutions, Robertson Smith says: "Religion was a part of the organized social life into which a man was born." "Religious nonconformity was an offence against the state; for if sacred tradition was tampered with, the bases of society were undermined, and the favour of the gods was forfeited." Among the Semites, "the original type of religion out of which all other types grew" was "founded on kinship," "in which the deity and his worshippers make up a society united by the bond of blood." "In the same measure as the god of a clan or town had indisputable claim to the reverence and service of the community to which he belonged, he was necessarily an enemy to their enemies and a stranger to those to whom they were strangers." "When David in the bitterness of his heart complains of those who 'have driven him out from connection with the heritage of Jehovah,' he represents them as saying to him, 'Go, serve other gods.' In driving him to seek refuge in another land and another nationality, they compel him to change his religion, for a man's religion is part of his political connection." "It was impossible for an individual to change his religion without changing his nationality, and a whole community could hardly change its religion at all without being absorbed into another stock or nation." "The enemies of the god and the enemies of his people are identical."

From the earliest period, then, down to the Babylonian Captivity, Israel had its own national religion, the worship of Jehovah. Even as late a writer as Ezekiel nowhere brings either Jehovah or Israel into any close relations with the

heathen except in a hostile sense. But when the profoundly ethical conception of Jehovah's nature came to be preached by the prophets of the eighth century B.C. the bond between patriotism and religion began to be loosened. The prophets thus came into collision with the religious convictions of the people, among whom the prevailing idea was that Jehovah could not fail to protect His own worshippers. As the false prophets in Micah put it: "Is not Jehovah in our midst? No harm shall overtake us." The central place being now, however, taken not by the might but by the holiness of Jehovah, the gradual result was the belief in one only living and true God, Who could not be dethroned by Bel or Merodach and the victories of brutal Assyria. For, in the view of the prophets, Assyria was "an instrument in Jehovah's hand to chastise the sins of Israel and its neighbours."

In consequence of this vital change, Jehovah's relation to other and perhaps unfriendly nations was no longer one of mere hostility. "Have I not brought Israel out of Egypt and the Philistines from Caphtor and the Aramaeans from Kir?" Jehovah therefore ceases to be exclusively suited and destined for Israel. This development culminates in Second Isaiah: "It is not enough that thou shouldst be My servant to raise up the tribes of Jacob and to bring back the redeemed of Israel; wherefore I have set thee as a light to the heathen that My salvation may reach to the end of the earth."

From this new standpoint the relation which patriotism bears to religion is vividly illustrated in the tragic story of one of the greatest of the O.T. Prophets. Against the whole people in whom faith and patriotic fervour were united, Jeremiah stood almost alone. If ever an oppressed nation was justified in fighting for its life against the oppressor, the Israelites of that time were right in risking their all to deliver their fatherland from Babylon. Yet for the friends of freedom, the heroes who stubbornly defended their homes and their little ones against overwhelming military force, not a word of sympathy escaped the prophet's lips. "He repressed every impulse of that patriotism with which all the rest were glowing, that he might bear exclusive witness to what in his eyes was the only true worship of Jehovah." "His line of action struck his contemporaries as anti-national, and he himself was cast into prison as" "a traitor to his fatherland," and he barely escaped death. Out of Jeremiah's noble individualism there grew his concep-

tion of the new covenant, when "all shall know" Jehovah. Though the covenant is made with Israel and Judah, we have here the beginning of universalism.

Malachi, speaking on behalf of Jehovah, goes so far as to say that "from the rising of the sun to its setting, My name is great amongst the heathen, and in all places is incense offered to My name"—which means that the sincere worship of their own gods by the heathen is accepted by the only true God as given to Himself.

Coming now to the heart of the matter, can we discover in what sense Jesus was, and in what sense He was not, a patriot? Of patriotic sentiment, depending on physical force, not only is there no trace in Jesus, but probably the main cause of the hostility which resulted in His death, was His repudiation of this sort of nationalism. Zealotism was not what we call Jingoism, for the latter is aggressive, whereas the former was but the courageous resistance of God's people to their heathen conquerors. That on a trial of strength the little Jewish nation would inevitably be defeated by the mighty Roman Empire, is only a condemnation of Zealotism for those who are content with the easy idolatry of success.

Apart from our Lord's attitude to the warlike spirit of the time, we note a certain balance in His life and teaching with regard to His native land. Born a Jew and not sent to any save the lost sheep of the house of Israel, he was, nevertheless, enrolled in the Roman census. He wept over Jerusalem, but commanded the payment of taxes to its foreign ruler, and praised a Roman officer more highly than any of His own countrymen. His love for the religion of His ancestors did not prevent Him from placing an alien Samaritan above the ministers of that religion. Whilst it was within the Jewish nation that He gave His life for the Kingdom of God, yet His care was for all the world, throughout which He ordered His Gospel to be preached.

On the more difficult question of the mind of Christ regarding war of any kind, it will be sufficient to quote the opinion of a prominent English churchman, who believes that in taking part in the present conflict, Britain was right. Mr. W. Temple says: "There was never so just a cause as that of Christ, for which He would not fight." "He did not resist physically; but He did resist the evil of His day, even to death." "Christ was founding a spiritual kingdom, and to use force would have defeated His whole purpose."

For the understanding of our subject, the time of the persecutions under the Roman Empire is perhaps more instructive than any other period of Church history. In regard to military service, opinion was divided. Tertullian said: "The Lord disarmed Peter, and in so doing unbuckled the sword of every soldier." Origen states: "Christians will not fight, even if the king requires us to do so." But in the main the views of Origen and Tertullian were not accepted by the early Church. The story of the Thundering Legion helps to prove that the army never lacked Christians. "The proportion of martyr soldiers was uncommonly large."

Why were the early Christians so severely and continually persecuted? The answer is what our previous survey might have led us to expect. "Religion to the Romans," says Dr. H. B. Workman, "was chiefly a matter of patriotism." "No one could be a patriot who did not show honour to the national gods. To refuse to do this was to bring upon oneself the charge of 'atheism' or 'sacrilege.'" "The Church spurned the claims both of the local gods and of the new religion, the worship of the Emperor, which was regarded as 'the spiritual symbol of the political union.'" The Christian who refused to admit by sacrifice on an altar that 'Caesar is Lord,' "fell automatically under the charge of *majestas*, i.e., of mortal insult or treason to the Emperor." "For 200 years . . . to become a Christian meant the great renunciation." "For 200 years the mere profession of Christianity was itself a crime." The motive of the persecution, therefore, was not religious, but political. Christians were looked upon as disloyal citizens.

With the accession of Constantine in the early part of the fourth century, the despised and suffering community became the party of influence and prestige. Its inner strength and purity, in consequence, were bound to be injured by the favour of the State and the resulting popularity with the masses. Broadly speaking, only with the rise of nationalism in the 14th and 15th centuries does patriotic feeling again come into conflict with religion, now, however, with religion in the organized form of a dominant Church. To this day Catholics, belonging to an international fellowship, the Head of which is not identified with any particular state, are constantly under suspicion of want of loyalty to their own country and its rulers.

Our theme being the relation between our duty as citizens of one country, and as citizens of the universal Kingdom of

God, it is noteworthy that in the Middle Ages, down to the eleventh century, the essential ideas of Western civilization were kept alive by the Church. "Its influence," says Prof. Ramsay Muir, "impressed upon even the barbarians the idea that there is a moral law higher than mere physical might, a moral law whose spiritual sanctions are in the long run more powerful than those of brute force, and are not impaired by the temporary victories of force. Still more, the influence of the Church impressed upon Europe a conviction of the essential and indestructible unity of Western civilization."

This first great endeavour to set up the Kingdom of Heaven upon earth in an international form broke down, not only because of the religious revival in Northern Europe, but also because of the expansion of the national consciousness in France, Germany, and England. The rise of the nation-state while affording a strong basis for unity and patriotism, at the same time meant the ruin of the dream of humanity united under one Church and one government. "The Reformation," says Dr. H. B. Workman, "in its first origin was political, not religious; social, not moral; a protest against an all-centralized, yet omnipresent, world-power, in theory spiritual, in practice secular, which had outlived the conditions of its birth." "The watchword of the Reformation age," says Prof. Andrews, "was decentralization. The centrifugal forces were encouraged at the expense of the centripetal. As a result, there grew up the spirit of national rivalry which has been responsible for most of the devastating wars in modern times." "Each state," says Dr. Ramsay Muir, "became the sole arbiter of the righteousness of its own actions. And in this sense Luther's teaching may be said to have helped to establish the doctrine that the state is the ultimate source of moral sanctions. The most modern exponent of this doctrine is Treitschke: and Treitschke recognizes that his thought owes almost as much to Luther as it does to Machiavelli." "What turned the national movement in Germany into a curse and a danger to Europe was that . . . it was turned from a national into a racial movement. It was made to rest upon the assertion of the inherent superiority of the Teutonic race to all others . . . Racialism, with its assertion of the existence of fundamental antipathies between races, and of the inherent superiority of one race to another, is the very antithesis of nationalism."

It was the French Revolution which brought about a revival of the national spirit of Europe. Not, however, till the second quarter of the 19th century, did the prophet of the new doctrine appear. Mazzini held that a nation should claim not its own aggrandizement, but its right to serve humanity as a distinct group. His society of Young Italy enlisted young men ready to sacrifice their lives in the belief that "ideas grow quickly when they are watered by the blood of martyrs." "They wished to secure freedom for all peoples that could prove their claim to nationhood."

"The principle of nationality," says Canon Glazebrook, in "The Faith and the War," "divorced Belgium from Holland in 1831, Norway from Sweden in 1905: it has made the permanent annexation of Alsace-Lorraine an impossibility: it promises to rescue the Slav states from alien rule and to reconstitute the Kingdom of Poland: and it is the chief impulse which has driven Italy into war with Austria."

According to Dr. Ramsay Muir, "The powers which have given most help to the cause of national freedom are" now "in deadly conflict with the powers which have been most hostile to it." Treitschke "held it to be a law of nature that little states should be subjugated by great states." This is "a direct denial of the principle of nationality, towards which Western civilization had been unconsciously working during many centuries." The Allies have formally declared that they are fighting for the national principle. The Great War is therefore "the culmination of modern history so far as concerns the development of the idea of nationality."

With these historical facts in view with reference to civil and religious obligation, we come to face the important question proposed for discussion, whether or not patriotism can be considered a *Christian* virtue. If war is ever defensible, this is a righteous war. But does Christianity sanction war? The best defence of Britain's action is, in my opinion, given by Mr. Wm. Temple in these terms: "It was not possible for England on the 4th of August (i.e., 1914) nor for any Englishman then or now, to act in full accordance with the mind of Christ A sinful man *cannot* live the life of Christ; a sinful nation *cannot* perfectly obey His law; and the citizen of a sinful nation cannot escape altogether from his nation's sin It is the hideous result of sin that it brings us into a choice where even the rightest thing that we can do is something

evil; the choice is between the greater and the lesser evil. And though we are right, and absolutely right in choosing the lesser evil, it is still evil, for it is still not perfect obedience to the holy will of God And the way of escape is not through refusing to bear the burden which is laid upon us, but through bearing it in penitence and with prayer for deeper faith."

If that argument is sound, then our religion in itself does not sanction war. What, in that case, are we to say of patriotism? Simply that in so far as this sentiment involves the acceptance of an obligation which ceased with the Advent of Our Lord—the obligation, namely, to protect one's own country by force of arms, patriotism is pre-Christian, but not Christian.

Such a conclusion in no way overlooks the better side of war, which was, e.g., beautifully set forth by the late Stopford Brooke, in 1905. Speaking of the defence of "all we justly and naturally hold dear," he says: "To fight to the death for these possessions. . . . to give up everything material for them. . . . is just, true, and righteous war, and there is not a thought or a passion connected with it which does not ennoble, not only the persons and the nation which wage it, but the whole body of humanity to whom the great tradition of this defence is handed down, and whom the memory of it inspires, teaches, and ennobles." But in the same discourse, the distinguished preacher admits that fighting "is a primary instinct in human nature," coming "down to us from the brutes." "We cannot get rid of this hereditary passion. It is universal." Here then it is admitted that fighting is an animal instinct which Christianity permits under certain conditions, but does not and cannot transform.

Our conclusion that patriotism is pre-Christian is still more remarkably confirmed by the fact that preaching in the churches of both Germany and Britain regarding the present conflict, tends to fall back on the O.T. As might be anticipated, it is on the side of our enemies that this curious phenomenon is most plainly discernible. Such an expression as, "If God is not now in our German Christianity where else is He to be found in the whole world?" only shows with what logical completeness the O.T. viewpoint can be adopted by believing Germans. "The historian Carl Lamprecht remarks: 'Who will deny that there is even now a Christian

German God and that sometimes he reveals himself to aliens as a strong and jealous God?'" To this challenge it may be replied that the worship of a German God is perfectly intelligible and almost seems designed to prove by its clearness to the rest of the world what so many Christians dimly apprehend, that the only kind of religion which justifies war, is a strictly national faith, not the worship of Him Who made of one blood all nations of men. The worship of a national God, who is not also universal, wherever it occurs, is doubtless real, but historically in Western countries it is a survival from ancient Judaism before the prophets preached.

There were two brothers, whose name is honoured in our Irish Church. One of them, a gentle unselfish boy, the pattern in the home, went out to fight in his country's cause. He did not return. Only his identification disk has been found. The other, while deeply respecting the memory of his heroic brother, believes it to be impossible for himself, as a servant of Christ, to follow his brother's example. In a freedom-loving land like Britain where the opinion of the former prevails among all classes, is there no place for the conscience of the latter? At a time when the European system of piled-up armies for defence has completely broken down, is there not an urgent call for men who are prepared to go to prison in the cause of peace? If it is beyond our fondest dreams to imagine that the magnificently dangerous experiment of Christianity will anywhere be attempted in national affairs, then why not build our hope upon the Church? Within the State but apart from it, the body of Christ stands for mercy, over against the State with its justice, supported by physical force. The Church, which should be free from legal interference, and national, embracing Christians of every type who are willing to belong to it, has an ethical standard higher than that of public opinion. In other words, the Church is the conscience of the nation. Or if not, how can the Church justify its existence as the organ of the Kingdom of God? In time of war, its motto is the saying of Origen: "All Christians are priests and will form an army of piety and fight by offering prayers."

If it be said that, at any rate for the churches of the West, such a prospect is utopian, then the newer churches of the distant East offer a field less hampered by the traditions of the past. Whatever may be the opinion of Asiatic Christians

with regard to peace and war, one thing is evident, and that is their desire for a comprehensive organization, wide as the nation, and freed from the sectarian divisions of the West. And we Europeans are bound to encourage their efforts to foster an indigenous and therefore powerful growth of Christianity on its new soil. To this end we require to enter with enthusiasm into their passion of patriotism, which in India and Japan partakes of the character of a religion. An Indian writer puts it thus: "To be a Nationalist in India means to be an instrument of God You see the birth of an incarnation of deity in the nation."

Let us, however, not deceive ourselves. The Christians of Asia will be patriots. But if they also become pacifists they must be ready to endure hardship. The Boxers of 1900 sought to wipe them out from Chinese soil as traitors to their fatherland. How much more liable to that terrible accusation would they be, in case they disobeyed a law of forced military service! Among the Japanese, in particular, there is no sympathy for anyone who refuses to shew his loyalty to his Emperor by fighting for him when required. As in the beginning, Christians of this kind receive a hundred-fold—with persecutions.

It is an uplifting aspiration. Ireland, which in the ancient days for 600 years sent messengers of peace with their treasures of faith and learning, among the wild tribes of Europe, now preaches peace to the peoples of awaking Asia. Proud of our own noble tradition, we go forth to serve humanity, in order that on the basis of a purified nationalism, a League of Nations may be established, and permanent peace be attained. Not one international organization has stood the strain of the devastating War, except the World's Student Christian Federation. All other embodiments of brotherhood snapped asunder in the flame of fire. But the students, led by America, held together, the German Movement trebling its numbers since the War began. Christianity is not submerged. The forces which unite are proving, after all, more powerful than the interests which separate. What is this but an answer to the prayer, "*Thy Kingdom come?*" For the Kingdom is not merely a heterogeneous gathering of individuals. Born out of the national life of the Jews, the religion of Jesus combines with the national life of those who believe on Him, so refining their patriotic ardour that an enduring interna-

tional league comes into being as the political basis of the Kingdom of Heaven upon earth. The widest variety is embraced in the highest unity.

Meanwhile, filled with a patriotism which permits no hatred of anyone, rejoicing in a nationality whose purpose is the perfection of mankind, we can, if not love our enemies, at least think of them at their best. "A few hours before her judicial murder," Edith Cavell "announces her discovery to the world":

" 'This I would say, standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness towards anyone.' "

"Five Souls" are speaking, one by one.

FIRST SOUL.

I was a peasant of the Polish plain ;
I left my plough because the message ran : —
Russia, in danger, needed every man
To save her from the Teuton ; and was slain.
I gave my life for freedom—This I know :
For those who bade me fight had told me so.

SECOND SOUL.

I was a Tyrolese, a mountaineer ;
I gladly left my mountain home to fight
Against the brutal, treacherous Muscovite ;
And died in Poland on a Cossack spear.
I gave my life for freedom—This I know :
For those who bade me fight had told me so.

THIRD SOUL.

I worked in Lyons at my weaver's loom,
When suddenly the Prussian despot hurled
His felon blow at France and at the world ;
Then I went forth to Belgium and my doom.
I gave my life for freedom—This I know :
For those who bade me fight had told me so.

FOURTH SOUL.

I owned a vineyard by the wooded Main,
Until the Fatherland, begirt by foes
Lusting her downfall, called me, and I rose
Swift to the call—and died in fair Lorraine.
I gave my life for freedom—This I know :
For those who bade me fight had told me so.

FIFTH SOUL.

I worked in a great shipyard by the Clyde.
There came a sudden word of wars declared,
Of Belgium peaceful, helpless, unprepared,
Asking our aid: I joined the ranks, and died.
I gave my life for freedom—This I know:
For those who bade me fight had told me so.

To the Seer of the Apocalypse, the coming Kingdom is the capital city of his own country. It is Jerusalem renewed. And into it they shall bring the glory and the honour of the *nations*.

Agricultural Work of the American Presbyterian
Mission at Nanhsuchow, Anhwei, China
1919

J. LOSSING BUCK

A YEAR ago this November (1919) the first agricultural class in over four thousand years of the history of Nanhsuchow was held for some of the more interested landowners of this place. Twelve men registered in the class, and there was an average attendance of nine throughout the course, which was given for two months one hour a day. A fee of one dollar was charged. Mr. Shao, who has had work in the Nanking College of Agriculture, did most of the lecturing, and both he and I took part in the practical discussions. The men kept up their interest throughout the course, in spite of the fact that most of them were taking it in addition to other duties. That they valued the knowledge received can be seen from the fact that some of them wanted us to start another short course for farmers. This was not possible on account of Mr. Shao's having taken a position with the government school and there being no other available Christian man trained in agriculture, who could handle the work. The class showed its appreciation of our efforts by giving us a feast. Perhaps one of the greatest drawbacks to the course was the lack of any available books in Chinese on general agriculture. The class even wanted us to get out a book so that they might purchase it.

The class undoubtedly precipitated the formation of an agricultural society, the idea for which had occurred to some of the members even before the class had started. Some of these men were responsible for getting the society started, but unfortunately they wanted to start something "big" and invited the officials of the town to participate also. After over one hundred members had been secured they held their meeting for election of officers. At this gathering the magistrate himself appointed a military man, who resides at Pengpu, as president of the organization, and some other military man as vice-president. This military president, having his hands full with other things, as well as having little interest in the real improvement of agriculture, naturally was not the man to make the organization amount to anything. Beyond renting a building and hanging out a sign the only thing evident that was done by the society was the putting up of notices last spring saying that they would help to protect the farmers' crops from thieves and urging everyone to plant more trees. Upon inquiry, it seems that the society has accomplished nothing of importance and has made no serious effort to do so.

Three weeks ago the former members of last year's class, at our suggestion, decided to form an agricultural club with the idea of meeting to discuss together agricultural topics as related to local agriculture, with the idea of trying to work out some of the more up-to-date methods on their own farms. We are discussing such subjects as "The Improving of the Fruit Industry"; "The Improving and Enlarging of the Poultry Industry" (this topic was discussed owing to the great demand there is for eggs by the egg factories of this and other places); and "What can a Farmer do during the Winter Months besides idling away his time and gambling away his money." The Club has great possibilities and we hope it will be a large factor in the dissemination of new ideas and practices among the farmers as well as a means of keeping hold of these men themselves.

We are planning to give an agricultural short course in January for farmers who can read. There are not many farmers who can read, but owing largely to the recommendations of the members of last year's class, we already have ten men who want to take the course.

We have set twenty as the maximum number for this course. These men are coming in from widely separated

districts of this region and have quite large holdings of land themselves and it is hoped that some of them will be influential in bringing about desirable changes in the agriculture of their immediate locality. Mr. Lei, a graduate of the Paotingfu Government Agricultural School will assist in giving the course.

Perhaps one of the most promising things of the year is the fact that Mr. Hwang, a young man who was in last year's class and who owns a considerable amount of land, has taken some of his land back from his tenants and is farming it himself. A year and a half ago, Mr. Hwang when asked: "What is your business?" replied, "To get up in the morning, eat, and go to bed again at night." In other words, he was one of the many who are loafing and who have no interest in life. Mr. Hwang is a member of the church at Nanhsuchow and we have all been interested in seeing him make something of himself. It seems now as though farming would be the factor to bring this about. He has spent considerable time with me, getting advice about the use of a foreign harrow, and would probably buy one if we had one that we could demonstrate to him and if we or some agent in Shanghai had one on hand for sale.

Mr. Hwang is now conducting, on our suggestion, a co-operative fertilizer experiment with wheat. He has over half an acre devoted to this experiment with eighteen different kinds of fertilizer tests. It is the same experiment we are conducting on our own land and the two will help to check up results. Mr. Hwang's neighbors have little faith that he will make a success of farming. When preparing the ground for the fertilizer experiment, some one of his neighbors asked, "What are you doing, getting ready to plant melons this time of the year?" (Melons are planted in small patches and considerable care is taken in applying a good deal of fertilizer.) Most of Mr. Hwang's neighbors are laughing at him now, though some of them admit that making a fertilizer test is a good thing. We are looking forward to a few years hence, when these same farmers will probably be copying some of Mr. Hwang's farming.

Mr. Wang and Mr. Gwob, also members of last year's class, who have been interested in the improvement of agriculture for some time, are trying out some of the things they have learned. Both planted a considerable quantity of locust seed this past

spring for the purpose of starting a farm woodlot this coming year. Mr. Gwoh has already started part of his woodlot with other trees this past spring. Mr. Wang has been also co-operating in the testing out of new grains and grasses for this region.

This type of extension work with the farmer will only be productive of the best and largest results, first, when it is possible to secure properly trained Chinese assistants; second, when enough experiment work has been carried out on our own farm to know what are the best farm practices to advocate for this region and what seeds, both new and selected, are best adapted to local conditions. And Nanhsuchow is not the only place where the lack of trained agricultural assistants is felt. All mission stations wishing to try out the type of work that is now being advocated and carried on by the Church and Country Life Movement of the Presbyterian Board of Home Missions in the U.S.A., find themselves absolutely prevented in doing so by this same lack of trained men.

The experiment work for the year has consisted largely of the following. The results are not given in most cases because nothing definite can be decided until the experiment has been carried on for several years.

A variety test (rod row method) with sixty-three varieties of different lots of wheat obtained from widely separated regions in China and from America and Japan.

A variety test (plat test) with eight varieties of American wheat and two local varieties.

The difference between the lowest and highest yielding wheat was eighteen bushels per acre. The American wheat is practically the equal of local wheat in yield and it has the additional advantage of having a stiffer straw and also more of it. However, it seems to be more easily affected by rust and hot dry winds than the local varieties.

A variety test (rod row method) with twenty-six varieties or lots of barley secured from different places in China.

Seed selections of local wheat and barley were also made in the spring.

A variety test (plat method) with twenty varieties or lots of beans secured from different places in China.

A variety test (rod row method) with eighteen different lots of sesame secured from different places in China.

Seed selection work with one hundred selected sesame plants planted by the plant to row method.

Mass seed selection work in the sesame fields this fall.

A fertilizer test is being made with wheat for this coming year for the purpose of finding out which elements or combination of elements are most lacking and to determine which of the local fertilizers are best adapted for use in this region. Eighteen plats of $1/26$ acre each are being used for this test.

A cultural experiment with four plats of wheat has been started.

A cultural experiment with five plats of local cotton was also carried on this past year.

The following crops were also tried :

Eight varieties of American cotton (in co-operation with the Nanking College of Agriculture) with the result that the Trice variety is by far the most promising and will probably outyield the local varieties.

Five varieties of American corn, all of which are promising.

Australian salt bush and a leguminous plant from Tsingkiangpu, Ku., for the purpose of growing in alkali soils which are quite frequent in this region.

American sweet potatoes which proved to be much sweeter and better eating than any of the local varieties.

Various foreign vegetables.

Eight varieties of grapes.

Alfalfa from native seed. Alfalfa will grow well in this region but for some reason the farmers have never planted it. The probability is that the farmers will have to plant it in the near future, owing to the scarcity of the wild grass which is commonly used. One farmer who planted some alfalfa in co-operation with me is quite enthusiastic about it.

Gatami and Smyrna varieties of spring barley gave good yields and are promising for low land which is too wet to be plowed in the fall and which is usually dry long enough in the spring and early summer to produce a crop.

Oats for soiling or for hay is also a crop which could be grown on such land to advantage.

The amount of agricultural work done this past year was seriously limited by the necessity of building the agricultural residence (farm house in other words). Building in China is an entirely different proposition than it is in America owing to the fact that there are no reliable Chinese contractors and to the fact that most of them have to be told how to do a great deal of their work.

The fact that no trained Chinese agriculturist could be secured to help between the months of February and September also seriously handicapped the work.

However, the outlook for the future is very bright and we are more encouraged than ever with the opportunities offered the agricultural missionary in China. The greatest drawback is the matter of funds, which for the present must come from the United States. The Chinese will have to be shown first before they will be willing to offer any pecuniary assistance and this doubly so in a locality of such "good for nothing" officials as we have here.

One might ask, "Why don't we secure funds for the Department by growing crops and produce for sale and in this way be a little easier on the pocketbooks of others?" This might be all right if earning money was all that is expected of us. It is pretty hard to earn money to run a department financially and at the same time accomplish much in the way of education among the farmers. It is undoubtedly a great deal easier for many at home to earn this money and in much larger amounts than it is for us out here in a strange land.

As one looks forward to this year's work, it is with the hope that everyone concerned will realize that the results to be obtained from the agricultural work are directly in proportion to the amount of support given. Just now we are in the position of the poor Chinese farmer agriculturally, who can never get ahead because he has too limited an amount of land and capital with which to work, or like the American farmer who has such a small amount of land and capital that his income is proportionally small. The reason for this is apparent for one must have sufficient land if one is to make farming profitable. If this amount is too small the farmer cannot use his animals, labor, or tools to good advantage.

In our own case, if we have too little land we cannot work to advantage either. For instance, if we only have enough land to carry on seed selection work with wheat and sesame, we cannot do any improvement work with the other important crops of the region. Neither can the Chinese assistants work to advantage. The assistant who does the selection work with wheat and sesame could also do the selection work with some of the other crops since most crops have different ripening seasons, and thereby use what might otherwise be idle time. Take another instance. At present we have not enough land to warrant the purchase of labor animals. On the other hand, if we rely on hiring animals it is difficult to get them at the time the work should be done and then it is hard to get the

work done well because any one whom we hire with the animals is not interested in doing other people's work well.

There is also the question of securing farm implements and tools and machinery for demonstration to the farmers. As yet it has been impossible to get any of the Shanghai agencies for American machinery to loan this Department samples of the more simple and more likely to be used implements. Unless the companies themselves will loan samples for demonstration work as an advertisement for possible future sales, it will be necessary to purchase them outright and this cannot be done with present funds. Just at present there is considerable interest in the matter of irrigation in this region because of the crops suffering from the drought of the past three years. We would like to purchase an irrigating pump that is used considerably in Shantung, and also a windmill pump that is in common use in Kiangsu near Yencheng. Each of these costs about \$75 in addition to the expense of getting them here, so that it is out of the question to secure them with present funds. These instances of where this Department could be of help to these people can be multiplied by the dozen. Another important question is that of the purchasing of a bone mill for grinding bone fertilizer for this region. There is, of course, a limit to what the Department should undertake, but on the other hand, it is important to do something besides talk to these people if we expect much in the way of results. They must be "shown" before they will take up a new idea. One can talk a whole week to a class of farmers about the importance of using a horse cultivator, but all this talk would not be worth near as much as five minutes spent demonstrating an actual cultivator working in a near-by field.

If the government would carry on good experiment work in this region we could then use all our time and money on extension and educational work. However, since that is not the case, nor is it likely to be the case, and in view of the fact that farming conditions are similar for a large region about us, anything we do here in experiment work will be of wide service. Such work is also necessary for the proper carrying on of extension work among the farmers.

We have the opportunity! If to this we can add the necessary funds and personnel, results can be secured which will enable many of these people to live a better and more contented life. Moreover, new opportunities will be presented for the

winning of these same farmers to a faith in our Saviour Jesus Christ.

Is the work worth while? If so, then it is worth putting on an efficient basis.

Christian Co-operation for a Nation-wide Task

Eighth Annual Meeting of the China Continuation Committee

F. RAWLINSON

THE Eighth Annual Meeting of the China Continuation Committee was well attended, over eighty per cent of the membership being present, of whom about one-third were Chinese. The key-note of the meeting was—How to secure efficient Christian co-operation for nation-wide Christian service? Unlike other meetings, with the exception of the report of the special Committee on the Promotion of Phonetic Writing, reports were kept in the background. The meeting was given over largely to discussion of plans for the future rather than a consideration of past achievements: it was, therefore, an attempt to clear the ground for future action. In it were represented some one hundred different Christian organizations, various types of missionary effort, several racial groups and different schools of theological thought. The main problem was how to organize these diverse Christian forces to meet the needs of a nation. As Bishop Roots pointed out:—“Unlike the proposed Conference on Faith and Order, the China Continuation Committee does not deal with questions of faith and order.” It is an attempt to meet a common task rather than to produce a common mould of thought. It is a link between Eastern and Western Christianity and the embodiment of a bond stronger than racial ties. Just what the task before the Christian force is will be more clearly seen when the report of the Survey Committee—to comprise 300 pages of letter press, charts and statistics which it is hoped to publish by November 1920—is available. This will embody the results of a nation-wide study in preparation for a nation-wide task.

The aim of this meeting might also be defined as an attempt to extend the evangelistic spirit into the meeting of the social, as well as the individual needs of China. The task of the Christian forces in China was spoken of in the large as

that of saving China. It was felt that as Christians we have a special contribution to make to the solution of China's problems: for in the last analysis every problem should be settled in a Christian way. Present movements, therefore, are efforts to secure the living of the Gospel as well as the preaching thereof. Of the China for Christ Movement, Dr. C. Y. Cheng said:—"It is an effort to express the Christian life through the meeting of social needs." Mr. F. S. Brockman also pertinently said:—"If Christianity does not save her China is lost." Mr. David Yui also pointed out that the forces of evil are already mobilized. All the above ideas are arguments for the attempt to mobilize the forces of Christianity so as to "knock at a lot of sins which stand between the Chinese and Jesus Christ," and so enlarge their chance to meet Christ and our opportunity to present Him. Putting it another way we can say that the problem is, in addition to efforts to promote individual salvation, to so organize saved individuals that they shall participate in the task of social salvation. This meeting like others emphasized the point that Christian forces should take the initiative in organizing the moral sentiments and agencies of the Chinese people and in co-operating with them. The Christian communities should aim to make the conditions of life around them correspond to the quality of the Christian life within them.

Organization. In view of the ideas expressed above it is not surprising that about half the five days spent in Conference were given up to discussing questions of organization. This problem was introduced by a resolution presented by the Organizing Committee of the China for Christ Movement in which it was suggested that the China Continuation Committee make its membership half Chinese and half foreign, and change its name with a view to becoming the Central Committee of the China for Christ Movement. In the background of thought was the fact that with the publication of "the survey" will come a reconsideration of the form of Christian co-operative organizations, including the C. C. C. This will be one of the outstanding discussions of the next conference. In the meantime, there is the China for Christ Movement which has been under an organizing committee appointed by a special conference held in December 1919 and the C. C. C.—two Christian organizations aiming at nation-wide service. The aim of the China for Christ Movement might be summed up as an attempt to

set every Christian at work in practical service. The chief question, therefore, was how best to secure an efficient nation-wide campaign, whether through having the China for Christ Movement separated and limited, or by combining the work of the China for Christ Movement and that of the China Continuation Committee. The discussions were most keenly participated in by Chinese members, which is indicative of a new attempt to face the Christian task in China on the part of Chinese leaders. It became clear that the machinery, the personnel, and the aim of these two organizations are the same. Dr. C. Y. Cheng felt that the whole question of Christian co-operation in China was at stake. The fear was expressed that such a division might mean in a sense a division between Western and Chinese Christians, and might result in a loss of national leadership for the Christian Church in China such as has occurred in Japan. Dr. C. Y. Cheng said :—"The Christian Church in China cannot handle financially or otherwise a nation-wide movement." The aim of the China for Christ Movement is to co-ordinate the Christian forces in a nation-wide movement : this has also always been the ideal of the China Continuation Committee. It was evident, therefore, that to meet the nation-wide task that now challenges the Christian Church in China, all available forces must be co-ordinated. The co-operation needed, to quote Dr. Cheng again, must include "Chinese and foreigners, churches and missions, and missions in China and missions in foreign countries."

The problem was solved by the merging of the China for Christ Movement into the China Continuation Committee. As a step towards this it was unanimously voted to make at this meeting the membership of the China Continuation Committee one-half Chinese and one-half foreigners. This is a significant change. The 1907 Conference had no Chinese delegates ; of the delegates at the 1913 Conference one-third were Chinese, and the C. C. C. now has and the next conference will have equal representation as regards Chinese and foreigners. This both indicates a rising tide of co-operation between Chinese and foreign Christians and the growing strength of Chinese leaders. Another step was a further action by the Organizing Committee of the China for Christ Movement that the China Continuation Committee act as a Central Committee for the China for Christ Movement for one year. As a result of this a Committee of thirty, half Chinese and half foreigners, including

the Executive of the C. C. C., was later appointed to take charge of this movement. Thus Christian co-operation on the basis of Christian internationalism was secured for the task of applying Christianity to China's needs. This co-operation is seen in the fact that Dr. C. Y. Cheng and Rev. Lacy I. Moffett, of the Southern Presbyterian Mission, are working together as secretaries under the chairmanship of Mr. David Yui.

New spirit—present need. Reference was repeatedly made to the new spirit now animating China. This new spirit does not involve any anti-foreign tendencies. The actions of the China Continuation Committee show that the present problem is not one of Chinese as over against foreigners. Furthermore, generally speaking, the Chinese are not affected much by the question of North and South. This new spirit showed itself in the Chinese leaders of the Conference; their clear analysis of the problem, their conception of the necessity of the fullest co-operation and their wide vision of the task, were all indicative of growth in understanding of the relation of Christianity to the needs and aspirations of present-day China.

Mr. F. S. Brockman's speech showed this new spirit to be one of desire for national unity, a new love of country—which is not simply political patriotism—a new initiative and a new hope. The change that he has noticed during his recent travels in China is a change in the hearts of the people themselves. A recognition that Christianity is connected with meeting present needs is seen in a different attitude towards Christianity. There is evident also a moral hunger; a moral hunger not so much for personal salvation as for national salvation, with which is seen a real wave of altruism which shows itself in an increased desire for social service. Mr. Brockman felt that the present is, however, a time of transition which will not last. Something must be done to meet this moral need now. He pointed out that even the Christian Church can fail. The Christian Church, however, has the confidence of the Chinese nation. Mr. Brockman suggested a mobilization of all the Christian forces to promote literacy, health, education, and understanding of the economic development of the nation. "The Christian Program of Industrialism," he said, "is the Church's answer to Bolshevism." Furthermore, the Christian forces should plan to promote training in the essentials of moral character for citizenship. He felt that the need now is that the Church should make an effort for the

sake of the nation rather than for the sake of itself. In other words, now is the time for the Christian Church to practise the self-denial it preaches with a view to winning the Chinese people to a fuller consideration of its inestimable gift in Christ.

Present co-operation. It is significant that the work of the Committee on Phonetic was given special consideration. The reason is the growing feeling that a nation-wide campaign must give a prominent place to the promotion of literacy. Considerable interest has been shown in the work of this Committee: some of the real difficulties of promotion have been unearthed and are better understood. It was pointed out by Mrs. F. S. Joyce that the idea of a national script is in itself an inspiration! The growing strength of this movement is indicated in the fact that there have already been sold 3,590,500 copies of publications of this Committee, which include four Primers, and 110,000 Scripture Portions: the total amount of phonetic literature thus distributed being 16,396,000 pages. The Commercial Press and Chung Hwa Press have already published text-books in connection with the plans of the Ministry of Education to substitute the national spoken language for the national classic language in the first and second year classes of Government Primary Schools. One novel, "The Lottery," has also been published in the script. The British and Foreign Bible Society purposes to bring out the New Testament in this system with the Chinese character on alternate pages. The system is also being adapted to the Wu dialect section. It should be kept in mind that in this movement the China Continuation Committee is carrying out its principle of co-operation by co-operating with the Chinese Government.

That Christian co-operation is gaining ground is shown in the increased support of the China Continuation Committee on the part of Mission Boards and others. During the last year there was expended \$33,622.25 for the work of the Committee, with a small deficit of \$425.08. In addition there was received for the work of special committees \$12,161.31, the largest part of which went to the Committee of Survey and Occupation, which from April 1st, 1920, to March 31st, 1921, will require over \$13,000, most of which comes from the Inter-Church World Movement. For the ensuing year the Budget calls for \$49,560, which is an increase of about twenty-three per cent.

The presence in China of the Misses Ting Ling and Wang under the W. C. T. U. and the fact that the China Continuation Committee voted that the Executive should advise with the Anti-Saloon League in regard to promoting a Temperance League in China are proof also of co-operation between the moral agencies in the West and in China. This co-operation is soon to have a concrete symbol in the Missions' Building, for which a little over four mow of land has been purchased. The completion of this purchase was made possible by a special gift from the Laura Spelman Rockefeller Memorial Fund. The G. \$150,000 given for the building is now free for that purpose though exchange has made it insufficient. When erected, the Missions' Building will be in close proximity to the National Headquarters of the Y.W.C.A. and Y.M.C.A., which will facilitate the promotion of Christian co-operation. Already seven separate organizations are in the same building with the China Continuation Committee, a number that will be greatly increased in the new building. This building will signify co-operation in ideals, spirit, organization, and resources for the purpose of contributing towards meeting the needs of China. Mr. F. S. Brockman pertinently said in private: "The C. C. C. is the greatest instance of missionary co-operation in the world."

Future Plans. Plans for the future of Christian work in China are, of course, only partially worked out. This is especially true of the China for Christ Movement which is, as Dr. Chang Po-ling said, "now really born." Among other things it was recommended that the churches take up the program of Social Service adopted by the China for Christ Conference and endorsed by the Women's Conference. One outstanding item of future activities is "to make each Christian a Bible reader." An attempt was made to define the aim of the Christian forces in promoting nation-wide moral education with a view to helping the Chinese people make moral judgments on moral problems. Of this more will probably be heard as the matter was left to the Executive Committee for final action. Earnest attempts were made to secure Mr. F. S. Brockman and Dr. Chang Po-ling to work in connection with the China for Christ Movement and a program of moral education. Mr. Brockman was asked to spend one year in China beginning with next autumn. In addition, the desire expressed in the Women's Conference that women might have a larger share in the work of the C. C. C. was met by a cordial

invitation to Miss M. Wood, of the London Missionary Society, to become a secretary of the China Continuation Committee. Thus an effort was made to increase the number of workers set apart for the special nation-wide tasks of Christianity in China.

It is interesting to note too that the China Sunday School Union was asked to prepare syllabi of lessons for use in Bible class service groups which were undertaking definite tasks in church work and in connection with the promotion of literacy.

The great event of the future, when these plans will be worked into a more comprehensive whole, is the National Christian Conference that it was decided to call to meet in Shanghai in 1921. The China delegates to this Conference are not to exceed 1,000, of whom the co-opted members shall not exceed twenty per cent: in addition members and representatives of Missionary Boards are to be invited to attend. The delegates will be chosen in some way yet to be determined. The plans for this National Christian Conference are in charge of a committee of thirty, composed equally of Chinese and foreigners. This conference should mark a new phase of mission work in China.

To one who sat through this eighth meeting of the China Continuation Committee it was evident that the Christian forces in China are settling down for their greatest effort. Their strength and their vision are both increased. It is evident also that the Chinese Church is to be a greater factor than ever before. We might again define the present aim of the Christian movement in China as an attempt to show what Christianity believes "the salvation that China needs" to be. Furthermore, the Christian forces are aiming to make an effort for the moral leadership of the Chinese nation. In co-operative service, spiritual and social, they plan to promote the spiritual and social welfare of the Chinese people. The Christian forces are striving to make Christianity a living force in the life of China.

Our Book Table

THE OPIUM MONOPOLY. By ELLEN N. LA MOTTE. *The Macmillan Co., New York.* 7¾ X 5½ inches. G \$1 net. pp. 84. For sale by Edward Evans & Sons, Ltd., Shanghai.

This small book has a great purpose, the "desire to cleanse the world of a poison, and a great empire of a foul stain," and in the attempt to achieve so admirable a desire the authoress does not hesitate to deal heavy blows at the British Empire. Fortunately the main arguments are drawn from one of the British Government's Blue Books, and supposing the figures quoted to be correct, and there is no reason to question this, the indictment is not only of great gravity but is substantially proved. The authoress briefly shows how widespread the opium trade is throughout the Far East, except in Japan. The present unexampled opportunity of abolishing the evil once for all makes the appearance of this book very opportune, and we earnestly commend it to all who have at heart the welfare of the peoples of Eastern Asia.

The excellent purpose and the rightness of the authoress in the main, makes us regret all the more some sentences that show a misapprehension of the British Government, and the way that great company of nations known as the British Empire is ruled in its varied branches. When the main arguments are drawn from one of the British Government's publications the sentence, "England has been able to rely upon those who know the facts to keep silent, either through admiration or fear," is mere nonsense. Again p. 4 "The buyers of this opium are not agents of the British Government. . . . They are therefore as distributors, the unofficial agents of the British Government." Purchasers of opium from the British Government who retail it are not *agents* of that government at all, and such and similar sentences scattered throughout the book will do much to destroy its influence, and because the necessity of drawing attention to this great evil is so urgent we all the more regret these weak points in the writer's armour. Brushing these blemishes on one side the evil is shown to be so appalling, and the challenge is so direct and insistent, that the book cannot fail to arrest attention and thus render invaluable service.

A. S.

CHINESE PAINTERS by RAPHAEL PETRUCCI. *Translated into English by FRANCES SEAVER. Brentano's, New York. Large 12mo. 155 pages.*

Mrs. Frances Seaver has performed a useful service by translating from the French the valuable brochure of Raphael Petrucci which forms one volume of the series "Les Grands Artistes" published by Renouard, Paris, under the distinguished patronage of the Administration of the Beaux-Arts. Petrucci was a serious student of Chinese culture and based his opinions of Chinese

painters upon careful investigation of original sources of knowledge and not upon the caprices of his individual aesthetic appreciation. If he had not been carried off in the prime of his life he would have been able to make more extensive contributions to the knowledge of the world concerning the vast subject of Chinese painting. His viewpoint was sound and though the scope of his work was restricted his achieved results gave plain indication of the indisputable value of projected later volumes.

Mrs. Seaver's translation has been done fairly well though one misses the intimacies of expression which could only have been given by one whose knowledge of the subject translated approached that of the learned Petrucci. He wrote a condensed book, full of pitfalls for the unwary translator who had only the French text before her and was not reinforced by an adequate knowledge of the subject. Mrs. Seaver has not wholly escaped from falling into troubles. Nowhere is this more evident than in the discussion of perspective in Chapter II. Petrucci gave a lucid exposition in French of the difference between linear and aerial perspective but Mrs. Seaver's translation must leave the reader in doubt as to what was really meant by the original. Petrucci made clear that perspective is entirely a matter of convention. The translation of the phrase "perspective de sentiment" which Mrs. Seaver did not venture to render into English is simply "perspective of convention."

The value of Petrucci's book is such that even though it has lost somewhat in translation its availability to readers of English is a distinct contribution to the small amount of information in this language. For this we are much indebted to Mrs. Seaver whose whole-hearted admiration of Chinese paintings is well-known.

JOHN C. FERGUSON.

EXAMPLES OF THE VARIOUS TURKI DIALECTS WITH TURKI TEXT AND ENGLISH TRANSLATION.

MOHAMMEDAN NARRATIVES OF THE PROPHETS, TURKI TEXT WITH ENGLISH TRANSLATION. *By* G. W. HUNTER.

These books should be classed amongst the curiosities of literature. The author, the Rev. G. W. Hunter, is a missionary of the China Inland Mission who came to China in 1897 and has spent his life itinerating from his headquarters at Tih-hwa-fu in Sin-kiang through the vast stretches of the "new territory" to the borders of Thibet, Mongolia, and India. He is a missionary of the type of James Gilmour of Mongolia; a man whose whole life is passed amongst peoples and scenes such as intrepid explorers penetrate into for a few short weeks and then return to civilization to write thrilling accounts of their daring adventures.

The text from which these translations are made is Qazaq Turki. The Qazaks, we learn from the preface, are a branch of the Turcoman family and the author studied their language that he might be able to preach the gospel to them in their own tongue.

He says "The translator having used 'A Narrative of the Prophets' as one of his text-books in studying Turki he translated a large part of it into English, thinking it might be of interest to

students of Turki and to those engaged in work among Moham-medans." The writer has not the faintest notion whether this hook would be of use to a student of Turki or not, but he can testify that it does give one a peep into the thoughts and feelings of the people called Qazaks. This he surmises will be its chief value. The author being in a place where there are no printers had perforce to be his own publisher. He wrote his translations and mimeographed them on native paper. Then bound them in a strong brown paper cover so that they look like the account books a Chinese store-keeper uses in his trade. There is nothing to tell the would-be purchaser how much a copy of the book is likely to cost him nor where it is to be had. No museum nor public library should lose the opportunity of possessing itself of these unique volumes. In years to come they may fetch a high price from some of those curious people called bibliophiles.

Purchasers should address their letters and orders to the author, Rev. G. W. Hunter, China Inland Mission, Tih-hwa-fu, Sinkiang.

J. D.

"PROFILES FROM CHINA" by EUNICE TIETJENS. Published by ALFRED A. KNOFF. New York. $7\frac{1}{2} \times 5$ inches. 77 pages. G. \$1.25 net. For sale by Chinese-American Publishing Company, Shanghai.

Opinions differ as to whether or not cubist pictures are really artistic, and as to whether free verse is poetry or prose. "Profiles in China" is a good example of the most modern free verse. The "Profiles" are brief but graphic sketches of people and things seen in the interior; they are exceedingly clever, and so far as they go true. The author is an American writer, who spent a winter in China. She has noted successfully the first vivid impressions of a new comer, but it is strange to find described in verse the disgusting sights of a Chinese city, which residents in China omit from their letters home.

M. E. F.-D.

LETTERS FROM A CHINESE MAGISTRATE. Reprinted from the "Peking and Tientsin Times," March 1920. Pp. 143. 5×7 inches. 75 cents Mex. For sale by Chinese-American Publishing Company, Shanghai.

In the spring of 1914 a series of letters began to appear in the "Peking Gazette" with the above title, giving perhaps the most illuminating account ever published in English of the conduct of a district magistrate's official business. (These articles attracted the notice of the writer of this notice, who cut them out and filed them for reference.) Covering all phases of the subject they gave a detailed account of the complicated system of blackmail to which every litigant and every tax-payer is subjected.

The period described was just after the inauguration of the "Republic" when the old ways had not gone nor the new ones come.

These truthful descriptions assuredly merit republication. Both to Chinese and to foreigners they show what any real "reform" of China involves.

These yamens can never be 'reformed' until the people as a whole *insist upon it*, which is not now the case. The people must have hypodermic injections of moral energy, and of a spirit of co-operation. Till then extraterritoriality will remain a fixture.

A. H. S.

CHINA LOOKING WEST. *A Missionary Study Text-book on China.* By F. HUOHES-HALLETT. *C.M.S. Missionary in Szechwan, Western China.* Church Missionary Society, Salisbury Square, London, E.C. 4. 1919. Price 1/- net.

This little book of sixty pages is divided into the following six chapters: I, The Land and Its People; II, The Religious Thought of China; III, China's Long Sleep and Her Awakening; IV, Christian Missionary Work; V, The Christian Church in China; VI, The Difficulty and Urgency of the Church's Task. The book has twelve illustrations, among them a sketch map of China.

The book is very well written and gives in an interesting way a short outline of what is necessary to know for those who are interested in China and the Christian work in this land. It is an excellent book for people in the Homelands, and it is a good book for those who have just come to China, and who want to have a short but reliable outline of conditions in this land.

J. A. O. G.

SOME CHINESE GHOSTS, by LAFADIO HEARN. Boston: Little Brown & Co. \$1.50 gold, net. For sale by Chinese-American Publishing Company, Shanghai.

This is a tasteful book of 203 pages, containing six short Chinese legends, expanded in the author's inimitable style by the addition of many un-Chinese details. He speaks of the "bright blue tiles" of a Chinese mansion, in whose "vast reception chamber" the foot sluks into "matting elastically soft as forest moss"; and of a lowly home "whose misery was masked with charming paper devices,—with dainty decorations created out of nothing by that pretty jugglery of which woman only knows the secret." His idea of a tael is "shining cube of silver"; he mistakes the crane for the stork. Moreover, the book is decorated by some big badly drawn Chinese characters; the word *If* (若) is the adornment of one whole page.

Yet to those unacquainted with China who admire Oriental dreamings, recorded in a lovely manner by a worshipper of "that famous Goddess of Talent from whose beneficent hands eternally streams the iridescent rain of pearls" (? the Chinese deity meant), this book will afford an hour or two's enjoyable reading.

W. A. C.

THE UNIVERSAL BIBLE DICTIONARY. *Edited by* Revs. A. R. BUCKLAND, M.A., and A. LUKYN WILLIAMS, D.D., *Hon. Canon of Ely. R.T.S. London. Translated and adapted by* Rev. C. A. CLAYTON and Mr. LI SHI AN. *Two vols. Paper covers, \$1.50; cloth covers, \$2.75. For sale by all tract societies in China.*

For many years the only Bible dictionary available in the Chinese language was the translation of the American Tract Society's Bible dictionary prepared by Rev. J. M. W. Faruham, D.D., and Mr. Zee Vee Wai. About the time when a revised edition of Dr. Farnham's work was called for, the Universal Bible Dictionary of the Religious Tract Society, London, was issued and it was thought best to translate and adapt this work rather than revise the older one. This work was prepared to meet the needs of Bible readers to whom the more exhausting and costly works were unsuited. Whilst aiming primarily at leading its readers to a careful examination of the Bible itself it also seeks to help the student by providing articles upon such topics as the text of Holy Scripture, the Versions, the Higher Criticism, Inspiration, etc. In this form the Western reader was kept in view but in the present form the translators have been mindful of their Chinese readers, the result being that we have a work in every way suitable to the Eastern mind.

In addition to a large number of articles on special subjects of interest to the Bible student, the work contains a mine of information regarding Bible names and places—no Bible name or place being omitted. The style is easy 文理, easily to be understood. The editor-in-chief is to be heartily congratulated on the production of such a useful work during the odd hours of a very busy life connected with the duties of a secretary of a flourishing tract society.

We heartily commend this dictionary to all who wish for a compact, cheap, well-got-up book, of the soundness of which there can be no shadow of a doubt.

J. V.

FOREIGN MISSIONS YEAR BOOK OF NORTH AMERICA. 1920.

This volume promises to be increasingly useful. Its range of interest and information is not confined to the work carried on by American missionary societies. It reviews the work at the home base and in the various mission fields and gives much other useful information. There is a "Selected Bibliography of Recent Literature Relating to Foreign Mission Work." In this connection we note that most of the books dealing with China have been reviewed in the CHINESE RECORDER, and that with rare exceptions the periodical articles listed dealing with the same country are taken from the same source. There is a significant section on the "Treaty of Peace as Affecting Foreign Missions." There is also a comprehensive and useful "Directory of Foreign Missionary Societies" with an international system of initials for the same. The whole is carefully indexed.

THE COMMUNITY CHURCH. HENRY E. JACKSON, *Houghton Mifflin Co., Boston. G. \$2.00.*

We were asked some time since whether Christianity could not do without the Church. This meant, we suppose, that Christianity needed another than the historic organizations through which it now fails to work freely. This book answers the question we perforce shelved. With its sharp criticism of the churches as being dominated by dogma, money, and sectarianism many will disagree. Others will be startled by the author's ideas as to what the Teachings of Jesus really meant. Inasmuch as the writer has suffered for his ideas by leaving the ministry he should at least be heard. He is now Special Agent in Community Organization, United States Bureau of Education. In a glowing style he discusses intimately the movement community-wards that is also affecting the churches. How the Church of the future must substitute intelligence for dogma, character for money, democracy in place of sectarianism, is strikingly told. It is an excellent book to help one understand a modern movement in the Church. The author has lectured to Chinese students at home and often talked with them. He feels that in China the Christian organization must change if it would meet real needs. His purpose is to show how the teachings of Jesus can be worked out in democratic friendship and religion made a real part of every-day life. Appendices outline the main features of a "Community Church"—whose main idea is "organized self-help"—and suggest a constitution for same. For the author the "Community Church" is the only national church America can have. A national association for the promotion of community churches is in process of formation. This volume approaches the problem of organized Christianity from a new angle.

R.

HOW TO TEACH RELIGION. By GEORGE HERBERT BETTS. *The Abingdon Press. Price, G. \$1.00 net.*

The author's three-fold aim in teaching the child religion is:—

- (1) Fruitful knowledge.
- (2) Right attitudes.
- (3) Skill in living.

He deals more with the theory of principles and methods than with the practical application thereof, yet the book represents advance in thought because of arising out of a more intimate knowledge of the actual problems involved. The child nature, the teacher's task, the organization of material are all passed in review. Some typical lesson outlines are given and the technique of teaching suggestively treated. How to find and use the best stimulus in the environment so as to guide the activities and interests of the child in a religious direction, is the problem dealt with in the book. The religion of children seems to be in the main right living with a growing understanding of the Father. There is a specially interesting treatment of the place of the Bible in religious education. To read the book helps one understand the cost of efficient

religious education: it will be specially helpful to those in charge of the religious training of children.

THE ANTI-SALOON LEAGUE YEAR BOOK, 1919. ERNEST H. CHARRINGTON. *American Issue Press, Westerville, Ohio, U.S.A. Postpaid, in paper, G. \$0.50; in cloth, G. \$0.75.*

An encyclopedic summary of the present situation with regard to the alcohol problem. It gives the latest news of what has been accomplished and what is known of various parts of the world in relation thereto. The progress of prohibition in the United States is dealt with by states and illustrated by a series of maps showing the progress in each case from a "wet" (black) to a "dry" (white) state. China is briefly treated, being viewed not from the prominence of drunkenness as such or the excessive use of alcohol but from the danger of her exploitation by unscrupulous liquor leaders. It is noted that the W.C.T.U. had, in 1916, 40 local unions in all China. This Year Book is invaluable to all who wish to get the latest information on this important reform movement.

PROCEEDINGS OF THE 19th CONVENTION OF THE ANTI-SALOON LEAGUE OF AMERICA.

This volume of 323 pages consists in the main of reports and addresses. It is therefore a study in public opinion. About 20 different countries are represented in the addresses given: of these five were by residents of China, one being by H. C. Chen, President of the Chinese Students' Christian Association. This volume should prove suggestive to those who have to make addresses on this subject.

護士應用飲食學. PRACTICAL DIETETICS FOR NURSES. By PETER C. KIANG. *Kwang Hsieh Publishing House, Shanghai. Price \$0.25 Mex.*

This little book is the outgrowth of lectures given to students in St. James' Training School for Nurses at Anking, Anhwei.

It is written to supply a need felt by many nurses, on the subject of Dietetics. The author says, "I was constantly confronted with patients, when about leaving the clinic, asking me from what articles of diet they ought to abstain." In this book we find a list of Chinese articles of diet, of proper methods of preparing and serving them.

The majority of the terms used are adopted from the Medical Lexicon, published by the China Medical Missionary Association.

It is inexpensively bound, and contains many suggestions regarding the important subject of Dietetics, which, written by a Chinese physician, will prove of real value to both men and women in our nurses' training schools, and we recommend it most heartily.

MARY NEWELL WOODBRIDGE.

INDEX OF TERMS USED IN LECTURES IN BIOLOGY. By PARKER M. BAYNE, M.A.

Both English and Chinese terms are technical and therefore difficult to judge. The author does not tell us whether they were manufactured on the spot nor give us any idea as to sources. With some hesitation we come to the conclusion the terms are immature, and not helpful. Space does not permit a full discussion, but this should be said: strange characters (cf., germ cell) are used and phrases that do not suggest a natural interpretation are given. *Degeneration* (退化) is not given, and *degenerate form* (趨下物) is hardly correct. *Darwinism* should be 達爾文主義. It is given as 優勝劣敗, which is *survival of the fittest*. On this, of course, there are two very distinct schools.

M.

THE NEW SPIRIT IN INDUSTRY. By F. ERNEST JOHNSON. *Research Secretary, Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.* Pp. 95, Association Press, 1919. G. \$0.75.

Written for the assistance of the "ethically and religiously minded, whether in the Church or out of it, who see the challenge" of the present world industrial situation, and for the stimulation of others, the volume is not a finished treatise or formulated statement, but "a collection of ideas and facts for the purpose of stimulating thought and awakening a sense of responsibility," and of calling "attention to some of the spiritual elements in industrial readjustments." The book deals in an interesting, pointed but brief way with (1) The Labor Situation, in the U.S.; (2) Organized Labor and the War, in Great Britain and the U.S.; (3) The Political Labor Movement, in both Great Britain and the U.S.; (4) Democratizing Industry, illustrating the process with several successfully working plans; (5) Syndicalism, chiefly as it developed in Russia; and (6) The Ethics of Industry.

J. H. R.

CHRISTIANITY AND INDUSTRY. By WILLIAM ADAMS BROWN. *The Woman's Press, New York.* Price, gold, thirty-five cents. 58 pages.

In this series of brief addresses, Dr. Brown presented to a group of religious workers in the industrial centers of the United States some very timely and inspiring interpretations of the relation between the Christian church and our complex industrial problems in the West. The treatment of the topics will be found interesting and suggestive for those who are trying to prepare China to meet, constructively, her rapidly increasing industrial problems.

J. B. W.

THE MORAL BASIS OF DEMOCRACY. By ARTHUR TWINING HADLEY, Ph.D., LL.D. *Yale University Press, New Haven, Connecticut.* 280 Madison Avenue, New York City. Price \$1.75 gold. 206 pages, cloth.

"Our country needs citizens who are straightforward enough to tell the truth to themselves, charitable enough to think no ill of

their neighbours, sound of judgment to value men and things for what they really are, strong of principle to sink the ideal of self in the ideal of duty. He that doeth these things shall never be moved." In "The Moral Basis of Democracy" the President of Yale University gives simple practical instruction on the ordinary duties of Christian citizenship, and the above words may be taken as a summary of its teaching. It consists of eighteen Sunday morning talks delivered to students of Yale at intervals during the last twelve years; ten of these are on the ethics of citizenship, and eight on the ethics of leadership. There is much repetition, as is unavoidable in such a collection, and there are also occasional contradictions, which throw a sidelight on the growth of public opinion; for instance in 1914, the nations of Europe are said to be engaged in a war caused by misunderstanding and lack of national courtesy, and to have gone back to savagery, whereas in 1918 the very essence of Christianity as we have understood it is threatened, and threatened by a people whose discipline and endurance and technical intelligence make it a formidable antagonist." In 1919 "two hundred Yale men have given their lives in their country's service. Some had the joy and glory of being killed in action."

The book would be a useful gift for the graduate of an Anglo-Chinese College, who is beginning his life work. The warnings against intrigue and commercial self-interest, and the high ideals inculcated of independent thinking, of self-sacrifice, and of public service make the book valuable to the Chinese student of to-day.

The title is a little misleading, for anyone who desires to go back to first principles and to discover whether democracy has a moral basis, and if so what that basis is, will seek enlightenment here in vain.

M. E. F.-D.

THE FOREIGN TRADE OF CHINA. By CHONG SU SEE, Ph.D. *Published under the auspices of the China Society of America. Longmans, Green & Co., London.*

This is Volume lxxxvii of Studies in History, Economics, and Public Law, edited by the Faculty of Political Science, Columbia University. It begins with legendary accounts of the Foreign Trade of China dated as early as B.C. 1122-249 and brings it up to the present. It shows how the Chinese Government passed at the beginning of the sixteenth century from a mood of tolerance and magnanimity in her relations with foreign commerce to a policy of restriction and obstruction amounting to non-intercourse; and then how the "closed door" was forced open again by foreign commercial aggression. Present problems centre in the imperialistic aims of Japan who is trying to get the lion's share for herself. The writer has not spared those Westerners and those Western nations which through a mad hunger for trade forgot everything but their own desires. He shows that at times the Governments concerned, especially the British,—which nation appears as the greatest sinner in the past—did not always sympathize with the predatorial recklessness of their merchants in China. The author's

tone is frequently caustic and sometimes bitter. The fact that these predatorial movements into China do not accord with the Christianity which the nations from which they came espoused, is frequently pointed out. The whole book is diffused with a strong sense of the injustice from which China has suffered and indicates a rising tide of determination to secure justice.

In addition to the discussion of trade itself from many angles, other interesting information is given about the relations of China to other nations. This volume is not simply a dry discussion of statistics. There is an enlightening presentation of the Chinese viewpoint on the opium problem. It is argued that extra-territoriality is a hindrance to the development of foreign trade, and works against freedom of commercial intercourse. To the author the Treaty Powers have a simple choice to make: "They may choose to obstruct and destroy as they have been doing since the middle of the last century, or they may choose to restore and co-operate as the New World order demands." The first will mean a loss of autonomy for China and clash among the powers; the second will stimulate the development of China, eliminating international jealousies, and creating an equal opportunity for all. "The one leads to war, the other to peace. . . . Which shall it be, obstruction or destruction, restoration or co-operation?"

Every thoughtful and just-minded man or nation will note the plea of this book, and will feel as a result of considering it that the time has come when China must above all be given justice. Furthermore, it is such productions as this, even though somewhat over-weighted with a natural resentment, that prove the inherent ability of the Chinese to think through and manage their own affairs. In these 388 pages the writer has tried to be fair though a feeling of national hurt has brought the injustices to China into the fore-front. Sooner or later this straight talk from individual Chinese will be backed up by straight demands from a united Chinese nation.

Correspondence

FLAG SALUTE.

To the Editor of

The Chinese Recorder.

DEAR SIR: I should like to use a flag salute with my students. Do you know of any which is now in use anywhere in China? Or do you know of any good translation of the American one, "I pledge allegiance to my flag and to the republic" etc.? I

shall appreciate very much any help you can give.

Yours very sincerely,

ALICE MARGARET HUGGINS.

American Board Mission, T'ungshien,
near Peking, May 10th, 1920.

UNION VERSION O. T.

To the Editor of

The Chinese Recorder.

DEAR SIR: May I call your attention to a mistake in the

printing of the Old Testament, Mandarin, Union Version (New), Ps. 45 :8, where 馨香 is printed, instead of 聲音?

Respectfully yours,

ARNE TILTNES.

Laohokow 27/4/20.

OPIUM INQUIRY.

To the Editor of

The Chinese Recorder.

DEAR SIR: Allow me to thank very sincerely the friends who have responded to my request in the February Issue of the RECORDER. I have had too many letters to reply to each one, but I am most grateful for the valuable help rendered, and I appreciate highly the very kind and encouraging words that have in nearly every instance accompanied the replies; indeed I have had only one refusal and the unsympathetic remarks accompanying it show such a misapprehension of what is being done as to be of no account. There are still many stations in the interior of China from which I still hope to receive answers and I wait for these before tabulating the results of the enquiry.

Yours very sincerely,

ARTHUR SOWERBY.

CANTON CHRISTIAN COLLEGE.

To the Editor of

The Chinese Recorder.

DEAR SIR: My attention has been called to the omission of the name of the Canton Christian College in the list of Christian institutions offering senior college courses in arts and science which appeared on Page 149 of the 1919

issue of the China Mission Year Book. The omission was quite unintentional, as the high grade of work which is being done at the Cantou Christian College is known to all who are acquainted with the Institution. Beginning as a middle school it has in recent years extended its courses to include full senior college work, and there is probably no institution in the country which is doing better work than this great southern institution.

Yours very truly,

E. C. LOBENSTINE.

RELIGIOUS EDUCATION.

To the Editor of

The Chinese Recorder.

DEAR SIR: In the April number of the RECORDER there is an article on "The Place of Religious Education in Mission Schools," on which I should like to make a few remarks. I think there is a danger now-a-days of our not being willing to sow seed and believe in its growing secretly. It is not good for young plants to be taken up out of the ground and examined frequently. There is a tendency to be dissatisfied unless "expressional activities" and "175 concrete acts" show that the seed is bearing fruit at once. Let us be patient, and believe that the Bible is the Revelation given by God and contains an inexhaustible mine of wealth so that it shall not "seem questionable if there is sufficient material in the Bible alone to hold the interest through this entire course." Those who study it must feel most the impossibility of knowing it all fully—The more they feed upon it the less willingly would they put any other book in its place.

If a missionary spends so much time on "the teaching of English and other Western subjects" that "he is fortunate if he gets time to teach the Bible at all" it is perhaps not surprising that "the teachers and pupils dread the daily chapel exercises" in his school. I doubt that it is possible to decide whether 55% of our scholars "failed to get the

idea that God has any concern about their conduct." Let us make them feel that to us He is the great reality and that His Word is exceeding precious to our souls and they will learn to love it too.

Yours sincerely,

AMY FOSTER.

Kuling, April 24th,

Missionary News

New Methods

We have found very helpful and encouraging before our regular Sunday morning service at eleven o'clock an hour's Bible class for both men and women separately when one book of the Bible is taken and studied chapter by chapter gathering out the main important lessons for our own instruction, etc.

Then we have another class for newcomers and inquirers during the same hour who study Dr. John's catechism which we have found most helpful and satisfactory as it gives a good insight into the meaning of the new doctrine of God and His Christ. The Christian Endeavour Society meetings held every Sunday afternoon are most helpful and inspiring. Each member and associate, both men and women old and young, takes an active part in these meetings. One of the members generally leads the meeting and each person memorizes two verses of scriptures, taking for example one book beginning with first verse and continuing right through to the

end. Thus since we started the C. E. Society we have memorized all the Epistle to the Romans and nearly all the Gospel of St. John. Besides, each person selects a suitable text on the topic or may give a suitable word of exhortation or request a hymn to be sung or lead in prayer. Thus sometimes these meetings become real prayer meetings, others again regular scripture readings and very often one gets the real heavenly manna which the soul longed for. Even the old men and women over sixty years of age delight in repeating their verses while to the young people the C. E. has been a real education and inspiration in training them how to speak at meetings or in public and encouraging them to bear a good testimony to the grace of God which in Christ Jesus they now enjoy. — JOHN MEIKLE, C. I. M., Sinfeng, Ki.

We are ever on the alert to bring forward the claims of Christ, be it in or out of season. On New Year's Day, for instance,

we noted the great crowds that went to the different temples to worship or offer incense. We considered that was an occasion to point the people to the One who could really save and keep them, so we arranged a meeting inside the courtyard of one of the temples, and for an hour and a half we spoke and sang to an audience of between one and two thousand. At the end of the service, the people greedily bought up every Bible we had

brought for sale. We confidently look for some good fruit from that meeting.

We are doing something for the poorest people in Peking during the winter weather. Every day we provide more than a thousand meals for them, but improve the occasion by pointing the hungry souls to the Christ who dispenses the Bread of Life.

SALVATION ARMY, Peking.

Christian Co-operation

CHINA FOR CHRIST.

In Peking the "China for Christ Movement" has been taken up with interest by the six principal Protestant groups of that city. It was determined that a body composed of the following persons should constitute the Committee.

The pastors of each of the 22 churches.....22

One man and one woman lay man from each church44
Additional representatives for all churches with membership over 600 (one for each full 300 members over and above the first 300)4

Three representatives from each denomination—the head Chinese worker, and one man and one woman missionary (the Chinese Christian Church has no foreign missionaries so they have just one in this group) ... 16
Y. M. C. A. 2
Y. W. C. A. 2
Special co-opted members ... 9

Total 99

The officers are:—

President, Rev. Liu Fang (Meth.)
Vice-President, Mrs. Sung Fa Hsiang
(Meth. Former President of Y. W. C. A.)

Treasurer, Rev. G. L. Davis (Meth.)
Foreign Secretary, Rev. G. D. Wilder
(A.B.)
Chinese Secretary, Mr. P. C. Hsu
(Chinese Church, Y. M. C. A. Secretary)

The Executive has fifteen members of whom ten are Chinese.

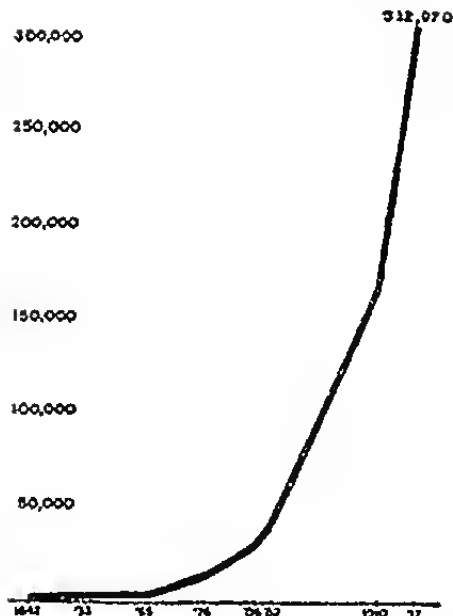
The Executive Committee has decided to work along the following:

1. Evangelism
2. Religious Education
3. Social Service
4. Students (In connection with the Peking Student Work Union)
5. Recruiting Candidates for the ministry (In connection with the S. V. M.)
6. The Training of Christian Leaders
7. The Spiritual Life of the Christians
8. Publicity, Literature and Apologetic Work.

It was also decided to search for and call a whole time Chinese secretary for the city and if possible also a foreigner.

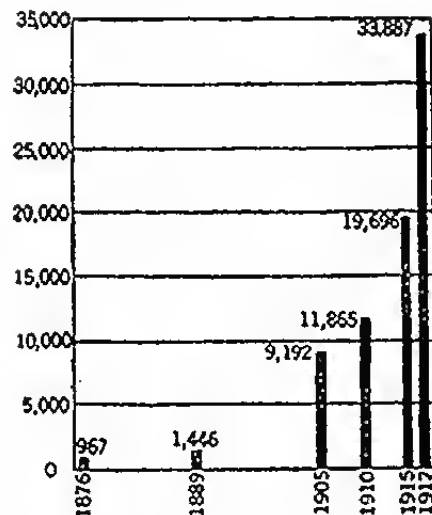
Now that the organization is completed, there is promise that the 22 churches and 5,300 Christians of Peking may work together, in a co-operative movement full of significance for the work of the Kingdom there.

PROTESTANT CHURCH IN CHINA

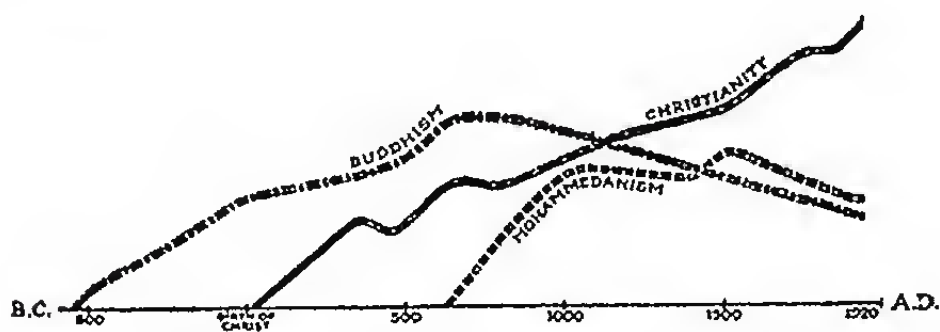


Protestantism in China is gaining momentum. It has made more progress in the last seven years of missionary effort than it made in the first seventy.

CHINESE CHRISTIAN MISSION WORKERS



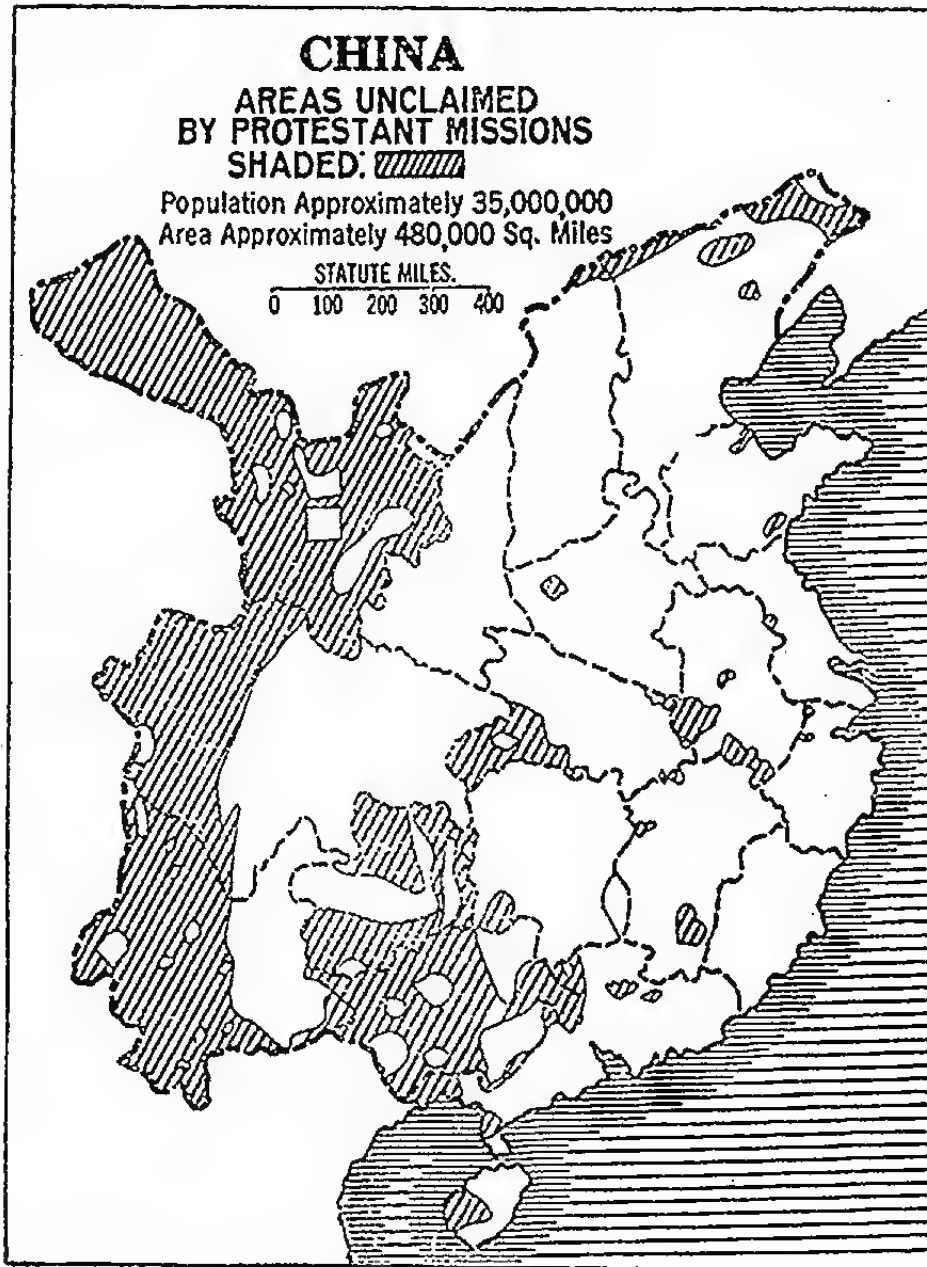
The budget of Chinese missions for 1920 shows a larger expenditure for salaries of native workers than for salaries of foreign missionaries. The Church in China is on the road to becoming autonomous.



Christianity has gone further toward becoming a world-faith than either Buddhism or Mohammedanism. Christianity is still in the ascendancy. Buddhism and Mohammedanism are on the decline.

Charts from Foreign Survey, Inter-Church World Movement.

A LIGHT IN DARK PLACES



The missionaries say that, given men and equipment, all the dark spots in China could be lightened in the next five years. China, with its millions of people, virile and intelligent, will have much to say about the future of the East. The great task of the Christian missionary is to train young China for the partnership in the world and for the moral leadership of Asia.

From Foreign Survey,
Inter-Church World Movement.

INTER-CHURCH WORLD MOVEMENT.

Teams of "Minute Women," are to help make known the meaning and aims of the Inter-Church World Movement.

Inter-Church surveys are now in progress in 363 cities of forty-four states. In these cities live 19,000,000 of the 38,000,000 urban population of the United States (1910 census).

Recent action of the Executive Commission of the Presbyterian Church in Conference at Atlantic City marked the actual whole-hearted entrance of the 9,300 churches and the more than 1,000,000 members of this denomination into the Inter-Church Movement.—THE INTER-CHURCH BULLETIN.

In 50 Conferences, the Inter-Church World Movement is placing a statement of the Church's world task and of the Inter-Church program before the pastors, and they are responding in a wonderful way. This is beginning a Religious Revival in the churches.—A. L. WARNSHUIS.

British Missionary Societies of the Church of England, the Baptist, Friends, Congregationalists, Moravians, Presbyterians, and Wesleyan Methodists have joined in a newspaper appeal to the British public for \$2,500,000—to "safeguard the widespread service of Christ and humanity."

At a Conference held in Pennsylvania by the Inter-Church World Movement which was attended by 1,700 clergymen, among other findings the following was adopted: "The crowning justification of the

Inter-Church World Movement is the opportunity that is given to each denomination to function for Christ on a broadest scale, without the sacrifice of any of its authority."

Of 557 girl graduates of 16 representative Mission Schools in China, 40 went to Normal School, 58 to College in China, 48 to College in America. Only 8 of the graduates are not contributing members of society either as home-makers or workers. 95% of the graduates are Christians, 6 of the schools having a record of 100%. These facts were brought out in the Women's Conference held in Shanghai, January, 1920.

"The Inter-Church Survey" has ascertained that 32,000 ministers of the United States receive an income considerably below the minimum annual income estimated by economists as being sufficient to support an average family in moderate comfort. It is felt that a minimum salary of G. \$1,500 should be assured to each of these 32,000, and this could be done if every communicant of the sixteen denominations concerned would contribute an additional four cents a week.

The "United Simultaneous Financial Campaign will be a demonstration of the solidarity of the Church. It will also be a demonstration of the interest of the citizens of the community in this program, which has so clearly demonstrated the foresight and statesmanship of the Church. Never again can the charge be made that the Church is short-sighted. Never again can the criticism be made that the Church is afraid to face its task."

CHURCH UNION IN INDIA.

Of those who feel that union is desirable and the idea of one United Church for India ought to be encouraged, many have written very fully of the dangers to be avoided:—

(1) The opinion is strong that in any movement towards such an ideal it should not be forgotten that there ought to be a place for all races that may be in India and that it ought not to be confined to one race. The Church should be geographical and territorial but never racial.

(2) Several have also stated their conviction that in striving for a nominally United Church for the whole of India, the detailed organization should not cover the whole of India. Distance, language, expenses are all against it. "Not a spectacular Church attempting to combine in one organization all parts of India, all loosely joined, without much reality, but one in which the language areas will be the basis of Church organization, and where the various churches within certain provinces will be joined effectively to present a united front in Christian warfare"—this is the ideal worth working for.

(3) It is also asserted by many, with great force, that such a United Church, if consummated, should be in communion with the churches of other lands in East and West. "We want a Christian Church," says a Wesleyan correspondent truly, "that will embrace humanity and not be exclusively and narrowly national." Or as an Anglican says: "Any movement which would urge Indian Christians to break away

from their own Church connection should be strongly discouraged." We want to remain Catholic and not throw away all the experience of the Church in all lands. We do not want to cut ourselves off from the great Protestant churches of the West. Another says: "I am heartily in sympathy with the idea of a United Church of Christ in India, provided that union is not purchased at the price of loss of communion with the churches of Christ in other lands.

(4) Unity by absorption is also strongly deprecated by everybody. Comprehension and not absorption ought to be the ideal aimed at.

Is such a Union possible? Is the idea of one United Church of India capable of realization? What are the difficulties in the way?

Answers to these questions are also varied. Some frankly avow that while such a union is desirable it is not possible. "No national Church is possible as long as differences in doctrine exist," says one. Several correspondents—some of them Anglican—say that the Anglican Church is the greatest obstacle! That is, of course, begging the question. We have to find a solution that will bring in the Anglican and the Truth that she stands for into the Church in India. One Congregational missionary for Beugal who advocates union but not absorption, real union and not a mere federation, says: "It will have to be some form of episcopacy in order to bring in the weaker brethren."—From the proceedings of the sixth meeting of

the National Missionary Council, India, October 1919, in report of Committee on "Co-operation and unity."

POSSIBILITY OF CHRISTIAN UNITY.

"Shall We Unite the Churches?"

By Durant Drake, Ph.D.—"The Biblical World," March 1920.

"We shall never unite on theology, that is clear. We ought not to unite on theology, lest we petrify thought and cramp its progress. We do not need to unite on theology, for differences in theology are compatible with a common platform, a common program of duties. The hope for union lies now, not as it did for so long, in representing variations, but in making them non-essential. It lies in the possibility of an awakened realization of what a church, united in its hatred of evil, could accomplish, in a passion for the speedy coming of the Kingdom of God."

"There are two possibilities before us. One is that the denominations shall be kept and joined in a practical working union, mapping up and dividing up unoccupied territory, can-

celing all needless churches, and working together for social service, missions, and educational effort. On this plan everyone would join the nearest church, of whatever denomination it might be, and the smaller communities would have but one community church, here of one denomination and there of another. Such a working arrangement would quickly make denominational differences meaningless, and would probably be but a temporary step toward a completer union."

"The other possibility is that in each overchurched community the congregations unite to form an undenominational church. This has the advantage that, for example, Episcopalians are not obliged to attend a Congregational church, or vice versa; by a general surrender of labels no one will feel himself an alien in the common church home. Especially, the great masses of the "unchurched" who usually distrust denominational labels and particularisms, are more likely to be attracted, and the church more likely to be actually as well as in theory a genuine reflection of the religious life of the whole community."

Gleanings from Correspondence and Exchanges

At the Metropolitan Conference held in New York, March 1920, a majority of the speakers said:—That a League of Churches will take the place and make unnecessary a League of Nations.

A Survey Department on Temperance and Moral Welfare to study the use of narcotics in Asia and Africa has been

authorized by the Executive Committee of the Inter-Church World Movement.

The Foochow Union Language School now has ten missionaries in attendance who receive instruction four hours a week. The teachers also are being helped along the lines of instruction. Both directors and pupils are enthusiastic over their work.

"The Korean Mission Field" of May 1920 contains an article on the forward movement of the Korean Church which indicates considerable renewal of religious activity which is not, however, confined to the Christian church as Buddhism is also increasingly active.

The International Review of Missions, April 1920, contains an excellent article on "Age-long Principles and Modern Life" by William Paton. The fundamental principles of Jesus are shown to be :—

- (1) His insistence on the supreme value of personality.
- (2) The moral duty of unwearied selfless service for our fellowmen.
- (3) Fellowship with God.

The article will help to clarify thinking on the problem involved.

Mr. William Taylor of the C. I. M. reports that in North-east Kiangsi there are 13 central stations and 60 out-stations, with a membership of over 3,000. Of the 70 paid Chinese workers, 18 are wholly supported from Chinese funds and 25 partly. Four years ago there were only four thus supported.

Dr. Cornelius H. Patton in "The Quarterly News Bulletin" of the American Board says: "On account of the heavy additional expenses arising from abnormal rates of exchange in the Far East, the necessity of increasing salaries of missionaries and of native workers all over the world and to meet the inflation of cost in every department of work, it has been necessary to increase our appropriations by the sum of G. \$305,000, for the year ending August 31, 1920.

There were American, English, Dutch, British, and Chinese workers in the Y. M. C. A. work for Chinese workers in France. During 1918, thirty-eight Chinese students and seventeen American Missionaries from America and China assisted in this work. These numbers were increased in 1919. There were in 1918, thirty-eight centres with twenty-three Chinese secretaries and twelve American secretaries serving more than 70% of the Chinese labourers in France.

Eight thousand pastors in attendance at a State Inter-Church World Movement Conference in Chicago, in March 1920, passed resolutions asking that Bible reading be mandatory for Public Schools. This was in response to the action of the Board of Trustees of the Chicago Church Federation, which represented six hundred Protestant congregations, which had passed resolutions recommending that not fewer than ten verses from the Bible be read without comment daily at the opening session in Public Schools.

We have been given a list of 120 new periodicals started in China within the year from May 5th, 1919. The titles of these alone indicate a wave of interest in new ideas. They are published all over China though in larger proportion in the East. Such titles as:—"Salvation of Nation Weekly," "New Society," and "Wakening the World" indicate a wide-awake interest and a new impulse of thought. They comprise:—1 Semi-weekly, 38 Weeklies, 7 Bimonthlies, 15 Semi-monthlies, and 38 Monthlies.

In an article on the Church Union question in Korea pub-

lished in "The Koreau Mission Field" May 1920, Mr. Harry A. Rhodes gives the reason why the sentiment for Church union is behindhand in Korea. It is due to increased stress on denominational interest. As a result various co-operative organizations, such as the Christian Literature Society, are working under severe handicaps. This is due more to the overshadowing presence of 400 missionaries who are denominationalists, than to conditions in Korea or the natural aptitudes of Korean Christians.

The National Association of Vocational Education of China was organized in 1917; three secretaries now give full time to its work which is under the direction of Mr. Huang Yen Pei and Dr. Moulin Chang. It has 125 life members who pay \$200; 275 special members who pay \$20 annually; and 1,304 ordinary members who pay \$2 a year. Its most strenuous piece of work is the Vocational School at the South Gate, Shanghai. Here, in less than two years, more than \$60,000 has been invested. Anything that can be controlled by

the students in the school is left to them. Similar schools are planned for Soochow, Wuhu, Nantung, Swatow, Szechwan, etc.

The International Review of Missions, April 1920, contains a most discriminating article on "The Inter-Church World Movement; its Possibilities and Problems," by J. H. Oldham. He points out that the Budget of this movement provides for a missionary income four or five times as much as before. He discusses the chief danger of the movement, viz.:—its tendency to be dominated by the financial objective. He seems to think that the movement might be taken as an attempt to americanize the World. He says: "The World is not willing to be americanized any more than it is willing to be anglicized or germanized." The article will help to an understanding of the inwardness of this great movement. Industrial and Social Problems are clamouring for attention on the part of Christian forces. Modern life is demanding that Christianity solve its present as well as its future problems.

Personals

(For each Birth or Marriage notice \$1 is charged. To save book-keeping payment should be sent with the notice.)

BIRTHS.

FEBRUARY:

10th, at Taiyuanfu, Shansi, to Rev. and Mrs. T. E. Lower, B.M.S., a son (Edmund Stanley).

MARCH:

31st, at Santa Cruz, California, to Mrs. Louise Colby (*née* Louise Stotts) a daughter (Virginia Louise).

APRIL:

3rd, at Paotingfu, Chi., to Mr. and Mrs. A. K. Whallon, P.N., a son (Harold Des Brisay).

ARRIVALS.

APRIL:

16th, Mrs. E. K. Mason (ret.), Independent; Rev. and Mrs. Surtees, M.C.C. (ret.).

25th, Mr. and Mrs. C. H. McCloy (Y.M.C.A.) and family (ret.); Rev. and Mrs. H.D. Taylor, C.M.M., new for Szechwan; Dr. and Mrs. Clark,

C.M.M., new for Szechwan; Dr. and Mrs. J. R. Cox and family, C.M.M., for Kuling.

28th, Rev. Lewis Hodous (ret.), Kennedy School of Missions.

29th, Rev. and Mrs. T. S. Knecht, U.E., and family (ret.).

MAY:

1st, Mr. and Mrs. C. H. Coates, C.I.M., and 3 children, from England.

3rd, Rev. and Mrs. E.T.P. Scholes, W.M.M.S. (ret.).

7th, Dr. and Mrs. Westman, Rev. and Mrs. Holmgren, Rev. G. Osterlin, Miss W. Stenfelb; all new for Swedish Ch. Mission, Honan.

8th, Dr. Carey Sweeb (ret.), Hangchow; Rev. R. N. and Mrs. Walker, C.I.M.

13th, Miss Florence Shock, for Peking; Miss Anna Ziese for Taiyuanfu; Dr. and Mrs. R. W. E. Spring, U.E., new for Hunan; Rev. H.O. Juhl, Danish Missionary Society, new for Manchuria.

17th, Mr. Wm. Worth, P.S. (ret.), Kiangyin; Miss Lily Woods (ret.); Miss Addie Sloan (ret.), P.S.

21st, Mrs. S. Gedge and children (ret.), W.M.M.S.; Mrs. C. Dempsey and child (ret.), W.M.M.S.

DEPARTURES

APRIL:

24th, for U.S.A., Rev. and Mrs. H.B. Belcher, A.B.C.F.M., and children; Mrs. Belcher, Seur.

26th, from Hongkong, Mr. Richard H. Ritter.

29th, for Germany, Mrs. A. Wackwitz, Misses M. Beschmidt, M. Vassel, E. Dorst, and F. Paul; all C.I.M.

MAY:

5th, for U.S.A., Mr. and Mrs. P.H. Nelson and children, C.I.M.

7th, for England, Rev. G. W. and Mrs. Sheppard, U.M.C., and family.

8th, For U.S.A. Rev. G. Lovell, Dr. E. D. Vanderburgh and family, P. N.; Miss M. D. Warfield, Yale Mission, Hunan.

9th, for Canada, Rev. E. W. and Mrs. Wallace, C.M.M., and child; Dr. Wm. McClure, P.C.C.; Mr. C.W. Harvey and Mr. and Mrs. F.S. Brockman, Y.M.C.A. For England, Dr. H. L. and Mrs. Parry and daughter, Rev. F.S. and Mrs. Joyce and daughter, Mr. P.A. and Mrs. Bruce and 3 children, Mr. H. G. McMaking, C.I.M. For U.S.A. Mrs. Samuel R. Clark, C.I.M. For Sweden, Miss E. B. Thornblad, C.I.M.

10th, For U.S.A., Miss Theodora Culver, P.N.

12th, Rev. and Mrs. E.C. Nickalls, B.M.S., for England.

17th, for Australia, Mr. H. E. and Mrs. Ledgard and child, and Miss M. G. Bailey, C.I.M.

22nd, For U.S.A. Rev. J. W. and Mrs. Paxton and child, P.S.

26th, for Norway, via America, Rev. K. L. Reichelt, Mrs. Anna Reichelt and Master Reichelt, Deacon M. O. Havstadt, Mrs. J. Havstadt and 2 children. All N. M. S.

THE CHINESE RECORDER

誌 雜 務 教

VOL. LI.

JULY, 1920.

No. 7

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(9) Residence for old members of Institute and visiting lay Buddhists.
 (3) Crematorium and Mortuary Chapel.
 (6) Teachers' Residence.
 (7) Administration Building.
 (5) Lecture Hall, Meditation Hall, Prayer Tower, and Pastor's Residence.
 (4) School.
 (3) School Dormitory.
 (1) Church.
 (2) Hall of Hospitality.

PROPOSED CHRISTIAN INSTITUTE FOR WORK AMONG BUDDHIST MONKS AND LAY DEVOTEES.

(See Article on "Special Work For Chinese Buddhists.")

THE CHINESE RECORDER

VOL. LI.

JULY, 1920.

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NOTES ON CONTRIBUTORS

Mr. CHEN TU-SEU is a well-known and progressive scholar and thinker. His article gives an insight into the attitude of the best informed scholars of New China towards Christianity. The article, which is here translated, appeared in the March Number (1920) of "La Jeunesse." The translator, Dr. Y. Y. Tsu, is a Professor in St. John's University, Shanghai, and is connected with the Chung Hua Sheng Kung Hui.

Mr. HSÜ PAO CH' IEN has been a Secretary for the Y. M. C. A. since 1915. He is at present the head Chinese Student Secretary. He is a graduate of the Customs College, Peking.

Mr. CHIU CHI TEK has been a preacher and pastor in the Amoy district for forty-six years. He left a growing church in Amoy to take up a country field where for twenty-five years he did real missionary pioneer work. The article, which we have been compelled to reduce a little, was given as an address at the 1919 Amoy Pastors' and Preachers' Conference.

Rev. F. C. H. DREYER has been working with the C. I. M. in Shansi for twenty-five years. During fifteen years of this time he was engaged in evangelistic and pastoral work. For the last ten years he has been in the Bible Institute at Hungtung.

FRANCIS C. M. WEI, M.A., is connected with the American Church Mission and from 1911-1918 he was a member of the Boone University Faculty. He is now doing graduate study at Harvard University, where he wrote this article as a Thesis under and with the endorsement of Professor George F. Moore.

Rev. K. L. REICHEL, who has been in China seventeen years, is a member of the Norwegian Missionary Society. He has been connected with evangelistic and educational work. For seven years he has taught Exegesis, Homiletics, and Greek at the Union Theological Seminary, Shekow. He has produced a number of theological text-books.

RICHARD H. RITTER has been connected with the Princeton University Center in Peking. For the last two years he has been engaged in War Work among the Chinese in Siberia.

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JULY, 1920

NO. 7

Editorial

Religious Revivals in China.

THERE are many signs of renewed religious activity in China. Dr. Chen Huan-cheng started a Confucian Society several years ago. This movement amounted to a Confucian revival though it is not now very active. Yet the humanistic ethics of Confucius are being linked up with modern ideas from the West. The 同善會 has branches all over the land and expresses this combination of Confucian and modern ideas. The activities of Governor Yen in Shansi are another evidence of the renewed influence of Confucian Humanism. His attempt to show that Confucianism does not overlook God is interesting.

Buddhism is also showing considerable signs of awakening. Two new Buddhist magazines began publication this year. One, "New Buddhism" (新佛教), is published in Ningpo; the other, "The Sound of the Tide" (海潮音), is published in Hangchow. The characters on the cover of the first three numbers of the latter paper were written by ex-President Li Yuan Hung, Mr. Chang Chien, and the Governor of Yunnan respectively. The first number contains a plan for a new Buddhist centre, which looks like an institutional church on a large scale; and at least a third of the number deals with the Buddhist Church Year Book of 76 pages, called 佛教年鑑.

Both these publications are written in the national language and have articles by returned students.

The Military Governor of Yunnan has recently sent to Eastern Chekiang for two Buddhists to go there and propagate Buddhism. Two abbots, one from Ningpo and one from Pntu, have already arrived in Yunnan. One Monastery in Kansu has ordained 1,000 Buddhist monks in a year. In the Yangtze Valley many temples are being built and repaired. Literature is also being produced. Many members of the student class are now joining the ranks of the Buddhists. The full effect of these revivals cannot be foretold. That they will change the situation with regard to Christianity is self-evident.

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**New Christian Ap-
proach to Buddhism.**

MOST of the articles in this issue indicate new mental activity on the part of Chinese thinkers with regard to Christianity. Already the Christian forces are responding in some measure to the new religious situation now emerging. Rev. Lewis Hodous of the School of Missions, Hartford Theological Seminary, is now in China studying these new religious developments. We hope to publish some of the results of his investigations later. The Buddhists are to receive special attention. The China Continuation Committee at its last meeting appointed a Special Committee on Work among Buddhists. This Committee arose out of the interest aroused through the work of the Rev. K. L. Reichelt, whose plans for a special Buddhist Institute are being published in this issue. Mr. Reichelt has been led to devote his whole time to work among the Buddhists in a somewhat remarkable way. His article describes what is in effect a unique experience. It is an instance of the understanding Christian spirit securing response from the best Buddhist spirit. The Christian brotherhood of which he speaks has a peculiar significance at this time when we are trying to find new approaches to this old problem. Kuan Tu, the ex-monk of whom he speaks, expects to study in preparation for this work while Mr. Reichelt is on furlough. Of necessity some of the details in this attempt to win Buddhists are still a little vague; only actual experiments will finally solve them.

While he is at home Mr. Reichelt hopes to secure assistance for the founding of this Institute. Mr. Reichelt and his Buddhist friends have hold of a great idea and have seen a great vision. They are starting this work at the most opportune

time. Those who desire in any way to assist in establishing this proposed Institute may correspond with the Editor. We believe that a movement like this will help win for Christ many who might otherwise be less than satisfied in Buddhism.

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"New Demands on
Missionaries."

ONE of the effects of the war is to bring to the front the higher standards for missionaries which have for some years been emerging. Out of the bigger opportunities for missions is growing the demand for better preparation of its missionaries.

Chapter XVI of "The Missionary Outlook in the Light of the War," a book recently published by the "Committee on the War and the Religious Outlook," deals specifically with this topic. All that missionaries had and were in the past and more is demanded of present-day missionaries, for they are to leaven the life of the nations with a "true Christian spirit." The chief emphasis on the qualifications of future missionaries is laid on their personality. They must have (1) "*An International Mind.*" They must be able to measure up to the highest ideals. The provincial spirit cannot fully sense the magnitude of present-day opportunities for service. The larger opportunities demand a larger spirit. Then there must be (2) "*A Sense of Brotherhood.*" Men everywhere are moved by a desire for self-expression that will no longer brook assumptions of racial, intellectual, or spiritual superiority. Those who profess the FATHERHOOD OF GOD must practise the *Brotherhood of Man*. We dare not claim God as our Father in a loud voice and man our brother in a whisper. Christian missionaries must be bigger than race or sect. To be of the greatest help they must have (3) "*A Socialized Outlook.*" They must work for the regeneration of society as well as for individuals: they must know how to put regenerated individuals at work for society. Their ideal must be not a favoured group of individual Christians but a truly Christian society. They must work "to save families, communities, regions, and nations." They dare not work to save individuals alone and leave the mass of individuals to go to the dogs. For this there will be necessary (4) "*A Disposition toward Co-operation.*" He who can only work when left alone is an anachronism. If there is union with God there will be ability to unite with others in doing the work of God. It is no longer possible to give individuals or denominations all the room they imagine they must have. The genuine successes of others must mean as much to them as their own; if not they have less than their full quota of Christian spirit. Above all, they must have (5) "*A Message with a clearly Christocentric Emphasis.*" "The

Gospel in its simplicity is the Gospel that saves. Not theology, but Jesus brings the world to real repentance." "He who knows Jesus Christ, knows God, duty, and destiny."

Last there must be (6) "*A Friendly Appreciation of the Vital Truths in Non-Christian Thinking and Literature.*" Truth is never hurt by truth. Truth can only have one source. To search for and recognize it in mission fields is essential to creating that friendliness which will make possible a hearing of the additional message of Christianity. To intentionally ignore the best in the life of a people gives an impression of that sense of superiority which the modern world can no longer brook. To win their friendliness and sympathy is to work with them for the better things the missionary has come to give.

Thus the modern missionary must promote and live up to the best ideals of the present life as well as point and lead the way to a future one. Those of us who are already on the field should be stimulated to use every opportunity to improve ourselves. The missionary who thinks he has nothing more to learn is the one least qualified to be an efficient missionary in the modern world.

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The Originality of China.

THE origins of the art, literature, laws, and religions of existing nations in the West can be traced back to some extra-national source. Many of the names used in connection with Christian activities have pagan associations. It is a good check on our Western pride of race and achievement to remember that as far as we know China is original in those things in which to a large extent we are copyists even though we have improved upon them. China has outlasted many nations and peoples whose origin was contemporaneous with hers. As a unified people she is original in the length of the history behind her. In art, she has sought to express her own culture and can only be judged by her own standards. The delicate traceries of festooned gorges, many bronze and jade antiques, her spiritual aspirations as recorded in poetry and literature, her high conceptions of the "Princely Man" as the social leader and highest social product, were developed in no school but her own. She has, it is true, also assimilated much that has come in from the outside; even in this there is a hint of originality in the ease and thoroughness with which it is done. Yet her own character, aspirations, and achievements stand out above all these assimilations. The highest forms of her religious life are her own, as also the terms with which she sought to express the musings of her sages about God. It is because these cannot be studied comparatively that they offer a peculiar difficulty to those who academically value them on the basis of the

contents of Western terms for the same concepts. Has this power of origination been lost? It is undoubtedly quiescent. But when China thinks more in terms of the universal through response to the Supreme Revelation of God she will make additional contributions to the life and thought of the world that will be as distinctly her own as any of those of the past? The opportunity of world service now looming up will waken her drowsy soul.

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The N. W. C. A. National Convention. "THE most *significant* of all the great religious gatherings I have seen during eighteen years." With these words Charles W. Gilkey, a man of wide experience in religious conventions, begins a short report in "The Baptist," May 1, 1920, on the recent National Convention of the Y. W. C. A., held in Cleveland in April 1920. The "significance" seems to lie in the freedom of spirit manifested. Judging from this report the leaders of this Convention gauged the needs of its delegates better than the leaders of the Student Volunteer Convention did. The outstanding problem of this Convention was the basis of membership of Student Associations. In a final vote of 1,320 to 210 it was decided that a definite personal confession of Christian faith should be a sufficient qualification for active membership as over against the present requirement of Church membership. The freedom of the minority is still maintained in that it is still possible for Student Associations which desire to do so to maintain the old qualification of membership. Mr. Gilkey said that this expressed the trust of the Convention in the Christian youth it represented. He interprets this overwhelming vote as meaning that the essence of Christianity "does not consist in a theological dogma or an ecclesiastical status, but in a personal purpose to follow Christ and to serve one's fellows in His spirit—and in the growing life and deepening experience to which that purpose inevitably leads." Throughout the discussion a deep spirit of loyalty to Christ and the Church was evident. The spirit of the Convention expressed itself in adopting as its own "The Social Ideals of the Churches" as expressed by the Federal Council, and accepted the responsibility of taking its part in righting the wrongs of the social order. Above all, the writer feels that this Convention discovered the secret of religious association by achieving a large measure of self-determination, together with a visible unity of the spirit. "The Cleveland Convention," he says, "has discovered anew the real spirit of Christian unity." The principles of Jesus were pushed to their logical conclusion. This Convention as it will affect students will also register its influence upon future missionary work.

Contributed Articles

基督教與中國人 Christianity and the Chinese People

MR. CHEN TU-SEU (陳獨秀原著)

(Translated by Y. Y. TSU)

WHEN a large section of a community believes in a certain thing, there must be a good reason for the belief, which makes it an important social problem. Christianity has been in China for four or five hundred years. Although we cannot say that all followers are so from conviction, yet of followers from conviction there must be many. Hence certain weighty social questions have arisen therefrom. Hitherto we have regarded Christianity as a kind of superstitious religion and as having no significant relationship with our lives, and so we have not deemed it worth while to study it or to treat it as a serious social question. We have, as a result of our neglect, reaped certain troublesome diplomatic and social effects from the coming of Christianity, instead of any positive spiritual benefit. If we continue to regard this religion in the old way, and think that our own sacred religion (Confucianism) will surely be able to exterminate it in time, then we shall continue to reap the evil effects instead of the benefit. Christianity has become an influential factor in the spiritual life of our people and indirectly also in our material life. Our own sacred religion is perhaps in no position to deal with it, and certainly no mere hoisting up of the sign-board of our own religion can hope to exterminate it. And so, in my opinion, the rational attitude toward Christianity is to treat it seriously and study it as a subject of great social significance. I hope we shall not continue to talk about it with closed eyes as in the past.

(2) During the Middle Ages, Christians persecuted scientific and liberal thinkers. Such wrong policy we cannot but condemn. But at the same time we should ask ourselves where European civilization came from? One source is Greece.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The other is Christianity. At present, the natural sciences have made wonderful progress and certain theological teachings of Christianity, like Creation, the Trinity, and miracles, have lost their force, and the ordinary person thereby concludes that Christianity is refuted. My idea is that Christianity is the religion of love, and unless we accept the doctrine of Nietzsche condemning the love of fellowmen, then we cannot lightly say that we have done with the Christian religion. The root teaching of Christianity is faith and love, and its other teachings are branches and leaves. Even the Old Testament emphasizes this as, e. g., Genesis 9. 5-6.

(3) There are various reasons why our people do not accept Christianity: (a) the Christian Church is looked down upon on account of the presence of insincere followers; (b) on account of diplomatic troubles arising out of Christian missions some people hate it; (c) our reverence for our own sages; (d) the aristocratic tradition of our Classics; Confucius and Mencius dealt with kings and nobles, while the Bible tells of Jesus and fishermen and publicans; (e) our anti-foreign spirit; (f) ill-feeling due to conflicts between Christians and non-Christians; (g) antagonism of ancestor-worship; (h) literary inferiority of the Bible compared with the Classics; (i) ignorance; (j) suspicion roused by mystic practices of Catholics. Frankly speaking, for the most part we ourselves have been in the wrong. Foreigners may have been in the wrong also on one or two points, but they have already remedied their faults. I hope that they will make no further mistakes, but will follow conscientiously the last instruction of Jesus, as recorded in the last two verses of Matthew's Gospel. As to ourselves, we look back with regret upon our blundering attitude in the past. Now that we have better understanding, I hope our scholars will study this religion with impartial minds.

(4) Our attitude toward Christianity should not merely be one of superficial understanding, with a view to removing cause for future trouble, but one of deep-seated appreciation. We should try to cultivate the lofty and majestic character of Jesus and imbue our very blood with his warm sympathetic spirit. In this way, we shall be saved from the pit of chilly indifference, darkness, and filth, into which we have fallen.

[Next, Mr. Chen discusses the difference in essence between Chinese and occidental civilization. According to his analysis, Chinese civilization is methodological, rationalistic, speculative, and

lacks driving force, due to failure to give due recognition to the emotional side of human nature and to cultivate it. On the other hand, occidental civilization is highly dynamic, on account of the influence of Greek estheticism and Christian religion. For this reason we have lofty ethical teachings, concerning loyalty, filial piety, virtue, etc., but feeble moral stamina. This leads him to the study of Christianity and especially the personality of Jesus Christ. To supply what is lacking in our national civilization, Mr. Chen proposes the adoption of Christian moral education on the part of our people based upon the life and teaching of Jesus Christ.—Translator.]

(5) We should appreciate the power of our emotional nature, but at the same time we should not forget that it is blind and irrational. Mere knowledge is not to be relied upon, but we should not throw knowledge away. In walking, we depend upon the muscular power of our legs, but we need our eye-sight to guide us. In the same way, our emotional nature supplies us the motor power of life, but our knowledge is the guide.

The doctrines of Creation, Trinity, and miracles, are mostly traditions of the past, which have been nullified by the historical and physical sciences. We should discard the old beliefs and search for new ones. What are the new beliefs? They are embodied in Jesus' wonderful personality.

Not only are we to discard the old traditions, but also to remember that the existing theologies and ecclesiastical rituals are insignificant as compared with the personality of Jesus. Jesus said, "Here, however, I tell you, there is something greater than the temple" (Matthew 12.6). "I desire mercy and not sacrifice" (*ibid* 12.7).

The Jews killed Jesus because He had said, "I am able to destroy the temple of God, and to build it in three days" (*ibid* 26.61). What we should worship is not the visible temple, which was built in 46 years (John 2.20), but that which Jesus built in the heart in three days, greater than the temple. We need not seek aid in any theology or put trust in any ritualism, or join any particular denomination. We go direct to Jesus and knock at His door and ask that His lofty and magnificent character and His warm sympathetic spirit may be united with us as one. He said, "Ask and your prayer shall be granted; search, and you shall find; knock, and the door shall be opened to you" (Matt. 7.7).

(6) What kind of character and spirit does Jesus teach?

(a) An exalted spirit of sacrifice:

"I am the Living Bread that has come down from Heaven. If any one eats of this Bread, he will live for ever ; and the Bread that I shall give is my flesh " (John 6. 51).

"For my flesh is true food, and my blood true drink " (*ibid* 6. 55).

"He who takes my flesh for his food, and drinks my blood, remains united to me, and I to him " (*ibid* 6. 56).

"He who loves father or mother more than me is not worthy of me ; and he who loves son or daughter more than me is not worthy of me " (Matthew 10. 37).

"And the man who does not take his cross and follow in my steps is not worthy of me " (*ibid* 10. 38).

"For whoever wishes to save his life will lose it, and whoever, for my sake, loses his life shall find it " (Matt. 16. 25)

Before his death, Jesus knew that one of his twelve disciples was going to betray him, and he lifted the cup and said to them: "Drink from it, all of you ; for this is my blood which is poured out for many for the forgiveness of sins." (Matt. 26. 27, 28).

(b) The spirit of forgiveness :

"For, if you forgive others their offences, your heavenly Father will forgive you also " (Matt. 6. 14).

"Repentance for forgiveness of sins should be proclaimed on his authority to all nations—beginning at Jerusalem " (Luke 24. 47).

"There is rejoicing in the presence of God's angels over one outcast that repents " (Luke 15. 10).

"I tell you, her sins, many as they are, have been pardoned because she has loved greatly ; but one who has little pardoned him, loves but little " (Luke 7. 47).

"There will be more rejoicing in Heaven over one outcast that repents, than over ninety-nine religious men, who have no need to repent " (Luke 15. 7).

"You have heard that it was said—'Thou shalt love thy neighbor and hate thy enemy.' I, however, say to you—Love your enemies, and pray for those who persecute you, that you may become Sons of your Father who is in Heaven ; for He causes His sun to rise upon bad and good alike, and sends rain upon the righteous and upon the unrighteous " (Matt. 5. 43-45).

"You must not resist wrong ; but, if any one strikes you on the right cheek, turn the other to him also ; and when any

one wants to go to law with you, to take your coat, let him have your cloak as well" (Matt. 5. 39-40).

"I did not come to call the religious, but the outcast" (Matt. 9.13).

(c) The spirit of love and brotherliness:

"The blind recover their sight and the lame walk, the lepers are made clean and the deaf hear, the dead, too, are raised to life, and the Good News is told to the poor" (Matt. 11.5).

"Honour thy father and thy mother and thou shalt love thy neighbor as thyself" (Matt. 19.19).

"Go and sell your property, and give to the poor, and you shall have wealth in Heaven" (Matt. 19.21).

"It is easier for a camel to get through a needle's eye than for a rich man to enter the Kingdom of Heaven" (Matt. 19.24).

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the great first commandment. The second, which is like it, is this—Thou shalt love thy neighbor as thou dost thyself. On these two commandments hang all the Law and the Prophets" (Matt. 22.37-40).

"Love one another; love one another as I have loved you (John 13.34).

"This poor widow has put in more than all the others for every one else here put in something from what he had to spare, while she, in her need, has put in all she had to live upon" (Luke 21.3,4).

The Pharisees and scholars ridiculed Jesus for eating with publicans and sinners. Jesus replied: "What man among you who has a hundred sheep, and has lost one of them, does not leave the ninety-nine out in the open country, and go after the lost sheep till he finds it? And when he has found it, he puts it on his shoulders rejoicing; and on reaching home, he calls his friends and his neighbors together, and says, 'Come and rejoice with me, for I have found my sheep which was lost.' So I tell you, there will be more rejoicing in Heaven over one outcast that repents, than over ninety-nine religious men, who have no need to repent" (Luke 15.1-7).

This is the character and the spirit that Jesus teaches. It is the fundamental Christian teaching. Aside from the character and spirit of Jesus, we know no other Christian doctrine. Such fundamental teaching has not been destroyed by science, and never will be.

(7) Jesus said, "Every one that listens to this teaching of mine and does not act upon it may be compared to a foolish man who built his house on the sand. The rain poured down, the rivers rose, the winds blew and struck that house, and it fell; and great was its downfall" (Matt. 7.26,27).

Are the Christians of the world all like the foolish man or not? We need not speak about those who look upon preaching as a means of livelihood. In every country there are many professed Christians. Why do they not oppose the unchristian acts of militarists and the moneyed? And why do they, instead, connive at the injustices practised by them? They see the 'House of Prayer for all the nations' turned into 'a den of robbers,' and are indifferent. They hold tenaciously to frivolous traditions as if they were the weightiest doctrines. In my view, these foolish men, and not the anti-Christian scientists, are the real destroyers of Christianity. The responsibility for its destruction should be on their shoulders.

What is the condition of Christianity in China? I fear that so-called "rice-Christians" are still numerous.

Our greatest fear is that politicians, now-a-days, are trying to make use of Christianity for their own purposes. They raise such catch-phrases as "Christianity to save the country" to oppose a neighboring country. They have forgotten that Jesus came not to save a country, but to save the entire human race for eternal life. They have forgotten that Jesus teaches us to love our neighbor as ourselves. They have forgotten Jesus' command to love our enemies, and to pray for our persecutors. They attack communism as "the greatest evil of the future," and "the doctrine of chaos." They have forgotten that Christianity is the Good News of the poor, and Jesus is the friend of the poor.

The Christian Renaissance*

HSÜ PAO CH' IEN

BY "renaissance" I mean "an attitude of dissatisfaction towards the imperfection of the present order of things, in order to realise better things in the future," as Dr. Hu Shu has so ably put it in one of his articles. Then, Renaissance is a movement in the realm of thought, a mental process or phenomenon, characterised by criticism and dissatisfaction on the one hand, and reconstruction on the other. As "thought is the mother of action," so "Renaissance" is a necessary instrumentality, through which great changes in life are wrought.

Since "May the 4th," last year, everybody in China has seen, with mixed amazement and joy, two new movements, namely the patriotic movement and the Renaissance movement. At first people suspected that the so called patriotic movement was instigated by a certain political party, but time has sufficiently proved that it goes much deeper than that. The explanation is this:—The great changes that are taking place the world over, and the Renaissance movement that was started in China about three years ago, have sown the seed which, in its due season, has sprung up. There are now 260 different kinds of new periodicals in the colloquial to be found in the book market; the figure is certainly indicative of the influence that the popular Renaissance movement is exerting.

These two popular movements in China have within a short space of time achieved a great result, and their influence is being felt one way or another by everybody. They have aroused a new sense of patriotism on the part of the citizens of the Chinese Republic, and to-day many young men are ready to fight, and, if necessary, to die for their country and for the ideal that they hold. The far-reaching influence of these popular movements has inevitably caused the Christians in China to pause and think. Why is it that Christianity—a religion which we claim to be identical with truth and power, with its hundred years' prestige in China, and its four hundred thousand adherents—could not do what the popular movements have just done? What is wrong with Christianity? Is it

*A paper read at the meeting of International Christian Fellowship, Peking, 12/5/20.

Christ? No, it can not be. Is it the Christians? Well, the Christian people of China are certainly as patriotic—if not more so—than the leaders of the Renaissance movement. We, as Christians, feel that we have a very important part to play in the salvation of the nation. What, then, is the difficulty? One chief difficulty is the division in the church and its lack of a united front. “Divided we fall, united we stand.” The “China for Christ Movement” was launched with that in view last December at Shanghai. Side by side with the “China for Christ Movement,” evidences can be seen everywhere that a corresponding new thought movement has been conceived in the mind of Christians and will soon be born.

In Peking, as early as January 28th, an informal meeting was called to discuss the subject “What should be our attitude towards the popular Renaissance movement which in the main is agnostic and anti-Christian?” The meeting was attended by several prominent Christian leaders, both foreign and Chinese, and as a result of the meeting an apologetic group was formed. The group is carrying on four kinds of activities, namely, publishing a monthly paper called “The Life” for students, giving lectures to student groups, collecting materials that have an apologetic bearing, and arranging conferences for Christians, as well as for Christians and non-Christians. An informal conference was held on March 14th at Wofossu. The meeting was attended by Mr. Tsai Yuan Pai, the Chancellor of the Peking Government University, Mr. Hu Shu and Mr. Chiang Meng-ling, all popular leaders in the new movement in China, and was characterised by a spirit of frankness. Only recently, the group has decided to send out a questionnaire on this Christian Renaissance containing, in my estimation, questions that should be thought through by every Christian.

Is it really necessary to start such a Christian Renaissance Movement? Are Christians ready for such a movement? Will such a movement do more harm than good? These and other questions might be asked in this connection. My answer is this: that no matter whether Christians are ready or not, such a new movement is bound to come; not only that, this movement can not be confined to any one city and is bound to become nation-wide. Two things make such a movement inevitable, namely, the demand of the age, and the awakening inside the church. Leaders of the new popular movement say that the conflict between religion and science is an everlasting

and therefore irreconcilable one, that religion is a retarding force in human progress, and that Christianity, being the most influential, is therefore the worst enemy to civilization. Whether these charges are the result of misunderstanding and prejudice, or not, it is up to us Christians to make our case. Others think that Christianity after all may not be a superstitious religion, and are beginning to turn their attention to it. Whether these humble and thirsty non-Christians will ever get satisfaction in Christianity, also is up to us. As to the question whether such a movement is going to do more harm than good, that again rests with us. People often think that appreciation and criticism are two conflicting attitudes, but in fact, they are not. Criticism, made in a constructive spirit and received by a sympathetic mind, is often most wholesome and profitable. We Christians need to examine fearlessly into the state of things regarding our own Christian life as well as the life of the church in general. So if we promote and guide this new movement courageously and carefully, it is not going to be difficult to enlist sympathy and support.

Now, let us ask, along what direction is such a movement tending? What are some of the problems that it wants to raise, and what reforms or changes does it want to effect. Before answering this question, however, I wish to say a word of appreciation about the Christian work in China in the past century, because it is only with a genuine spirit of appreciation of what Christianity has done in the past, and a strong desire to see Christianity take a still larger place in the life of the nation in the future, that such a paper as this is justified. In spite of the fact that there are many places where reforms are necessary in the Christian Church, the church nevertheless is the most influential organization for good in China. Missionaries, from the early pioneers down, have set a good example of self-sacrifice, suffering, patience, and love through their work and life. The Boxers of 1900 were not strong enough to kill off the rising Church. To-day, wherever the church is established, the glad tidings are preached, hospitals and schools are opened, lives are saved, and strong and capable personalities are produced. The following are some well-known examples. In General Feng Yu Hsiang's army, five out of eight thousand soldiers are reported to have become Christians, and his army, though small, can well be considered as a model Christian army. The one that stands

foremost in the list of statesmen that every Chinese can be proud of is Mr. C. T. Wang, a Christian. Mr. Chang Po-ling, through his service to young men, is perhaps doing as much as any educator can do. Two or three years ago, when the flood was on, the church was entrusted by the government to take an active part in the flood relief work. And so I might go on mentioning things that Christianity has done for China. But I am fully aware that by so doing, my paper will not be one on "Christian Renaissance" because an attitude of criticism is one of the chief characteristics of the Renaissance movement. So, then, let us turn to the main subject at hand.

Our first question is what is wrong with the Christians, you and myself included, in China? Well, Christians in China may be divided into four classes. The first class is the missionaries. A certain amount of autocracy still exists among them, that is, sometimes, a missionary thinks he is the mission or the Church. A simple lesson on democracy is still to be learned, it seems to me. Sometimes we find that missionary life is accompanied by too much comfort, ease, and laziness. In a place like Peking where the weather is so dry that people who are not accustomed to it feel nervous, and where social entertainments are so numerous, there is a strong tendency for the trifling away of time. The late Mr. H. L. Zia of the Association Press was reported to have said this in replying to his friend who advised him not to work too hard, as he had contracted tuberculosis: "I will never for one moment imitate the bad example of some lazy missionaries." Right in this connection, let me say a word regarding the question of smoking. Undoubtedly, smoking, to many of you who do smoke, is only a small personal habit. You will perhaps say: "Smoking helps my digestion and is certainly no evil. Even the medical authorities do not agree among themselves as to the bad effect of smoking." But, friends, smoking is becoming more and more a serious social problem in China. She spends millions of dollars every year on cigarettes alone. In a city like Peking, everywhere women, children, ricksha coolies and beggars can be seen smoking. Smoking is sucking the very vitality and weakening the will power of the life of the nation. If you and I smoke how can we possibly stop a child or a beggar from smoking. If you and I smoke, how can we possibly attack an evil like the B.A.T.? Now, if we can not stop a child or a beggar from smoking, and if we can

not attack an evil like the B.A.T., because we smoke, is it not a very serious limitation on the efficiency of our Christian work? So I earnestly beg every one of you who do smoke to give it up for China's sake as well as for the efficiency of your work. Then, there remains the question: "What should the missionaries do in China?" My answer is, that their duty in the main should be to train Chinese leaders. Of course, there are different ways of training men, but, no matter what work he may do, if a missionary forgets this solemn responsibility, or is unable to discharge this duty well, I think it is better for him to book a passage and bid adieu to this land, because for him to attend to trifles is wasteful, and the test of his work is not so much what he himself has done as what he has inspired others to do. As to the question: "Should more missionaries be sent to China?" my answer would be both in the affirmative and in the negative. We certainly need more men and women that are specially trained and qualified, but nothing less than that will be satisfactory. The second class is the Chinese ministers and preachers. The sermons they preach are mostly of poor quality. This of course has to do with the kind of training they received, but partly it is because of the lack of desire to cultivate themselves, so as to keep themselves abreast with, if not ahead of, modern movements in the world. Besides, many pastors are so tied up to daily routine and business details, that the spiritual need of their congregations is hardly met. The third class is the Christian lay-leaders. My first impression is their scarcity. I wish there were more than one C. T. Wang, Chang Po-ling, and General Feng, but unfortunately the fact is not so. Right here in Peking, in some churches, there are potential leaders of that type. But for one reason or another they are not making their influence felt and consequently their salt has lost its savour. What is most unfortunate of all is that there are many scabs or blacklegs, to quote Mr. Baker's favourite phrase. They are mostly well-educated Christians, who ought to be the pillars and props of the new Church in China, but to-day they rather prefer to take a stand-by-and-criticise attitude towards the Church! The fourth class is the ordinary church members. "Rice Christians" are still to be seen everywhere, religion to them falls nothing short of superstition, and vital Christian faith seems to be lacking.

So much for the first question. Now let us turn our attention to the second question, that is, "What is wrong with

the internal life of the Church?" Here there are several things I want to take up. First, a clear conception of the Church is lacking. What is a Church? and what should its functions be? These and other similar questions have already come up for discussion in the previous meetings of the Fellowship. Second, the requirement of creeds before a person can be baptised. Now, I believe that creeds are the expression of the religious faith of early Christians, and so were once very important. But after two thousand years of experience, have we not outgrown some of them? Is it not ridiculous to make such requirements as some creeds now demand? Creed is the outgrowth of faith, faith is not the outgrowth of creed. So by requiring the acceptance of creed, we are actually putting the cart before the horse! Besides no two persons' religious experiences are exactly the same, so one person's religious experience cannot be pre-determined by another. Jesus himself, as far as I know, laid down only two commands (you may call them creeds if you want to), that is, love for God and love for man, and these two can be accepted by any Christian. Perhaps you will say: "Do not bother about the creeds, they are not important, and they can be reinterpreted." But, personally, that does not satisfy me. If they are not important, why should we require them? As to reinterpretation, such evasions seem to me to be unsatisfactory. Take for instance, resurrection of the body. It seems to me that we should either believe it all, or not at all. Otherwise, a half-way acceptance means intellectual dishonesty. Third, the ritual of the church. Too much ritual means formalism, formalism means hypocrisy, and hypocrisy leads to selfishness. Some churches will not allow a member of another church to take Holy Communion and some insist that a person not immersed is not a Christian! This leads us to the fourth point, namely, denominationalism. Denominationalism means faction. I am told that in America there are two or three hundred of them. That certainly is plenty. In China, though the number is not so large, yet we have more than we can possibly handle. Denominationalism has a past history in the West. But it should not bind those of the present generation. Especially meaningless Western divisions ought not to be imposed upon the Chinese Church. They weaken the Church, and they would not have existed in China, except for the fact that they were introduced by the missionaries. Some churches advocate strongly a

world-wide movement of their particular denomination, but I prefer to see a movement like the "Inter-Church World Movement" succeed instead! The purpose of the "Chinese Christian Church Movement" is not to create a new denomination as some might have so suspected, but marks the beginning of a movement or a tendency towards which all churches in China should eventually incline. It is high time that the Church should give up all petty divisions and factions. In the present world-wide movement for unity and co-operation, the Church must lead rather than hold back, if it desires to maintain itself as a vital factor in advancing civilization. Fifth, administrative authority. With the new awakening on the part of Chinese Christians for self-government and independence, the mission policy in China is at once confronted with a very delicate problem. Of course, all missionaries admit that the mission is only the scaffolding while the Church is the building. But, in this period of transition, what is the wisest thing for the missionaries to do? Should they keep everything under their control as in the early days? Or should they turn everything loose, and let the Chinese Christians have the whole control? Supposing they take the second course, what then would be their duty? It seems to me the solution of the whole question lies in the training of Chinese leaders—the real function of missionaries in China to-day as we have already said. One of the best ways to train leaders is by the project method, the essence of which is the giving to the learner of a definite task, for which he is responsible. By actual practice and through first-hand experience even though mistakes are made, self-reliance and the joy of accomplishment are gained. By indefinitely postponing the facing of this problem, by merely drifting, the problem of training leaders will never be solved! Missionaries should trust the Christian enterprise to Chinese leadership even though the Chinese leaders may make mistakes. Sixth, the educational program of the missions. At the conference at Wofossu with the leaders of the popular movement, Mr. Chiang Meng-ling made this remark: "I don't know of any mission school product who has sacrificed his life for a patriotic cause. The mission school graduates are only good for clerical work." A remark like this is no doubt quite unjust, because it was the mission schools that paved the way for China's education, and they have certainly turned out products that are even to-day important figures in the nation.

However, the remark is perhaps typical of the non-Christian educated class. They maintain that it is up to China to educate her youth, and that a foreign educational program will not meet the needs of China, even though the good intention is sufficiently proved. With this general feeling abroad, and with the fact that mission schools in China are not officially registered with the Chinese government, the mission educational policy is being worked out under a serious handicap. And this makes it more imperative that men and women of the very highest quality should be developed, which undoubtedly is being done by some mission schools. But for the bulk of mission schools the situation is not quite ideal. Invariably the principal of a mission school is a missionary. If he is an educator himself, and if he has a very good Chinese associate, everything is all right. But in many cases, it is not so. An average teacher is required to teach half a dozen subjects at different times. He is expected to be nearly omniscient! As a rule mission school students speak good English and are well trained in athletics but their Chinese is poor. Somehow or other, the mission educational policy and the national educational policy do not go together very well. When the patriotic movement was on, very few mission school principals could handle this situation in a satisfactory way. Some time ago, I read an article in a certain educational review by a Mr. H. C. Hsu. The writer is an ex-teacher of a certain mission girls' school in Hunan and is a graduate of the Higher Normal College of Peking. He discussed the pros and cons of the mission school problem, and the article, if possible, ought to be read by every missionary who is doing educational work.

My third and last question is this: What is wrong with the Church in its relation to the community? The question has already received considerable attention in our previous meeting, so I want to be very brief. The Church is not so much a paradise in miniature as an army arrayed against evil, working to establish on the earth the kingdom of God. As long as the Church is not doing this, Christianity, as represented by the Church, fails. So our need at present is the application of Christ's teachings and example to our social problems, a Christian social platform, that is a statement of things that we stand for or against, a declaration of what part Christianity can play in China's attempt to solve her numerous problems, and a real conviction, demonstration, and action to make good such a

declaration. In conclusion, let me repeat that it is only because I have a genuine spirit of appreciation for what Christianity has done in the past, and a strong desire to see Christianity taking a still larger place in the life of the nation in the future, that such a critical paper as this one of mine is justified. The fact is that the Church is far from being perfect. A Christian, facing such a situation, may take one of two attitudes, namely, either, a passive attitude, stay away and keep silent, or a positive attitude, criticise with a constructive spirit, and actually make the Church a fitter instrument to bring about the kingdom of God. I am well aware that my paper is not well balanced; many points may be overstated or even based on wrong information. If, in some cases, missionaries are lazy and enjoying a good time, there are many more cases where they are overworked and suffering tremendous hardship. And for many defects of the Church, I as a Christian and as a Christian worker, am as much to blame as anybody else. However, that should not blind us from seeing the defects that do exist, and should not prevent us from making reforms that are necessary. No matter how different our viewpoints may be, we all work for the same objective, that is, to live a better Christian life individually, and bring about the kingdom of God through a better Church collectively. We should be big enough to welcome criticism, and should be tolerant enough to work together for a common end, in spite of differences. The apologetic group that we have formed in Peking does not stand for any division or faction. We are searching for light from all quarters, and welcome every person, whether he or she belongs to the old or the new school of thought, to become a member of our group. So to-night, on behalf of our group, I wish to extend our hearty invitation to you to join.

The Up-building of the Church

C. T. CHIU

WHY was the Church founded? In the first place it was founded to save men. God the Trinity founded the Church for the sake of saving men. The founding of the Church was accomplished by the combined strength of the Spirit and men working together. At the time of Pentecost, the great descent of the Holy Spirit, when the 3,000 people were baptised, the Church of the New Covenant was founded.

The Savior is the head of the Church, the chief cornerstone. Prophets and apostles built upon His foundation and then the holy disciples in equal fellowship of labor all built up the Church. Each day it spread out more broadly from near to far just as the waters cover the sea; its influence will certainly extend to every nation. We who are born in this generation should spend our whole time in preaching the gospel. We should work together in bearing the responsibility for it and thus we can take up the unfinished work of the disciples and bring it to the perfected ideal.

We hope that every person may obtain salvation by escaping evil, leaving death and entering life. The prophets and apostles were men such as we are and we may copy what they did. Why should we fall below them in any way? The Holy Spirit is eternal and his strength is without limitations so we should with a united heart build up the Church. Although Gu Kong* wished to remove a mountain, he found it not so easy of accomplishment (though it was finally done by some of his descendants some generations removed). If we make use of our inheritance in the past and prepare for the future, there will certainly come a day when the task shall be perfected. Now if we wish to build the Church on the earth, there are several problems which we as disciples must carefully study.

The first is that of repentance and reform. Repentance and reform, the New Birth. These expressions may seem to be different in meaning but their deepest meaning is united. It is only the difference between the spring and the water which flows from it. The men of the world have knowledge, wisdom,

* A character in an old Chinese story.

and ability and so manage the great affairs of the earth. But it is by no means so certain that they can cause to prosper and to up-build the great divine matters. Although Moses was versed in all the learning of the Egyptians he only deserved to be called by God to go do His work after he had been put through God's testing and proving process and had his character moulded. Paul was very learned indeed but it was not until he had repented and reformed and become united with the Lord that he was ready to prepare for the work of spreading the gospel. Our Lord told Nicodemus that if a man is not born again he cannot see the Kingdom of God. This is not only an interesting statement but its meaning is very deep.

I have seen a man in a theological college studying for many years hoping in the end to serve the Lord and his fellow men whole-heartedly but in the midst of his study he changed the string of his violin and was swamped in worldly affairs. Again there may be a man preaching from the pulpit who can even influence people a little but afterwards he rebels against the doctrine and runs off about other matters. Also there are those who have been baptised and received into the Church and whose names are written in the church records and yet even then fall away and are finally cast out. People of this kind have not yet truly repented and reformed. A man must heartily repent and reform his life and be truly born again.

Secondly—Faith. If we look back to the beginnings of the early Church we find that it was absolutely dependent upon the faith of the holy disciples. In the eleventh chapter of the Epistle to the Hebrews there is abundant proof that the early disciples were praised because of their faith. The foundations of the Church were firmly and safely placed. Jesus said, "You must have faith in God." From this we can see that a heart of faith is a very essential part of that foundation on which the Church is built. If Paul and Peter had not had hearts of faith, how could they have preached the gospel to the heathen and established so many churches? When the strength of faith is so great, then the Church gradually advances and spreads abroad. It is all the result of the faith of those early Christians. If we who live in this generation would keep the faith of those first generations the Church would certainly make much more rapid advances: not twice as fast or several times as fast, but 10 or 100 or 1,000 or 10,000 times as fast as it is advancing at present.

In this new day the door for preaching is wide open. Those who listen, listen attentively and are glad to accept the life offered. Those who give in their names as longing for the gospel are more than can be counted. Still each year there are only a few received into the Church. This is because our faith is not perfect so it is not strange that we have only such meager results. Let us hope that our souls may receive the greatest possible strength so that we may receive the full measure of fruit for our labors.

Thirdly—Love. The first fruit of the Holy Spirit to be mentioned is love. Love was the very pivot of John's whole life and thought and teaching. In the gospel or in the letters written by him, whether in relating events or in narrative, love and its results stand out like a beacon light on a rocky shore. Certainly he is one of the valiant generals of Christ, a man of great worth in the Kingdom of Heaven.

The Head of our Church uses love as the chief foundation stone of the Kingdom of Heaven. Therefore Christ while on earth said, "You must love one another; just like I have loved you, you must also love one another. If you love one another all men will thus know that you are my disciples" (John 13, 34-35).

If we investigate the founding of the Church we find that it was originally established because of the power of love otherwise it could never have stood against the bold enemies which it was compelled to face. The Church exists because of love and intercessory prayer, mutual exhortation and comfort. Those who had and those who lacked held things in common and so there was a powerful influence exerted. It is most important that we copy the love of Christ and always "walk in love." The established Church of to-day is the Church which was anciently built on love as its foundation. From now on if we of the Church can love each other and can love until it includes all men, then the prosperity of the Church will be assured very quickly and its growth will be rapid.

Fourthly—Sanctification. Only by sanctification and cleansing can we hope that our characters will ever be at their best. We must be in harmony with the holiness of God and receive the filling of the Holy Spirit. We must copy the example of our Lord Jesus Christ. When he does this, a Christian can have no greater proof of his fitness to be an office-bearer. A person like this is always close to God. That which he does is

well-regulated. What he prays for he will receive. He is like an electric lamp in connection with the power-house. The power to produce light or darkness is in our own hands. If in everything we are always clean and holy, what we do will be suitable, what we plan for and work for will be accomplished. If it is not so and we merely have ability, learning or wisdom, we may gain praise of men but it will only be temporarily. It will be only as the reflection of a flower in a mirror or as the reflection of the moon on the water. Our life becomes labor without result.

Our Lord on earth deeply knew that holiness and cleanliness were necessities to the disciples so he prayed earnestly saying, "As thou hast sent me into the world even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth" (Jn. 17, 18-19).

Fifthly—The Gospel. What is the Gospel? It is the Son of God, Jesus Christ. The four gospels record the things of Jesus Christ, His crucifixion, death, burial, rising the third day, ascending to heaven and sitting at God's right hand and as the Savior of the whole world. At the time of His ascension He commanded His disciples, "Go into all the world and preach the gospel to all creation. He who believes and receives baptism will obtain salvation; he who will not believe will receive condemnation" (Mark 16, 15-16). What we, as pastors or believers, should consider the most important is the method of preaching the gospel of salvation to let men escape from sin. Apart from this [gospel] there is no other method of saving men (Acts 4, 12). This in spite of the fact that in the olden days there were perfect laws with attendant ceremonies and the good traditions of the sages and that now at the present time there are wisdom and eloquence that can open the minds of the people and add to their knowledge, but to save men from sin these things have no power at all. It is *only* in the Gospel of Jesus that there is [this power]. And so it is most important that we use this gospel to form the foundation of the Church and use gold, silver, and precious stones in the building thereof.

Sixthly—Preaching. The duty of preaching the gospel is a very important one. Unless the Savior has called him it is certain that no one ought to undertake this office. It is all a gift of God. There are two sides to the work of preaching.

There is the itinerating side for one. This is done so that the teaching of the Church may reach every place. This is the way the Savior and His disciples preached. Paul also preached this way and the results of his work are very evident. He is called the great preacher. The other side of the preacher's work is the care of the church. The apostles and elders living in Jerusalem were the centre from which all the managing was done, and they oversaw the whole. Just as Timothy and Jude with the elders of every church and the pastors of every church at this time stay in their places and take care and govern the preaching work.

Seventhly—Prayer. Prayer is the windpipe of us who hear the holy office—if we haven't it we die. Paul says that the Holy Spirit has the ability to make you believe and to give you the words to be used in your preaching (1 Cor. 2, 4, 5, 13). When we investigate the prayers of such men of old as Moses, Joshua, Hezekiah, Daniel, Peter, Paul, we can see why they obtained the mysterious and limitless results that they did. These men received their power from prayer and whatever they turned to gave them results. Now in more recent years famous pastors like Spurgeon and Moody have gone everywhere preaching. Many people have been influenced to come to the Lord. Investigation shows us that their power all came from prayer. We work hard and get few results and cannot be compared to them. Can it be that the Spirit's power varies or is it because of our lack of complete association with the Holy Spirit, our lack of sincerity in prayer?

Eighthly—Diligence in Toil. One's share in up-building the Church depends upon one's willingness to bear the discomforts of labor. Our Lord while on earth was worthy to be called the hardest worked among men because of His toil and the attendant discomforts endured by Him. Among the apostles one may consider Paul the hardest worker. At first in the church at Antioch he was of less help but after he had been called of the Holy Spirit to go to the heathen world, he considered the spread of the gospel to be his own burden and the toil and discomfort of it he esteemed of no importance. After he had got men to believe on Jesus as Savior he always carried the remembrance of them in his heart. He was always desirous of again visiting them and nourishing and caring for them according to the needs of each. He accomplished his work by using great love and much toil. His journeys were

loug and his labors great. The wisdom and strength of one man has limits. Sometimes one sends out a person to do visitation work for the sake of that person's own training. If he has good news to deliver his heart cannot help being glad. Even though he himself may be bound in prison, his heart will be among the churches just as if he had the names and pictures of the churches inscribed on his heart—always praying for them—always thinking of them and wondering if those who are responsible for the prosperity or the falling off of the church are still present or not. By his watchfulness he guides and helps them. If they are zealous he is glad for them or if they have faults he is grieved and afraid on their behalf. When we read his letters that he sent to every church, we find his love for the churches shown on every page. It was of the greatest value in influencing the hearts of men and in making those of following generations eagerly copy [his example]. We should exhort ourselves to walk thus.

Ninthly—Diligence in Patience. There are two difficulties in the up-building of the Church. One is because the work of preaching is not an easy one. Sometimes for months and years there is no sprouting of the seed. If we are not as patient as the farmers we shall be like the man of the Song Dynasty who seeing that his rice was not growing helped it along by pulling it up a little to make it higher out of the ground.

The second difficulty is that due to the place where the gospel comes. There is always persecution and misery. Opponents and enemies hinder. If we haven't calm and tranquil hearts willing to wait quietly and trust in the power of the Lord, how can the Church be victorious? On investigating the places that Paul went to we can see that sometimes the opportunity was excellent but the ones who believed few. In my leisure time I have read in church history of the persecutions that the apostles and believers met with. It would be difficult for my pen to write it all. They presented themselves an offering unto the Lord. They had not the least hate in their hearts and had no other motive but to build up the church and to benefit mankind so that others might come to know the doctrine of salvation. To establish heaven in the midst of men we should hide steadfast forbearance in our hearts. We should so exhort each other.

Tenthly—Correction. Our Lord said that when the rice blossoms and has grains then the weeds are manifested. That

is very true. From the first great advance of the Church there have always been strange doctrines and heresies mixed up with it. At first they may have seemed unimportant when they diverged only a trifle but at last they were hundreds of miles away from the true doctrine.* On the day that the church at Antioch first made its big advance suddenly there were "certain men which came down from Judea, taught the brethren and said, 'Except ye be circumcised after the manner of Moses, ye cannot be saved'" (Acts 15, 1). And when Paul and Barnabas had much arguing and questioning with them the brethren appointed that they should go up to Jerusalem with some others of their number about this question. There they gathered together a council and judged the affair and the church was set right. In the church of Galatia there were those who mixed up the gospel of Christ. He also said to Titus, "But you must shun foolish arguing, and genealogies, and strifes, and fightings regarding the law because these are not profitable but vain." Since the establishment of the Church on earth there have been those who have corrected [the false] and preserved [the true] so that there is left the true teaching of the gospel for mankind. If this had not been so the true gospel would have been destroyed long since. At a time when the Church is about to fall or is in danger of being destroyed suddenly there appears a man like Martin Luther who returns to the original teaching of the gospel so that the true doctrine shines forth bright and clear. The old book says, "What has lasted 1,000 years is perpetual and is always new" (quotation from a Chinese classic). We in our responsibility of lifting up the doctrine of salvation also have the responsibility of protecting this true doctrine and keeping it correct. If one has not clear vision, how can he see to a great distance?

Eleventhly—Revelation. Revelation is not like the teaching of men. Its nature is such as to make it impossible to be taught by men. What one cannot do oneself must be got from God by turning to Him in prayer. Suddenly it is as if the heart hears and the eyes of the heart see and we come to know what we did not know before. This is the meaning of revelation. When we repent, reform, and become joined to the Lord, that is only the beginning of entering the Church and of becoming brothers to all who are already in it. If we desire to have a holy office and to work with the Spirit, we must

* Literally "one thousand *li* away." From a saying of Confucius.

receive a special revelation so that we can fit in with the plan of up-building the Church. As regards revelation there are two points to mention. One is that we must realize that the office is entrusted to us by the Lord. Even though one may know that he must meet with many miseries still he should be ready to offer up what he has and surrender it to the Lord if it is to serve Him. The second point is [that revelation is] to help us to understand the true teaching of the gospel. Thus we who bear holy office should receive revelations from the Lord so that we may have proof of being entrusted [with that office] by the Lord.

Twelfthly—The Holy Spirit. When we are baptized and received into the Church we receive the stamp of the Holy Spirit. Those who are called to bear holy office should have a special filling of the Spirit and then they can walk with the Lord. When we read the Acts we can see that all that the Church did, whether actively or passively, was under the guidance of the Holy Spirit so that the power for the up-building of the Church did not in the least come from [the strength of] men. It is only by obeying the will of the Holy Spirit that we can hope to be able to do anything with the help of the Holy Spirit. If we who bear holy office only trust to learning and experience, wisdom and eloquence, to build up the Church, there will by no means be any perfect results forthcoming. Only those who have the power of the Spirit can be His trusted instruments and can hope to be of use.

Summary. The work of up-building the Church rests upon whoever belongs to the body of Christ, whether officers [of the church] or not, for all have a part in this heavenly office. If we desire to work with God and become Christ's trusted disciples to up-build the Church on earth, by no means can we do so unless we repent, reform, and are reborn, come to believe in the Savior, receive the sanctification of the Spirit, become diligent in labor, patience, and prayer, receive the revelation of God's will and obtain the filling of the Holy Spirit. We have one common hope which is to receive power and strength from above to make the church of South Fukien prosper and within five years to realize its perfect ideal.*

“When”? This word should be changed to “The time has come.” The dark land is about to be lightened with the

*This ideal is that all the inhabitants of South Fukien shall be reached by the gospel in five years.

brightness of heaven. How can we restrain ourselves from being joyous? Our hands lift up the palm branches, our mouths sing the returning song of victory. The song says, "Worthy art Thou to receive the glory and the honor and the power to all generations, Amen."

Yen Shi-shan: A Progressive Governor

F. C. H. DREYER

THERE is little doubt that, among the present provincial governors of China, H. E. Yen Shi-shan (閻錫山), governor of Shansi, is making his mark in history.

Not only has he been in office for a longer period than any of the other governors, having held his position since the beginning of the Republic, but he has obviously endeavored to rule wisely and well, and has met with a fair measure of success. To accomplish this, heavy expenditures have been incurred, which necessitated the levying of various new forms of taxation. These the people naturally consider vexatious and burdensome, so that there has been some dissatisfaction and grumbling. This need not be taken seriously, however, because the fact remains that the prosperity of the people in general is much greater now than it has been for decades.

One of the greatest things that Governor Yen has done for Shansi is that he has maintained order. Throughout the last few troublous years, in happy contrast to many other parts of China, life and property in this province have been secure. Without this indispensable condition, no improvements could have been carried through. But the governor has done more than this. He has introduced a long list of useful reforms in all departments of the government. The writer can here only mention a few of the more obvious and general reforms which have been introduced, such as the prohibition of opium and other narcotics; the abolition of the queue and foot-binding; the encouragement of agriculture, forestry, and sericulture; the introduction of uniform weights and measures; the introduction of more enlightened forms of legal procedure; the establishment of schools for girls; the introduction of compulsory education for boys; the establishment of entirely new standards of morals and training in the army; and the encouragement of the



YRN SHI-SHAN, GOVERNOR OF SHANSI, CHINA.

definite acknowledgment of God and every man's responsibility to Him. Governor Yen has been styled "The Model Governor," and the above partial list in itself is evidence that he is at least making an effort to be worthy of such a title, and that he is endeavoring to make Shansi a model province. True, these reforms have not as yet been fully accomplished, and Shansi has a long, long way to go before it will be a model province in fact, yet the progress already made gives strong encouragement for the future. Rome was not built in a day. The important point is, that a beginning has been made; the people are being accustomed to the spirit of change; and some at any rate are beginning to realize the need and value of progress. If an enlightened and progressive policy continues to be consistently followed, there is every reason to expect a rapid development in this province within the next decade.

In addition to his proclamations on various subjects, Governor Yen has instituted educational campaigns for enlightening the people, by establishing reading and lecture rooms in every city and larger village, in which talks are periodically given on topics of vital interest to the people. He has also issued a number of books, in large editions running into millions of copies for wide-spread distribution. His "New Criminal Laws of the Republic" (民國新刑律) disseminates a knowledge of the laws that will tend to prevent irregularities. His "Handbook for Village Leaders" (村長須知) gives much helpful advice and instruction to the heads of villages, which will improve local conditions and village government. Through his "What the People Ought to Know" (人民須知), described in the RECORDER for November 1919, and his maxims, which may be seen everywhere in Shansi on pillar and post and wall, he is seeking to inculcate patriotism, honesty, diligence, economy, and other virtues. Although the idea of military preparedness looms rather large in these maxims, as it does also in "What the People Ought to Know," their effect as a whole can only be helpful.

Governor Yen has also issued a Phonetic Script Primer (註音字母簡易教本). Though he has pushed this script with considerable energy, the people in general have as yet not taken to it seriously, and the results obtained so far have not fulfilled earlier expectations. In some districts missionaries have done much to promote this reform, and it is safe to say that, in proportion to their numbers, more Christians have

learned the script than any other class of people. It is to be hoped that efforts may not be relaxed until the goal originally fixed has been attained, viz., that every man under forty and every woman under thirty should be able to read.

Governor Yen's latest production is a pamphlet of some 13,000 characters (40 pages), entitled "What Every Family Ought to Know (家庭須知). It contains a preface and 27 chapters or sections. The chapters are unnumbered and of unequal length—some are mere paragraphs, while others run into several pages. It may be of interest to give here a résumé of their contents. The first chapter is introductory, briefly describing a good home, and the happiness that such a home brings to all. The subject of the second is family virtue. After giving a list of the virtues that the various members of a family ought to possess, the Governor continues: "Family virtue is the sum total of the virtue of its constituent members, viz., that great and small all act according to their conscience. This virtue does not come from without, but is developed from the individual conscience. Everyone has a conscience, therefore everyone potentially has virtue. If we desire to have a good home virtue is of first importance." What Governor Yen fails to explain is where the power to enable one to live up to one's conscience is to be found. In thus omitting the most important point of all, the Governor has only failed to do better than China's great teacher Confucius, and revealed that he has not yet realized that the power to carry out his teaching can only be found in Christ.

The third chapter deals with Family Etiquette, and the fourth gives some Family Rules, as follow: (1) Friendliness, (2) Magnanimity, (3) Dignity, (4) Rectitude, (5) Diligence, (6) Economy, (7) Cleanliness, (8) Quietness. "In these things the head of the family should set an example. Should he fail, he ought to repent before God (上帝), or before his ancestors (神祖), and all other members should do likewise. If each one repents of his own faults, there will be no need to beat and curse. The best thing is to seek to stir each one's conscience into activity (發出芽來)." Chapter five emphasizes the fact that peace in the home is largely dependent upon justice, and that selfishness and partiality are sure to lead to discord. It closes with a paragraph on the folly of suicide, which also points out that suicide is most often the result of injustice. Chapter six deals with Home Training, showing that in impor-

tance it surpasses the training a child receives at school. The Governor gives some suggestions for the training of children under seven, and others for children over that age. Here again his military ideals are seen. He recommends that educational toys be given, which will develop the child's intelligence, and among them such toys as wooden knives and spears, "in order to nourish in them an admiration for military prowess."

Chapter seven treats of Family Hygiene, dealing specifically with the following, in the order given: clothing, food, the house, vaccination, and exercise. Chapter eight points out the duties of the head of the family, while chapter nine deals with those of the mother. "All mothers want good sons and daughters. To this end many worship idols (拜神拜佛), not knowing that no faith can be put in such things. (不知這些事通是靠不住的)." Chapters ten to fifteen treat of the duties of wives, step-mothers, brothers, sisters-in-laws, sisters, and children in their various relationships. Chapter sixteen points out that in the Chow dynasty it was customary for young men to set up their own home at the age of twenty. The governor advocates delaying marriage till the son has come to manhood and is able to support a wife, then giving him a separate home, because (1) this will encourage independence; (2) it will develop thrift, since each one thus secures the full fruit of his own efforts; (3) it will promote harmony, since there will be no quarrelling over the family property. The more able will not get discouraged by being handicapped while the less able will need to bestir themselves to acquire some talent. In those exceptional cases where one is unable to make a living, the others should give some help. This will make the recipient realize his indebtedness, and call forth his gratitude.

Chapters seventeen and eighteen speak of the peaceful relations that should exist between the family and the clan, and between the family and its neighbors. Then follow chapters on the subjects of Clothing which should be plain, appropriate, and clean; on Women's Adornments, which should be modest and becoming; and on Family Expenditure, which should be rigidly kept within the income. Even the expenditure on such important occasions as weddings and funerals should be regulated by the family fortune. Local and domestic goods should be used as much as possible, and only when no Chinese goods are available should foreign goods be purchased. Chapter

twenty-two advises beginning early to save for the education of children, and chapter twenty-three is devoted to the subject of Earning a Living.

Chapter twenty-four treats of things that should be strictly prohibited. In this chapter the governor has some strong things to say about (1) the use of opium and other narcotics; (2) gambling; (3) concubines; (4) early betrothals and early marriages; (5) infanticide; (6) foot-binding; (7) leaving the dead unburied, and a number of other evils. Chapter twenty-six laments the lack of a sense of responsibility, which is so manifest in all classes of people, and exhorts all to develop this virtue in themselves and in others.

Chapter twenty-seven gives some forty Family Maxims, of which the following are samples:

In training children, as in tending plants (禾 苗), the most important time is when they are small.

"Not to teach your son morals, is like rearing a thief; not to teach him a trade, is to cast him off."

"Vitiated air kills more people than prison."

"The parents' behavior is the children's die—if good, the impression made will be good; if bad, the impression made will be bad."

"Unjust wealth brings calamity."

"It is not poverty to be without money, but it is true poverty to be without a trade (or means of livelihood, 職業).

"To be cruel to one's own is to be worse than a beast."

"To realize, confess, and amend one's faults, is to be a true man."

"Every additional happiness enjoyed, weakens one's power of will; every additional suffering endured, adds to one's wisdom and power."

"The more numerous one's servants, the greater one's dangers. Unless they can be of real service, men should not be lightly employed."

"Of people who lack a sense of responsibility—the fewer there are, the better."

"If your conscience tells you a thing is wrong, it is wrong: *Don't* do it."

"In establishing a home, diligence and economy are fundamental."

"The experience of the uneducated is much to be preferred to inexperience of the educated."

"The wise are self-reliant, the stupid apply to others (for help)."

"There is no greater calamity than to give reins to one's desires (任性), and no greater evil than self-deception."

"Most to be feared, are the two words 'It's alright.'"

"We should be most ashamed of the two words 'I can't.'"

Governor Yen writes concisely and to the point. He avoids the puerile illustrations that abound in classical Chinese moral literature, such as the Trimetrical Classic and the commentary to K'ang-hsi's Sacred Edict. His pages are full of practical wisdom and helpful suggestion.

Reference has already been made to the encouragement the Governor has given to the definite acknowledgment of God as the Supreme Being, and every man's individual responsibility to Him. Indeed, from the missionary's point of view, this is perhaps the most remarkable thing Governor Yen has done. Everywhere throughout Shansi one can see the following maxim written in large characters on the walls: "There are three things to fear: (1) God (上帝); (2) the law; and (3) the sanctions of society (社會的輿論)." The first of these the Governor explains in "What the People Ought to Know," as follows: "Think of the manifold wonders of the heavens above and of the earth beneath! How could there be this great creation if there were not a true God? You all worship a tablet bearing the inscription: 'The True Ruler of Heaven, Earth, the Three Regions, Ten Directions, and all spirits' (天地三界十方萬靈真宰). To whom do the two words 'True Ruler' refer? They refer to God (上帝). In the Book of Odes it says: 'God is near you, be not double-minded.' That is to say, God is everywhere (在人頭上). As soon as man thinks or acts, it is impossible to hide it from God's eyes. In the Confucian classics there are very many references to God. From this it is evident that the ancients all worshipped God. This is the true doctrine that Confucius taught. People of a later day study Confucius' writings, and profess to revere him, yet they do not worship God—this truly is to forget and reject that which is fundamental." In order to foster and deepen this feeling of personal responsibility to God, Governor Yen has established in Taiyüanfu and various large cities Self-examination Halls (自省堂). In the capital a fine large building has been specially erected for the purpose, but in other places they are mostly large temples from which the shrines and idols

have been wholly removed. In some cases several large temple buildings have been joined into one and then furnished with a platform and benches, to seat as many as 2,000 people. Many of the larger schools also have self-examination halls of their own. In these large halls civil and military officials, soldiers and senior students in uniform gather by thousands in a quiet and orderly manner for a service early every Sunday morning. As described to the writer, the service consists of three parts, viz., an address, self-examination, and singing. When all are seated and the service is about to commence, the speaker (usually the highest or one of the higher officials in the city) enters. At a signal from the master of ceremonies all rise, and remain standing till the speaker has taken his place. A prelude is played on an organ, or on ancient Chinese musical instruments. Then follows a short address, or addresses based upon texts taken from the classics, no speaker being expected to occupy more than fifteen minutes, after which some time is spent in absolute silence, each one examining his own heart and life, especially in their relation to three points: (1) the law (律例); (2) his fellow man (人情); and (3) God (上帝), or Truth (天理); confessing where he has been wrong, and meditating how to amend his faults. The service closes with the singing of a song in praise of Confucius, which is as follows: 聖樂昭平之章。○大哉孔子。先覺先知。與天地參。萬世之師。祥徵麟紱。韻答金絲。日月既揭。乾坤清夷。 This is followed by military music. For the general public a more popular form of service is held every Sunday about 11 a.m. in all cities and many larger towns and villages called The Heart-cleansing Society (洗心社). This service is usually held in a large hall in the Confucian temple, or in some other large public building. It consists of music by the school bands; saluting the flag; singing patriotic songs; burning incense before a Confucian tablet (this is, it seems, often omitted in some places, and wholly so in others); the whole congregation making three bows, with bared heads in honor of Confucius (in many places Christians and others who have conscientious scruples only need to make themselves known to be excused from this ceremony); and popular addresses on religious, moral, social, and national questions. These meetings are attended by the chief official and many of the gentry, scholars in boys' and girls' schools, and one or more representatives from each business firm. A roll is kept and absentees are

fined after the third offense. Christians are often welcomed as speakers at these meetings, and no restriction is placed upon their proclaiming the gospel, if they do so tactfully. In other cases it is stipulated that no direct reference to Christ shall be made, but the condemnation of idolatry and exhortation to worship the true God are always welcomed. As to the prominence given to moral issues and the clearness with which they are presented, much naturally depends upon the local official and the individual speaker. From the above it is clear that Confucius has a very high place in both services, and that doubtless one idea underlying these services is the revival of his teaching. There are those who fear that this may be a step towards the establishment of Confucianism as a state religion. We think, however, that the governor is sincere in his professed belief in religious liberty, and that these fears are unfounded. In any case it seems evident that Governor Yen is deeply impressed with the need of a God-consciousness, and a feeling of personal accountability to Him, as the basis of the moral welfare of the people. One cannot but admire the courage with which he has acted upon his convictions and the success with which he has moved multitudes to follow his lead. The people may fail to live up to their ideals, but it cannot but do them good to periodically review their lives in the light of their duty to God and to their fellow man, if only to convince them of their own failure and sin, and their inability to do the right in their own strength.

It is noteworthy that in most of the reforms which Governor Yen advocates, such, for example, as regards opium and narcotics, foot-binding, infanticide, gambling, polygamy, early betrothals and early marriages, early burials, the education of girls, etc., the Christian Church has from the beginning, both by precept and example, taken an honorable lead. This fact has been so strikingly evident to the people, that many suspect Governor Yen of being a secret disciple of our Lord. One can only hope that he may yet see clearly and confess openly that the only hope of true reform in the individual, as in the nation, is in the gospel. In other words, that *regeneration* must be the basis of all true *reformation*, and that the ideals he has set before his people for the individual, the family, and the nation, can only be fully realized in-so-far as the Lord Jesus Christ is accepted as Savior, and recognized as Lord.

It is also of interest to note that all the Governor's books, except the one on the new criminal laws which is in very easy *wenli*, are written in simple mandarin. "Formerly," he writes, in "What the People Ought to Know," "the proclamations issued by the various yamens, were mostly in book language, not easy to be understood, so that most people did not know their meaning; but in the proclamations issued by me I have changed to the use of common talk (俗話)." (It may be of interest to add that in most of the Governor's proclamations, the phonetic script is now given in paralld columns beside the character.) This "common talk" is also the language of his books. In the preface to "What the People Ought to Know," he tells us that every leaf in the booklet cost \$5,400 for the edition of 2,700,000 copies. Here we have a practical man of affairs, who knows his people thoroughly, deliberately choosing to write in simple mandarin at a cost of \$5,400 for every additional leaf, when he might have expressed exactly the same sentiments in the more beautiful and concise *wenli*, and have saved thereby many thousands of dollars. Why did he not do this? Because he wished to reach the masses with his message, and for this he considered simple mandarin his best medium. Is there not here a lesson for us missionaries? Ought we not also to use simple mandarin more and more, if we wish to reach the multitudes with the divine message? As regards the Bible text we have already decided this question in the affirmative. Should we not now go a step farther, and do the same in the case of Bible commentaries and other books that elucidate its meaning and apply its message?

The Doctrine of Salvation by Faith as Taught by the Buddhist Pure Land Sect and Its Alleged Relation to Christianity

FRANCIS C. M. WEI

(*Continued from page 401, June 1920*)

CLASSICS OF THE PURE LAND SECT AND DATES OF THEIR TRANSLATIONS INTO CHINESE.

THE early beginning of the doctrines of the sect is evident from another source. The sect bases its teachings upon three sūtras: (1) The Large Sukhâvatî-vyūha;⁸ (2) the Small Sukhâvatî-vyūha;⁹ (3) the Amitayur-dhyâna-sūtra.¹⁰ All these sūtras have been translated now into English and published in the Sacred Books of the East, Vol. XLIX. The dates of the original composition of these sūtras cannot be ascertained. But Chinese records show that the Large Sukhâvatî-vyūha, also known as the Amitayur-sūtra was translated into Chinese in 252 A. D. by an Indian student of the Tripitaka by the name of Saṅghavarman who came to China as a Buddhist missionary; that the Small Amitayur-sūtra was translated into Chinese in 400 A. D. by another Indian missionary in China, by the name of Kumâragiṣa; and that a quarter of a century later, in the year 424 A. D., Kalayasas arrived from India and rendered into Chinese the Amitayur-dhyâna-sūtra.

CHINESE AND JAPANESE PATRIARCHS OF THE PURE LAND SECT.

So far, we have been tracing only the doctrinal development of the sect. The Pure Land as a separate sect with its own adherents distinct from those of other sects did not arise till the fourth century of the Christian era. According to the Chinese Buddhist records, the first patriarch of the sect was Hui Yuen,¹¹ a native of Shansi in North China, who lived in the 4th century during the Ts'in Dynasty. He was a diligent student of the Taoist literature. He was the founder of the Tung Ling Monastery¹² and the organizer of the Lotus Sect.¹³ He had a following of 123 persons, all pledged to

⁸ 大無量壽經 ⁹ 阿彌陀經 ¹⁰ 觀無量壽經

¹¹ 慧遠 ¹² 東林寺 ¹³ 白蓮社

desire to be born into the most happy land. Among his successors were Tan Luan¹⁴ (*not* Yün-luan as wrongly Romanized by P. Y. Saeki; the Chinese character 曇 is never pronounced Yün in China), who lived from 502 A. D. to 549 A. D., Tao-cho¹⁵ (died in 646 A. D.), and Zen-tao¹⁶ (died in 681 A. D.)

FLOURISHING PERIOD OF THE SECT.

The influence of the sect, however, was never great till a much later time still. The Tang scholars were bitterly opposed to the Buddhist doctrines. They had no use for them except for the sake of destructive criticism, and they examined them chiefly for that purpose. The Sung scholars on the contrary were greatly impressed by the Buddhistic teachings, and the Confucian Renaissance which culminated in Chu Hsi bears clear witness to this. There is, however, hardly any evidence in the writings of these Tang and Sung scholars which goes to show that much attention had been paid to the Pure Land Sect, not even in the works of such a widely read and wide-awake student as Chu Hsi who lived in the early part of the 12th century. For centuries the Pure Land Sect had to content itself with an obscure existence in China.

It was about the 12th century A. D. that the sect began to arouse the attention of the Japanese. Its founder in Japan was Honen (1133-1208). He is said to have started out in his life as a Buddhist monk of the contemplative type. At the age of eighteen, he shut himself up in a cell and for five times he read through the 5,000 volumes of the Tripitaka, but found nothing there that satisfied his thirst for salvation. At last he came across a passage in the Commentary on the Sûtras by Zen-tao, which reads, "Chiefly remember or repeat the name of Amitābha with a whole and undivided heart." He was deeply inspired by it, and abandoned his contemplative practices, and repeated the name of Amitābha 60,000 times a day. This occurred before the year 1175 A. D., which is the date of the publication of his first book.

We may take this date as the beginning of the prosperity of the Pure Land Sect in the Far East for the following reasons :

1. If the sect had flourished in China before this time, it would not have been necessary for Honen to read the

¹⁴ 曇曇 ¹⁵ 導綽 ¹⁶ 善導

Tripitaka five times through before he became inspired by the gospel of salvation by faith; he would have heard it from the monks who belonged to this sect either as missionaries from China or as Japanese Buddhist students who had returned from China, of whom we know there were a large number in this period.

2. The progress of the sect was so rapid that another new sect branched out from it in its second generation. Shinran, a disciple of Honen, held that the Pure Land Sect was not consistent in preaching the merits of both good works and faith. He taught his own doctrine of pure faith. He scorned celibacy, penance, fasting, prescribed diet, pilgrimage, isolation from society, amulets, and charms. He was married himself, and believed in the necessity of only prayer, purity, earnestness of life, and trust in Amitābha or Amida. This is the *True Sect*, and it has no counterpart in Continental Asia.

FIRST CONTACT OF BUDDHISM WITH CHRISTIANITY IN JAPAN.

We may now turn our attention to the question of Christian influence upon the rise and growth of the Pure Land Buddhism.

It was chronologically impossible for Christianity to have exerted any direct influence upon the prosperity of the Pure Land Sect in Japan at the latter part of the 12th century; for we know for certain that Christianity was first brought to Japan by Francis Xavier in the year 1549, three and a half centuries after the death of Honen.

NESTORIAN CHRISTIANITY IN CHINA AND ITS ALLEGED INFLUENCE ON BUDDHISM.

P. Y. Saeki advocates the theory that the relation of the Pure Land Sect to Christianity may be traced through the Nestorian Mission in China.¹⁷ The Nestorian Monument found in Sianfu, China, in the early part of the 17th century, shows that the Nestorians arrived in China in the 7th century, in the year 635 A. D. They became so prosperous, argues Mr. Saeki, that a strong rival spirit was aroused among the Buddhists and this was responsible for the rise of the Pure Land Sect. But Mr. Saeki takes Zen-tao (Romanized as Shan-tao by Saeki) as the chief expounder of the Pure Land

¹⁷ P. Y. Saeki, *The Nestorian Monument in China*, pp. 118-161.

doctrines, failing to notice that before him there were Hui Yuen, Tan Luan, and Tao Cho. It was impossible for the Nestorians to exert any influence upon the teachings of Hui Yuen in the 4th century.

Shall we say, then, that the Nestorian prosperity served at least to bring the Pure Land doctrines into prominence after centuries of its obscure existence in China? In reply to this question we have three points to suggest.

In the first place, it would indeed be strange if the rival spirit aroused by the Nestorians among the Buddhists in China should have borne fruit in Japan where the Nestorians were not known in those days, instead of in China where they are supposed to have prospered.

Secondly, the period of Nestorian prosperity is generally taken to be the 9th and 10th centuries; but, as we have seen, the Pure Land Buddhism did not begin actually to be of any importance till the 12th century.

Thirdly, there is no indication whatever that the Pure Land Buddhism was called into existence as an independent sect in order to rival the Nestorian Christians. This sect had no baptismal service to initiate a believer into a religious community, it had no orthodox creed which the believer must accept as true, no church authority that was set up as infallible, and, finally, no Eucharist to inject the germ of immortality into the person who was seeking salvation. It would be difficult to explain why the Buddhist rival of Christianity imitated the subtle doctrine, granting for the present that there was such a doctrine for it to imitate, and not the visible ceremonies which were more likely to attract attention. If there was any connection at all between the Pure Land Buddhism and Christianity, it must be shown to have taken place in an earlier period and in a country other than Japan and China.

ALLEGED CONTACT OF THE TWO RELIGIONS THROUGH THE PARTHIAN JEWS.

These considerations push the question back to India and bring us face to face with the theory of C. F. Aiken. This writer holds that the Christian influence upon Buddhism, not only the Pure Land Sect particularly, but Buddhist teachings in general, can be traced through the Parthian Jews converted by Peter at Pentecost and the missionary efforts of St. Thomas

and of Pantaenus in India ¹⁸. In connection with this we may also examine the theory thrown out by J. E. Carpenter and Timothy Richard ¹⁹ that the new Buddhism and Christianity had their common origin in Babylon and Assyria.

The story of Pantaenus's mission in India is out of the question here, aside from any consideration of its historical value; for Pantaenus is generally supposed to have been in India in the second century, while the doctrine of the Pure Land Sect is referred to by Asvaghosha in his book, "The Awakening of Faith," a product of the first century. The tradition of St. Thomas is now entirely given up by the Church historians as a pure legend. As to the Parthian Jews, who were converted and baptized by Peter, there is no evidence that these Jews, called Parthians, did actually come from Parthia and return to it afterwards, carrying back to their folks the Christian teaching; and that they came from that part of Parthia where Buddhism was then in existence. For the sake of argument, let all this be granted. The question still remains whether it was possible for Buddhism to have derived its Pure Land doctrine of salvation by faith of the individual from primitive Christianity of the first century. The answer will be evident from a brief survey of the development of the conception of salvation among the Jews.

DOCTRINE OF SALVATION BY FAITH IN THE OLD TESTAMENT.

In most of the Old Testament books, salvation is a conception having meaning only in this life. It generally means deliverance from captivity or from some kind of present trouble, particularly from defeat in battle. Existence after death is gloomy and uneventful, without experience of God's mercy and grace. "In death there is no remembrance of thee; in Sheol who shall give thee thanks?"

The appearance of the Messianic prophecy, indeed, makes a great change in the Jewish attitude of salvation. The conception is now less external. The moral side is more emphasised, especially in Jeremiah and Ezekiel. Repentance is possible only with divine help. "Create in me a clean

¹⁸ C. F. Aiken. *The Dhamma of Gotama the Buddha and the Gospel of Jesus the Christ*, Chap. VII.

¹⁹ J. E. Carpenter, *Buddhist and Christian Parallels*, an article in *Studies in the History of Religion*, ed. by D. G. Lyon and G. F. Moore; and T. Richard, *Awakening of Faith*, Preface.

heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me." Again, the Messiah is represented as a Saviour to come in the future. But he is only the Saviour of the faithful Jews, not of everyone who has faith in him. Such a conception has nothing in common with the Pure Land Buddhism, and, therefore, it is rather meaningless to talk about Buddhism and Christianity having their common origin in Babylon, "where the Jewish prophets wrote their glorious visions of the earthly kingdom of God."

In the teachings of Christ we find some points rather striking to those who would like to find traces of borrowing in mere doctrinal resemblance. In Luke 7.50, Jesus is reported to have said to the sinful woman: "Thy faith hath saved thee, go in peace." In Luke 16.22, Lazarus the beggar is said to have passed at once from this life into Abraham's bosom. In Luke 23.43, it is recorded that the penitent thief dying on the cross received the promise that this day he shall be with his master in Paradise. These passages bear the closest resemblance to the Pure Land doctrines of salvation by faith.

But it must be borne in mind that a doctrine that anybody, Jew or Gentile, may attain his salvation by faith without first being or becoming a Jew was an idea quite unknown to the primitive Christians of the first century. Furthermore, they all believed in the second coming of Christ to judge the living and the dead, whereby the faithful would be separated from the unfaithful, which is a doctrine absent in the Buddhism of the Pure Land Sect. Then again, sincere repentance is a *sine qua non* of the Christian salvation required by St. John the Baptist as well as by Christ himself. This has no counterpart in the Pure Land Sect. Finally, the doctrine of becoming mystically united with Christ is never heard of by the Buddhists of any sect whatsoever. These considerations will be sufficient to show that the theory of borrowing between the Pure Land Sect and the Primitive Christianity can really stand no careful examination. We may, therefore, conclude that there was no historical connection at all between these two religious systems.

CONCLUSION.

But why is such a theory of borrowing necessary? Buddhism from its very beginning has claimed to be a missionary universal religion. It cannot remain content with the allegiance

of a few adherents. Yet, a religion of the Absolute is ill-adapted to the people's comprehension. Is it not natural that it undergo a series of modifications in the course of its growth and development?

The Pure Land Sect is after all not so very hostile to the spirit of Buddha's teaching. The greatest thing in the world is not metaphysics nor asceticism, but self-sacrificing love. This is the spirit of Buddha's teaching.

Belief in an almighty power, capable of supernatural achievements ordinarily impossible and absurd, is an idea that is found in almost every religion. Why should we deny it to the religion of Buddha?

Shall we point to the idea of a paradise as something that must have been borrowed by Buddhism? We need not be detained by this question very long. If borrowing in this case be necessary, Buddhism would have found far more extravagant conceptions of a happy land in the future either among the Hindus themselves or some other Eastern people. It had no urgent need to go so far as to get it from Christianity.

Special Work Among Chinese Buddhists

K. L. REICHELT

IT has been my privilege during my seventeen years in China to come in rather near and cordial contact with many of the best Buddhist monks scattered around in the different monasteries. They have in a most friendly manner taken me in to live with them for days and weeks; they have helped me in the study of their sūtras and given me opportunity to be with them not only in the daily worship in the big temple-halls, but also to participate in their solemn and quiet meditation in the "changtang" (meditation-hall). I think I might say I have to some extent learned to know them as they really are in their daily life. It is of course true that many things can be seen which bring deep sorrow to the heart of a missionary; so many black spots in their monasterial life, so many bad characters and pitiful backsliders. But this is only one side of their life; though it is unfortunately the side always most strongly emphasized. I have found in addition so much sincere piety, whole-hearted

and holy devotion, and beauty of character and spirit among the monks that my soul has been filled with wonder. Thus I was led to realize that if these men could be led further on and see clearly "the word made flesh,"—see the glory of God in Jesus Christ, they could attain to greater things spiritually. What a blessing to the Church and China such men would be!

I therefore started to talk to them about our Lord and Master and tried to persuade them to study the precious word of Jesus and to come into contact with His Church on earth. But obstacles at once appeared. Not that they were unwilling to recognize Jesus as the great merciful Saviour of the West, nor that they thought the Bible did not contain the truth. In ninety out of one hundred cases the obstacle was, that *they had found the followers of Christ, his disciples in China—both foreigners and Chinese—so fatally lacking in a sympathetic and gentle attitude towards others—a characteristic the monks deemed inseparable from the gospel of Jesus.* Their hearts were in consequence filled with bitterness. They felt that the average Christian preacher in China in his sermons and discussions was doing a *great injustice* to Buddhists personally and to the teachings of Buddha: and especially to that form of Buddhist thought, which includes the sincerest and best Buddhists, that form of Mahayana Buddhism which is known as the "*pure land*" (淨土) *doctrine.*

I could say very little in our defence. I could only admit that we often, in our unspeakable ignorance, only know how to enlarge in a negative way upon the external superstitious behaviour of our Buddhist friends without giving them credit for the many true and deep thoughts in their religious, philosophical and ethical systems. I hastened to show them from the New Testament that ignorant vilification was not the method used by our Lord and Master and his first disciples. There gradually grew upon me the conviction that it was *urgently necessary* that the Christian churches in China *unite and use methods by which the many Buddhist monks and nuns—now numbering more than one million—in addition to the many earnest lay-Buddhists, throughout China, could be brought to Christ.*

I felt that our lack of sympathy and tact was due in large part to our *lack of plans to reach this very peculiar section of the Chinese people.* We have special work for Moslems and other classes of people, but none for Buddhists!

I therefore decided solemnly to earnestly pray God for help and guidance, that I might find the right lines of approach to them and, further, that He would give me the right man from among the monks to work with me in this special service. I promised also to try and follow the example of the Master in doing justice to the Buddhists and acknowledging what they had of truth, knowing that all that is good and true originates in our heavenly Father and His Eterual Logos.

I humbly testify that God gave me some ideas and methods by which they could be approached helpfully : more than that—He gave me also the men !

How do I know that these methods are according to God's holy will ? Because He has crowned our first humble efforts with success. He has opened the doors and led us along—step by step. *There is already founded a small Christian Brotherhood among Chinese Buddhists. A very small Brotherhood indeed, but it includes a few who are burning with zeal to lead the followers of Sakyamuni to understand that Jesus Christ is the great Saviour of the World, who in His person completes the deepest aims and ideals of the Higher Buddhism.*

I will briefly state the wonderful story of one of these men, whom God gave me as a helper and the first man in our Brotherhood. Last year while returning from the meeting on Theological Education, held in Shanghai in connection with the China Continuation Committee, I had to stay over one day in Nanking waiting for the steamer.

I naturally availed myself of the opportunity to visit some of the Buddhist monasteries in the city. I knew there was a monastery which took its name from the well-known Buddha Vairocana (Pilutchela) who was connected with the old Nestorian church in the North. I found a group of young, intelligent Buddhists with whom I soon came in contact. There I told them that we had many points in common and I expressed my joy in finding friends (道友) with whom I could talk about the profoundest things. They listened with eager eyes. Two of them (both now in the Christian Brotherhood) seemed very much interested. Especially for the oldest one, Kuantu, did that quiet hour prove of unspeakable importance. He had heard many Christian preachers and had read the *Tung Wen Pao* ; but he felt that the Christians were separated from them by insurmountable obstacles. We spoke about things he for some time had been longing for. I tried to give

him the historical approach *to the great Saviour from the West* (西方救主) who came down to this sinful and sorrowful earth and through his life and sacrifice established not only in an imaginary way a "Pure Land" (Ching t'u), but really founded a *heavenly kingdom* on earth. I was able to help him see these things clearly. We made up our minds to keep in touch with each other through correspondence, which we did through several weeks, he sending me letters in fine Chinese style, I answering by writing in simple Kuan-hua.

We felt, however, that we had to come together, that God would have us to be together for mutual help. And so I sent him an invitation to come up to Kikuugshan in Honan Province and stay there with me for the summer. He finally succeeded in getting free and came up to stay with me. We had a wonderful time together: devoting the first two hours of the morning to prayer, scripture reading, and instruction in the Christian doctrine, and using the next hours of the day for translation work and for planning for the great work which we quite instinctively felt God would have us to do together among the Buddhists.

We prayed very much over the first draft of a constitution for the Christian Brotherhood and worked it over again and again during the summer. I shall never forget the day when the draft was in shape and the first primitive drawings for an institute ready. Then we knelt down before our little altar and laid the draft and drawings before God and with unspeakable joy and gratitude we gave ourselves up to this special service for Christ in China.

At that juncture we met with Dr. Harlan P. Beach and his kind and sympathetic attitude towards the work filled our hearts with still more confidence and joy.

The summer came to its close and we had to depart for a while, Kuan-tu going back to Pilussu (毘盧寺) in order to settle his responsibilities with the monastery there and I to continue my work at our Union Theological Seminary at Shekow.

I knew my friend would have a hard time full of persecutions, but we felt that this struggle would have to be fought out to a finish in order to reach the goal of being baptized and wholly set apart for the great undertaking. There were quite a number of friends who prayed with me for Kuan-tu. Finally in spite of many difficulties and obstacles

Kuan-tu succeeded in getting free and joined our catechumens in the Lutheran congregation at Shekow in December, 1919. He was baptized on Christmas Day together with the others.

I cannot enlarge upon his fine testimonies, given during the Christmas vacation. He made a wonderful impression upon the hearts of our students, who for the first time saw a highly educated monk giving honour and glory to our blessed Lord and Redeemer Jesus Christ and *using words of unique richness and solemnity, such as only a mind moulded in higher Chinese Buddhism can use. We felt it was a foretaste of what it will mean for the Church universal, when we are able to receive these most religious and most sincere Chinese into the Kingdom. We feel that this is not a new form of Christianity, something half and half, but the old, unimpaired Christianity, still inspired with the unspeakable fragrance and beauty of the Asiatic religious genius.*

After we had started the Christian Brotherhood, one of the other men from Pilussu came and joined us and another sent in a written request for membership.

These friends prepared *four solemn vows* to be taken by the members of the Brotherhood and also the draft of a circular letter to be sent around to Christian friends in China and abroad.

The picture in this issue will give a general idea of our aim which is to erect an *institute* which we hope will be a center for all connected with the Brotherhood. We hope to have the external architecture as far as possible correspond to that of a Buddhist monastery. This does not mean that we intend to start a new monastic order in the Christian Church. *We aim to found a "half way house" where we can reach the Buddhists in China, a world heretofore almost closed to Christianity. Here we hope the Buddhists can be cared for in a proper and attractive way so as to give them back to the Church and to humanity as helpful, regenerated men.*

In order to reach as many as possible, we should have to adopt the beautiful custom which obtains in the Buddhist world of having in our Institute a hospitality hall (掛單院 or 圓睡堂), where the many travelling monks could be taken in for worship and study.

The first department, the evangelistic, should be under the management of a well trained pastor and assistants. To this there would be three sub-departments :

1. The business department (科 房);
2. The dormitory (客 堂);
3. The place of instruction and worship (參 堂). Bible classes and daily lectures would be held in a lecture hall, and the library should stand open for all who come to visit us.

The second department, the educational, would be situated at the left side of the compound and should contain a large dormitory, a school building, and a dwelling house for the pastor in charge and his co-workers.

Courses and classes should be opened for baptized monks, who had a special call from God and the necessary qualifications, to prepare them for special service in connection with the Institute or its branches and in the different missions (as pastors, evangelists, teachers, etc.). Others staying with us could be trained male-nurses and to work in a printing and publishing house which would be needed later.

The third department in the background of the Institute would be composed of the different administrative agencies in connection with the Institute itself and the different branches which quite naturally would later spring up in other parts of China.

Here the superintendent or director would reside, assisted by two managers, one Chinese and one foreign.

They would perform their duties according to the instructions of the presbytery in charge. Besides the administration building there would be two other buildings, one for outside guests who would like to stay with us for meditation and study, which could also be used as a home for old monks, the other a small mortuary chapel probably in connection with a crematorium. All these buildings and the three departments would be connected with the three most important buildings in the center.

(1) The church or temple hall, where the brethren could meet daily in solemn worship before God the Almighty.

(2) The lecture hall and library, where all can receive the benefit of daily lectures.

(3) The meditation hall and prayer tower, built as a pagoda and containing the church bell, where brethren could meet in silence for holy contemplation.

The one important thing is to get this new Christian Brotherhood organically linked with the Christian Church in

China. To say how this shall be effected in detail is of course at the present time impossible.

To start with, *we should like to see an advisory board composed of representatives elected by churches or missions. We hope also that as the movement from the very beginning has been a Chinese undertaking that it will continue to have this characteristic. We expect that in the future it would be financed largely in China.*

Yet in the difficult task of founding the Institute, we need sorely the help and co-operation of the home churches.

We recommend this new and significant undertaking to all our fellow missionaries and Christian leaders and friends throughout China. We ask for your sympathy and your prayer, that wisdom and grace from above may be given unto us so as to plan and work in such a way that the name of our Lord may be glorified and his kingdom extended among the Chinese.

Pioneer "Y" Work for the Chinese Army

RICHARD H. RITTER

IT was a reasonably quiet afternoon in the "Y" hut of the Chinese Expeditionary Forces in Siberia. Six or eight soldiers were throwing a bean-bag around the large common-room; a few more were looking at newspapers, and two were playing *wei-ch'i* next to the stove in one corner, oblivious to the snares or monotonies of soldiers' lives. In the officers' room the phonograph was playing some popular theatrical song, and in the class-room forty-five men were applying themselves in an attempt to learn the phonetic system of writing.

I was typing a letter in my own room, and was too busily absorbed in that occupation to pay much attention when a visitor invaded my office. A friendly nod I gave him, and then continued with my letter. He dropped into a sympathetic semi-silence, made several trips of inspection round my room, commenting with an "mm" or an "ei" on such unusual articles as hair-brushes, the typewriter and paper-clips, and then picked up a book from my table. He had been reading it assiduously for some minutes when another private came unknockingly in, and seeing me busy opened conversation with the soldier instead of with me.

"What book have you got there?" he asked.

"A Bible," was the reply.

"Oh," said the newcomer, "I'm a Christian; perhaps I can help you understand it."

And then he started to read his favorite passages. In the midst of the readings a third man arrived—then a fourth. The fourth volunteered the information that he had been to his village church six or eight times—though he was not a Christian—and knew a couple of fine stories from the Bible. He read them, and a few minutes later picked up a hymn-book. He and the Christian sang their favorite songs; and before I knew it—my back turned to them all the time as it was—a regular service, all the more valuable because of its spontaneity and voluntary leadership, was going forward. It is needless to add that these men were followed up and may already be well along on the road to Christianity.

This is only one example of the extent to which new scenes, new ideas, and a broadening conception of life has opened up the possibilities for the reception of Christian propaganda and advantages on the part of these lads of the C. E. F. One of the most characteristic remarks I can remember was that of an officer not long ago, who said, after a church service in the hut: "A year ago I would have become angry if you had invited me to church; now I am glad to come."

Even those soldiers who are on home service are removed from their own village and their wonted ways, and suddenly thrust into a new life, a life which increases their susceptibility both to those terrible vices, which only an army knows, and to Christianity,—whichever gets there first.

In order to stimulate these susceptibilities in the right direction, the Young Men's Christian Association, under the War-Work Council of the International Committee, has opened up this regularly organized unit for the 3,000 Chinese soldiers in the Siberian expedition. Rev. Robert R. Gailey of the Princeton University Center in Peking began the work in the fall of 1918, assisted by three Chinese secretaries. Since then the staff has changed entirely, but the unit is still active. Its headquarters are at Nikolsk, about seventy miles north of Vladivostok, where the equipment and methods of work are very much the same as those of the "Y" with the A. E. F., and the other allies in Siberia. Work is also carried on for the Chinese in the International huts at Harbin and Vladivostok,



Music hath charms even in cold Siberia. This group of merry-makers is standing in front of the only "Y" hut for Chinese soldiers. Two of the secretaries may be seen over the shoulders of the men.



A corner in the officers' room of the Chinese Army Y. M. C. A. hut
Nikolsk, Siberia.

and regular services are extended to the sailors on the gun-boat *Hai-jung*, in Siberian waters. A club-car, out-fitted and supplied from the Nikolsk headquarters, is kept in use on the railroad, taking frequent trips along the sections which are guarded by Chinese troops.

A stay of one day to a week is made at various points where small detachments of the soldiers are stationed, athletic goods, writing-paper, chocolates, books, phonographs and other supplies being left behind when the car goes. Lectures, moving-pictures and other services are afforded *en route*. The joyous welcome that greets the car on its arrival at one of these lonely stations is compensation enough for the difficulty of getting there by means of the disorganized Russian rail-roads. Every place it goes the "Y" is urged to stay longer than it has time for. At one town we were met at the station by the major himself at 3 a.m. At another place a whole platoon of happy boys, having received permission from their commander to stay up till we arrived, piled into the car at two in the morning, played fiddles and phonograph, engaged in games and built toy houses till dawn.

Pioneer work with the Chinese army is the same as with all others. The soldiers see the advantage of the "Y" immediately, but the officers "have to be shown." As soon as they are convinced, however, of the benefits that the hut and its activities present, and see that there is no undermining of discipline and no political or insistent religious propaganda, they not only tolerate but encourage our activities. To most of them it is an entirely fresh idea that there can be such a conception as a wholly unselfish institution, charging nothing and making no conditions of service.

There are in China to-day a million troops,—nearly five times as many soldiers as there are students of middle-school grade or above. They are as susceptible and as open to new ideas as students are; and I imagine there are no more anti-Christian officers, in proportion, than there are anti-Christian school teachers. Yet in spite of their numbers and growing power for good or evil to the future of China, there is among them all only one unit for definite Christian service applying itself solely to the men of the army, except what is done by individual officers themselves.

The door is wide open. All that the soldier needs is a Friend.

Notes and Queries

1.—*How is the small progress of Christianity in China, compared with other countries, to be accounted for?*

(a) There is a good deal of loose and pessimistic thinking when it comes to comparing Christian growth with that of other mission fields. There is no mission field in the world except China where accurate statistical returns are kept, so that when people assert that there is a more pronounced movement in favor of Christianity in other countries than in China they are doing so on more or less uncertain evidence.

(b) China has an increase of about 20,000 converts a year.

(c) We have the smallest native staff of any of the large mission countries. Africa has 213 per million population; India 124; Japan 54; and China only 49. Now increase in converts depends very largely on native staff.

(d) China has the least number of communicants per 10,000 of any mission country, Africa having 53 per 10,000 population, India 18, Japan 14, and China about 8. These figures were presented in a report by Dr. Fleming of Union Theological Seminary about a year ago in an address before the Foreign Board Mission secretaries in New York.

(e) There is, also, the conservatism of the people and the further fact that needs to be considered,—namely, the group or class consciousness. Chinese think in terms of the group. Independent action is not nearly so common in China as in other mission fields. Moreover, there is the loss of face. I believe that there are thousands of Chinese to-day who would accept Christianity were it not for their fear of losing face with their group.

(f) Another cause for the small progress of Christianity in China is to be found in the restlessness and the inefficiency of the government. This has been a serious handicap to missionary work during the last five or more years especially.

2.—*Why are the Chinese churches not self-supporting like the early Apostolic churches?*

(a) They are not started in the right way.

(b) The Chinese Church is growing much more rapidly than the early Church ever grew, and self-support requires time.

(c) The early Apostolic Church was established largely with Jewish communities as a nucleus, and the principle of self-support and tithing was well established among these Jewish people.

(d) The early church was established in the homes. There was no church building, no church organization as we have to-day.

(e) Everyone was a preacher and no one regarded anything that he had as his own, but shared it with the Christian community.

What is the Matter with China?

I have just returned from an extensive trip across China. I was seeing things with fresh eyes, for I had been away from the field more than two years when I started on the trip. I tried to diagnose the situation.

What is the matter with China?

Ignorance ; Poverty ; Lack of leadership ; Lack of patriotism—no national consciousness ; Lack of moral fibre and the will to win.

In all that I have said nothing is new. All who know China are perfectly well aware of those things. The appalling lack, it seems to me, is leadership—in education, in politics, in the Church. Where are we going to get bigger leaders? We must have them, and have them soon.

I have spent much time in distributing tracts and in preaching to the common crowds, and I am still willing to do that work. The crowd must not be neglected. But the time has come when we must capture the middle and upper classes. Farmers say that blood and breeding count for much in cattle and poultry. Surely the same things count in men. You can find leaders in the lower classes, *but* you can get more leaders per square foot in the higher classes. That principle worked in Paul's day and I have seen it work in China. Therefore, in our schools and in our churches let us make special efforts to win the families where we may expect to find able sons and daughters.

We use the great discoveries of modern science and the wonderful inventions almost everywhere except in the Church. Manufacturers, farmers, merchants—all are using everything that science has to teach. In the Church we are still depending upon miracles. The very word miracle infers something that does not happen every day. Here we are discussing our every-day business—the discovery and training of leaders. And for regular, every-day business scientific, efficient knowledge and methods must be used. We still pray for our sick friends, but we also get the best physician or the most expert surgeon to be had. Let us still expect the Holy Spirit to work wonders, and at the same time let us use every discovery and device that the latest science has to offer.

China needs leaders—dependable leaders. She needs men whom God has touched. Unless the Church shall discover and train mighty leaders in sufficient numbers she will fail in the greatest hour of her history.

JAMES MAXON YARD.

Our Book Table

THE NEW CHINA REVIEW. *June 1920. 73 Chaufoong Road, Shanghai.*
Post free: in Great Britain, 25/-; United States, G. \$6.50; China,
Japan, etc., M. \$7.50.

This is an unusually interesting number. For both those who perforce have only a superficial knowledge of life in China, and those who are deeply versed in sinological lore, there is profitable reading. In "Reform in Chinese Mourning Rites" Mr. E. T. C. Werner translates Mr. Hu Shih's statement of his attempt to modify the ancient mourning rites on the occasion of the decease of his mother. In this, a delicate subject is frankly and ably treated. Most of us have understood that Confucius and Lao Tzû were "transmitters" rather than originators; but we have known little of the sources of their ideas. Under the title "The Earliest Articulate Chinese Philosopher, Kwan-tsz," Professor E. H. Parker takes us back to the sources of some of their thinking—thinking which had such diverse results. Considerable is said by this philosopher about the Tao; he is also considered the first definite political thinker in China. Mr. G. G. Warren gives the results of his study of:—"D'Ollone's Investigations on Chinese Moslems." The presence of an old and a new sect and their distinction and relations to political disturbances are brought out. Under "Taoist Tales" we are told of the "Quest for the Fungus of Immortality." Mr. Arthur Morley discusses critically "The Chronology of the Bamboo Annals."

We hope that all students in Language Schools have access to the *China Review*. It occupies a distinct place in promoting the understanding of China.

CHINESE JUNKS. *A book of drawings in black and white. By IVON A. DONNELLY. Shanghai: Kelly and Walsh. Price, M. \$2.50.*

Mr. Donnelly has prepared an interesting little book giving sketches in black and white of junks on the China coast, ranging in selection from the craft as seen in the Gulf of Pechili to those of Hongkong. With the exception of a short introduction by S. V. M. there are no descriptions of the twenty-six drawings. There is such an endless variety of junks on the inland waters of China that it is hoped Mr. Donnelly will continue his studies by making his next volume one that deals with this class.

J. C. F.

THE LOVE LETTERS OF A CHINESE LADY. *By ELIZABETH COOPER. Published by T. N. Foulis, Edinburgh and London. Price 6/-. Size 7 x 8½ ins.*

This is a reprint of the first part of "My Lady of the Chinese Courtyard," which was published in America in 1914. The letters form a more artistic whole without the second part, which was

supposed to have been written twenty-five years later. The book is also improved by the substitution of reproductions of old Chinese paintings for photographs of scenery. The letters are poetical and charming, and the writer has used with skill translations of early Chinese poetry. Many Chinese customs are carefully described. The comment of a Chinese lady who read the book is interesting. "Chinese women do love their husbands with their hearts, but they do not write it out as in these letters. They write to their husbands very humbly, and not as if on an equality. The writer must be a Christian because no heathen could imagine the goddess Kuanyin to be as good as she thinks her."

M. E. F.-D.

THE EDUCATIONAL DIRECTORY AND YEAR BOOK OF CHINA 1920. *Edward Evans & Sons, Shanghai. Mex. \$3.00.*

The five hundred pages of this, the sixth issue of *The Educational Directory*, are not confined strictly to matters educational. The "Review of the Year 1919" gives a running summary of the principal events political, educational, and social. There is also a section giving the officials and departments of the Government of China and, between pages of advertisements, a Chinese calendar and list of Chinese Festivals for 1920. The work of Shantung Christian University, Government Teachers' College, Nanking, and the Shanghai High School are given special treatment. There is a list of educational societies and other organizations. A short article on the origin and significance of the Chinese Phonetic Alphabet is given by Mr. Tseu Yih Zin. For the benefit of students desiring to study abroad attention is given to British and French University degrees. One wonders why nothing is said as to the American side of this subject. Is it too vast? There are useful directories of teachers and of schools. One misses, however, a few articles, such as formerly appeared, giving the result of definite thinking on specific educational problems. The book is very useful for reference. To us the statement—that missionary societies spend annually more than M. \$12,000,000 on educational work in China—seems too high. We wonder where the editor got this figure.

THE REBIRTH OF KOREA. *By HUGH HEUNG-WO CYNN, Principal Pai Chai Haktang, Seoul, Korea. The Abingdon Press, New York. Price \$1.50 (gold) net.*

The title of this faithful and courageous record and interpretation is a happy and significant one. We associate "Korea" with national disaster and a suffering that calls out our deepest sympathy, but the optimism of the writer and the spirit of the people find expression in the fact and promise of "rebirth," rather than in the possibility of national death and racial obliteration.

Chapter I begins with the incidents connected with the declaration of independence of Korea in March of last year. Chapter II continues the story of agitation and repression. Chapter III treats of Christian Missions and Militarism. The next three

chapters deal with Causes, Chapters IV and V speaking of Japanese administration. Whilst we read of the rigour of military administration we find credit also given to Japan for material improvements during the past eight years. Three groups of Koreans are described,—the progressives and reform elements, “profoundly sorrowful” over the termination of separate existence of the country; the indifferent and self-sufficient, failing to comprehend the true import of the political disaster; and those who placed themselves under the influence of the Japanese.

All missionaries will be interested in Chapter VI which shows that Christianization has meant the democratization of the people of Korea. Among the reasons given for the extraordinary growth of the native church, are: Christian teaching makes for an abundant life, Christianity recognizes the personality of individuals, gives an undying faith and a living hope, and teaches self-sacrifice for the fulfilment of life's mission.

In the last two chapters we find much valuable retrospect and prospect. There is indication that Japan's object in obtaining preponderating interests in Korea is the hegemony of Asia, in fact the militarists of Japan seem to be imbued with the idea of a pan-Asian empire. On the other hand there is hope in the awakened social consciousness of Japan; the new intellectuals, the restless industrial class and the conscientious Christians will look with sympathy on the demand of Korea for the fuller application of the principles of democracy.

Whilst there is possibly a natural bias in the writer's viewpoint and method of treatment of the subject, it is quite evident from the facts supplied that the military form of government has once again shown its inability to act as a constructive and conciliating force in time of peace: and it is to be hoped that the abundant evidences of unrest among the people will lead to the removal of the many causes of irritation and bitterness and the initiation of a broad and sympathetic policy in Korea.

G. M.

A NEW SOCIAL ORDER. HARRY WARD. *The Macmillan Company, New York.* G. \$2.50.

Mr. Ward emphasizes the three fundamental principles of the Christian religion, as:—the value of personality, the necessity of brotherhood, and the law of service. This volume is, therefore, an attempt to pull these principles down out of the air and show their workableness in daily life, especially in regard to matters industrial. He deals with the nature of the new order, its ideas of equality, universal service, efficiency, personality and solidarity. He summarises, criticising when necessary, the programs for the new order of the British Labour Party, the Russian-Soviet Republic, the League of Nations, the Socialist Party, the Independent Labour Party, and the Churches, etc. These are all taken to be phases of one world-wide movement for more just and equitable condition of living. He charges the Church with being in part at least desirous of maintaining the present social status and of being held back by vested interest. It is, therefore, in danger

of subservience to the financial system and of being controlled by property interests.

This book helps one understand the process of organization now going on in the world around the ideals of brotherhood. The author is making an earnest attempt to show what the principles of Jesus mean when forced to their logical conclusions. Such a book is stimulating and inspiring, and cannot but create a greater desire to promote social living in accordance with the principles of Jesus. It is, at the present juncture, a most excellent book for Chinese and Western Christian leaders in China to read.

CHILDHOOD AND CHARACTER. By HUGH HARTSHORNE. *The Pilgrim Press, Boston. Price: G. \$1.75. Postage extra.*

This volume we find both easy and pleasant to read and profitable withal. It deals with the development of character from the religious view-point. Starting with the baby it takes us through the different ages, introducing us to matters of individual capacity, environment and heredity as we come to them in thinking. The general aim of religious education should be to find for the natural capacities a "satisfactory release" in the service of the social whole and so to produce a "Christian type of life." While dealing with educational and biological theories, the book is more practical than many of its kind in that after dealing with the needs of each age, the attempt is made to find the purpose of religious education for that particular age, together with principles of methods suited to achieve that purpose. The book follows the Dewey, Thorndyke, and Coe school in emphasizing the fact that growth comes through activity. The author attempts to help the reader see how to give a meaning to religion that is within the scope of children responding at any stage of their life. He helps us to understand child experience, and how to control the environment to reproduce them. The book concludes with an appendix on "Things children do and say" and a suggestive bibliography. This volume seems to be within the capacity of college students in China and more than usually helpful in helping to understand religious education.

R.

ROMAN EMPEROR WORSHIP. By LOUIS MATTHEWS SWIFT, S.T.D., Ph. D., *Prof. in the Bible Teachers Institute, New York City. Boston: Richard G. Badger. Pp. 153 (with index) 5 3/4 x 8 1/4 in. \$2.00 gold. World Worship Series. Shanghai: The China American Publishing Co.*

This thin volume (said to be the only book written in English on Emperor Worship) is a scholarly contribution to the analysis of the origin and development of the Ruler Cult, in ten chapters. It is first considered very briefly in Babylonia, Persia, China, Japan, and Egypt, in the Macedonian-Greek period, and finally with fulness in the Roman Empire. The two closing chapters study its relations to Polytheism, and to the Judea-Christian Movement.

The author finds that the worship of great and powerful men is "universally indigenous to every soil." Paganism, even when

decadent monotheism, "universally and spontaneously produces deification" (p. 41). Chinese students of their own history and customs would do well to examine this compend, in connection with Dr. De Groot's larger works exclusively relating to China.

A. H. S.

THE SOURCE BOOK FOR THE LIFE OF CHRIST. By HIRAM VAN KIRK, Ph. D.
Fleming H. Revell Co., New York and London. 178 pp.

This book at first appears to be little different from the various *Harmonies* already available for students of the New Testament. But further study discloses certain unique and valuable features. To begin with it is not confined to the Four Gospels, but includes material drawn from St. Paul, Josephus, and other writers of historical reliability. The Analysis also is freshly worded—"The Gospel of the Infancy," "The Gospel of the Preparation," etc.,—and with discriminating variations from the usual divisions, making for a clearer insight into the literary methods of the evangelists. It also contains in very brief and tersely stated paragraphs a "Conspectus of Sources," giving the results of modern critical study alike of the canonical and non-canonical writings which furnish material for the subject. The position in each instance accords in general with the consensus of sane scholarly present-day criticism, though certain conclusions are stated with a finality which ignores the fact that contrary views exist. The Harmony of the four texts follows the standard arrangement, with old Testament references and non-canonical quotations as footnotes. Perhaps the most useful feature is the unpretentious notes at the end of each section which while compact are most illuminating and contain what a busy teacher would have to spend much time in gathering elsewhere. The book seems especially adapted as a text-book for classes in English of advanced theological or arts college students, or as a reference book in preparation for teaching others where only the simpler phases of critical study are of interest. For either purpose it is perhaps the most satisfactory volume yet published.

J. L. S.

SOCIAL WORK AMONG WOMEN WAGE-EARNERS.

INDUSTRIAL WORK SERIES: 1. *How to Begin—Organization*; 2. *The Industrial Club and Its Program*; 3. *The Federation—an Industrial Movement*. By ERNESTINE L. FRIEDMANN. Published by National Board of Y.W.C.A. of U.S.A., 1918-1919.

The three leaflets above named have to do with women wage-earners in various trades and industries, where they "need protection covering hours, wages, conditions of work, insurance against hazards, accidents, illness, etc." They are prepared for the guidance, primarily, of Association secretaries and committee members interested in work among this group of women and girls. The first leaflet gives a programme for the study of the industrial girls and their environment, such as, the industrial community, the factory, home life, etc., and also discusses the essentials of organiz-

ing for work among them. The second leaflet treats of the club or co-operative life of industrial girls, its programme and how to organize for it. Besides the fellowship and wholesome social life which the club affords, emphasis is placed on the value of the club as a means of developing leadership, self-government, and social responsibility. The third leaflet describes the movement for the federation of industrial clubs. The purpose of such federation, as stated, is to unite all groups of wage-earning women, to dignify labor among women in industry, promote group action, and to develop leadership among wage-earning women for work in behalf of themselves and of others. Useful lists of reference books and magazines on social and economic subjects are given in the leaflets. In the third leaflet, there is an excellent course of study on industrial and personal efficiency, industrial and social problems, etc., which will be found useful to study groups in practical sociology. With the introduction of the modern factory and mercantile system into China, female labor is bound to become an important factor in the economic and social life of our people. These leaflets by Miss Friedmann, containing as they do the wisdom of years of experience and observation, will be very helpful to those who are interested in the problems which female labor raises and in the welfare of wage-earning women.

Y. Y. TSU.

ENLISTING FOR CHRIST AND THE CHURCH. *By* HOWARD AGNEW JOHNSTON. *Association Press, 347 Madison Avenue, New York. Price \$1.00 Mex. 180 pages.*

This book would be useful to missionaries who train Christian workers, and also to those who prepare inexperienced Christians for the work of evangelization. The object of the book is to aid ministers in the home lands to train their church members in personal work. Plans which have proved helpful are described in detail, and there is careful teaching on Scripture answers to the common excuses and objections of unbelievers and nominal Christians. The matter is arranged for use in a Study Band, but if so used the simple questions given at the end of each section might be found unsuitable, as they can be answered by the exercise of memory, and no problems to be solved by individual study are suggested. If the necessary alterations and adaptations were skilfully made, a translation of the book would benefit Chinese Christian workers.

M. E. F.-D.

MISSIONARY SURVEY AS AN AID TO INTELLIGENT CO-OPERATION IN FOREIGN MISSIONS. *By* ROLAND ALLEN, M.A., and THOMAS COCHRANE, M.B., C.M. *Longmans, Green and Co., 39 Paternoster Row, London. 1920. 6/- net.*

The title describes the purpose of this book and the book proceeds carefully within the limits of that purpose. It is the authors' contention that the end for which the work surveyed is undertaken should govern the survey of the work; and that this aim should be the same for all forms of mission endeavour. Pos-

sibly the argument for survey itself is no longer so necessary. But in the light of recent survey activities, this attempt to present tables whose questions constantly imply dominant purpose and relation deserves thoughtful examination.

H. C.

A STUDY OF FOREIGN MISSIONS. *Factor 1. Where are the Missionaries?* SIDNEY J. W. CLARK. Published by Marshall Bros., Paternoster Row, London, E. C. 4. 1/- net.

The first of a series of pamphlets called "One Factor at a Time" series. This pamphlet attempts on a study of statistics to discover where the missionaries are and in what ratio the different fields are supplied therewith, with a view to drawing up a "Table of Urgency." This, the author, who has visited a number of mission fields, thinks will work for the "wise advancement of the whole world." It is of course prepared for laymen.

MISSIONARY AMMUNITION. "*The Testimony of Government Officials to Missions and Missionaries.*" Prepared by a Committee of the Foreign Missions Conference of North America. 40 pp.

This "Number Seven" of this periodical is given up to a collection of statements by public men throughout the world and covering several decades of time, regarding the worth of Christian Missions. These "government officials" are the highest administrative officials and diplomatic representatives from governments all over the world. Some of them have been from the beginning sympathetic with the work, while some say frankly that they have been converted from a hostile or cynical attitude to cordial friendship and support of the cause by first-hand knowledge of the facts as to valuable results of the work. The testimonies are interesting and convincing.

The volume is usefully indexed. At the end is a list of Decorations and Honors recently conferred on missionaries by various governments. It will be useful for missionaries and other Christian leaders, and discriminating use could be made of it among certain public men.

J. W. C.

SOMEWHERE IN ALL THE WORLD. By CHARLES T. PAUL, *College of Missions, Indianapolis, Ind.*, November, 1919. Pp. 100, profusely illustrated. *Gratis.*

This "latest call to Christian students from foreign fields of disciples of Christ," is an appeal issued by the Joint College Recruitment Visitation of the Foreign Christian Missionary Society and the Christian Women's Board of Missions for one hundred and eighty new missionaries wanted for eleven countries. It is the most elaborate, definite and striking call to foreign mission service which has ever come to our attention. It succeeds a similar call issued in January of 1919, asking for 156 new missionaries, of whom fifty had definitely enlisted by November. Every position is described in detail, with illuminating maps and beautifully executed

reproductions of excellent photographs showing the cities needing workers and the plant already in operation. This is a splendid reinforcement of the spiritual appeal and must be stimulating to givers as well as to possible volunteers for service.

B.

CONSCRIPTS OF CONSCIENCE. By CAROLINE ATWATER MASON. *Fleming H. Revell Co., N. Y., 1919. Gold \$1.00 net. 12 mo. cloth.*

Mrs. Mason has again put the missionary cause under obligations by this little story which reminds at least one reader of her "Little Green God" which made a strong appeal to college students twenty years ago. It is a plea for life dedication to medical missions on the part of those who have already heard the call to medical service in France and who cannot be content hereafter with a small task or the limited horizon of an ordinary home practice. The heroine made a great success as a physician during the war, and on her return to America was led by an interesting sequence of events to offer herself as a substitute for a Chinese girl medical student whose career is cut short by a motor car accident in New York City. The story will be useful among medical students and is particularly interesting to those who care for China.

B.

NOTES ON FARM ANIMALS AND ANIMAL INDUSTRIES IN CHINA. CARL OSCAR LEVINE, *Bulletin No. 23, Canton Christian College. 6x9.*

This bulletin of fifty-four pages gives information and data on the following subjects: Poultry, Chinese Incubators, Swine, Sheep and Goats, Horses, Cattle, Water Buffalo, Milk Analysis and Records, Dairying in Southern China, Diseases of Cattle and Water Buffalo, The Future for Live Stock in China. A bibliography is given at the end of each chapter. The information is all good, but best and most interesting where it is based on the author's personal observations.

J. H. R.

BRIEF MENTION.

25 YEARS. Illustrated Annual Report of the Young Men's Christian Associations of China. 1919. National Committee.

This report is a collection of pictures and charts with a statistical report at the end, the whole showing the growth of the Y.M.C.A. in its twenty-five years' service in China. The graphic form in which the report is presented cannot help but secure attention and increased sympathy for this organization.

Nos. 3 and 4, of the 1920 Volume of the CHINA SUNDAY SCHOOL JOURNAL.

Contains helpful material on the Phonetic Script. No. 3 is given up to a "Phonetic Picture Dictionary" and No. 4 contains an article by J. H. Bruce on "The Analytic Method of Teaching the Phonetic Script." These articles are of special significance at the present time.

LAWN GRASSES FOR SOUTH CHINA. H.B. Graybill, M.A., Canton Christian College. Bulletin No. 25.

THE ANNUAL REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY FOR 1919.

While this society had an increase in circulation there has been a serious decrease in printing owing to cost of paper and labour. Up to date this Society has published the Bible or parts thereof in thirty-one dialects or languages in China. And in the one hundred and five years of its life has circulated nearly forty-three million copies of the Scriptures. The new Mandarin and Wenli Bible went well. Of the new Mandarin Bible nearly seventeen thousand copies were sent out. Of fifty-seven thousand copies of the Scripture in Chin Yin, forty-four thousand copies have been called for up to the time of the issue of the report. In all about 351 men have been doing colportage work during the year. The Report refers to a renewal of interest in the Romanized which is possibly one of the indirect results of the emphasis on the Phonetic.

Correspondence

NEWS LETTER IN CHINESE
BRAILLE.

*To the Editor of
The Chinese Recorder.*

DEAR SIR: A Quarterly News Letter in Chinese Braille is issued by the China Continuation Committee's Special Committee on Work among the Blind in China. A copy is sent free to all the blind in China who can read the Union Mandarin Braille System. At present as each page has to be written by hand, only one copy can be sent to a school or society. The Committee is anxious for the names and addresses of all those who desire a copy, or who know of some blind person who would appreciate having it sent regularly. Over thirty names are already on our lists, but there must be many more who should receive the letter.

Please send all names and addresses in English and Chinese to G. B. Fryer, Superintendent, Institution for the Chinese Blind, No. 4 Edinburgh Road, Shanghai.

Yours faithfully,
GEO. B. FRYER.

LEGIBILITY OF PHONETIC.

*To the Editor of
The Chinese Recorder.*

DEAR SIR: In the autumn of 1918 I was asked to write an article for the China Mission Year Book on the problem of illiteracy in China, in which Mr. F. G. Onley collaborated with me at my request. After enumerating various results which have been attained by the use of Kuan-hua Tzŭ-mu literature I gave expression to the truism that whatever can be accomplished with Kuan-hua Tzŭ-mu can equally well be accomplished with any other system of phonetic "*which proved to be sufficiently legible.*" About that time the China Continuation Committee issued a recommendation to all missionaries to make use of Chu Yin Tzŭ-mu, a system which I feared, on purely theoretical considerations, would not prove to be "sufficiently legible" to accomplish all that had been proved possible with Kuan-hua Tzŭ-mu. In the summer of 1919, after much diligent inquiry, some of my fears were laid at rest by a letter from Miss

Cable in Shansi, who had at last proved in practice the possibility of teaching illiterate people to read Chu Yin Tzŭ-mu. A letter of jubilation which I wrote to the phonetic propagation committee, on the establishment of this point, is probably the cause of a general impression, which I have evidence has got abroad, that I have been able to abandon the use of Kuan-hua Tzŭ-mu entirely, in favour of Chu Yin Tzŭ-mu. I have seen statements of this kind in American magazines. *In the same letter* in which I expressed my joy in the fact that Chu Yin Tzŭ-mu had been at last successfully taught to illiterates, I went on to say that sufficient evidence was not yet forthcoming to shew that it would not be found necessary, even yet, to supplement the use of Chu Yin Tzŭ-mu with something more easily legible by illiterates.

At the present juncture I will confine myself to asking you to give publicity to the fact that I have not abandoned the use of Kuan-hua Tzŭ-mu, and that in spite of prolonged investigation and inquiry I have not yet been able to satisfy myself that I should be justified in doing so. The reason why I feel this is because the *legibility* of Kuan-hua Tzŭ-mu makes it possible to teach many illiterates to read, in circumstances where failure would be inevitable with Chu Yin; and because in many circumstances the only way in

which Chu Yin can be taught to illiterates owing to limitation of time under personal instruction is by first teaching them (in the short time which frequently is all that is available), to read Kuan-hua Tzŭ-mu, and then supplying them with a key to Chu Yin which they can master for themselves at their leisure. Such a key is printed in the Kuan-hua Tzŭ-mu version of St. Luke's Gospel (British and Foreign Bible Society).

On the other hand, I do not wish it to be thought that I do not appreciate the invaluable service which is being rendered by those who produce literature in Chu Yin Tzŭ-mu, and teach that system directly to all who can remain under instruction long enough to master it by the direct method. The mere fact that, apart from any missionary activity, many thousands of people learn Chu Yin Tzŭ-mu, is alone sufficient to constitute an urgent demand for Scriptures and other religious literature printed in that system.

I am shortly leaving China on furlough, but my brother, Dr. E. J. Peill, of the London Mission, Siao-chang, Chihli, would, I am sure, be glad to communicate with anybody interested in the question of how to teach the greatest number of illiterate Chinese to read, in the shortest possible time,—a question surely which should interest not a few!

I am, dear Sir, years truly,

SIDNEY G. PHILL.

Missionary News

THE NATIONAL CHRISTIAN CONFERENCE.

On May 26th and 28th respectively, the Committee of Arrangements for the National Missionary Conference called for 1921 met in Shanghai.

The Committee is composed equally of Chinese and foreign members. A number of important actions were taken:—

It was voted that the Committee proceed on the general expectation that churches and missions appointing delegates will pay the expenses, but that an appeal should be made for funds from which the general expenses of the Conference will be met, from which grants can be made to make possible the attendance of delegates from more distant places and from church bodies in cases where the missions or churches concerned find it impossible to make the necessary financial provision. Considerable time was given to discussing the topics of the Conference. These are not yet worked out in detail but it was felt that in view of the forthcoming Survey that the principal subject of the Conference would be the future task of the Christian Movement in China.

It was voted to ask Rev. E. C. LOBENSTINE to be the Executive Secretary of the Committee and to take steps to secure a Chinese Executive Secretary. The other officers of the Committee are:—*Chairman*: Bishop MOLONY. *Vice-Chairmen*: Rev. Z. E. KAUNG and Dr. J. T. PROCTOR.

On the question of the basis of representation through which 80% of the China delegates are to be secured it was voted that there should be one representative for each thousand communicants or fraction thereof, it being understood that no group of churches with less than two hundred and fifty communicants should be entitled to a representative, and that the number of representatives shall be determined by the number of communicants in diocese, conference, presbytery or district association, etc., or such a group as is in general co-terminus with the "Mission." Missionary delegates are to be on the basis of one representative to every twenty missionaries (including wives) or fraction thereof; and no representatives for Missions with less than ten missionaries. It was decided, too, that the language of the Conference should be in Mandarin and English.

CHINA FOR CHRIST.

The Central Committee of the China for Christ Movement appointed by the China Continuation Committee in accordance with the request of the organizing Committee of the China for Christ Movement met in Shanghai on Thursday, May 27th.

Mr. David Yui is Chairman of the Committee and Dr. C. Y. Cheng is Secretary.

It was decided that the slogan of the Committee should be in Chinese "Chung Hwa Kwei Chu," and in English "China

for Christ.' The immediate objectives are as follows:—

1. Promotion of intercession by the formation of local prayer groups, and the observance of a Day of Prayer for the winning of China for Christ, to be held on Saturday, October 10, 1920.
2. An effort to secure a literate church by the end of 1921, that is every Christian able to read the Bible.
3. Emphasis on personal work urging every Christian to seek to win at least one other for Christ before the end of 1921.
4. Systematic giving.
5. Emphasis on the duty of expressing the Christian faith through unselfish service, seeking to enlist every Christian in some definite form of service.

The Executive Committee was also urged to take immediate action to secure Mr. F. S. Brockman and Dr. Chang Po-ling to lead the movement.

Plans were also made for the issuing of Bulletins and the securing of speakers to present the Movement.

MARTYRS' MEMORIAL SERVICE.

June twenty was the twentieth anniversary of the beginning of

the siege of Peking. In honour of the anniversary two impressive meetings were held in the Martyrs' Memorial Hall of the Chinese Y. M. C. A., Shanghai, on that day. The afternoon meeting was in English and the evening in Chinese. Dr. Arthur H. Smith was the speaker at both meetings. Dr. Y. Y. Tsu of St. John's University was the presiding officer at the afternoon session and Rev. E. G. Tewksbury and Dr. D. MacGillivray took part.

The evening session was joined in by all the churches of Shanghai, the pastors occupying the platform, and Mr. David Yui presiding. At this session, Mr. Gardner Tewksbury told of his experience as a boy in the siege. The messages of Dr. Smith on these occasions emphasized the qualities of heroism shown by the martyrs and the results that had come in the past two decades as the result of their faithfulness. Special attention was called to the four handsome brass tablets in the Hall giving the names of 2,010 Chinese and 208 foreigners, all martyrs, nearly all of them making the great sacrifice at the time of the Boxer Troubles in 1900. These tablets stand as a permanent memorial of the heroism of those whose example has meant so much to the Church since that time.

New Methods

The teaching of the Phonetic has been the means of attracting some to the study of the Gospel and has in some instances brought certain individuals into the church.—E. MCNEILL POTER, Kaifeng.

We borrowed from Hinghwa the plan of two months' station classes for women, teaching them to read by the Romanized Bible method. At the close of the two months the majority could read their Bibles. We think it

one of the best instructive methods yet used by us.—CARRIE M. BARTLETT, Lungtieu, Fu.

During the past year we have set three evangelists free from all station work to go from village to village in regions never before visited, preaching the Gospel. As a result thousands have heard who never heard before, many have shown interest, and some have been converted. Two bugles have been used to gather the people together.—WM. CHRISTIE, Titao, Kansu.

The only new form of work attempted here during the past year has been evangelistic work in the prison. Prisoners are divided into fifteen squads; one squad received Christian instruction each day for half an hour. We have a band of twenty-four workers, many of them volunteers, who undertake this duty in rotation.—JAMES MCWHIRTER, Kirin.

The only new departure has been a kind of adaptation of Salvation Army methods with band and banners. It is led and in the main supported by the local Christians. The object is to make a spectacular appeal to the people in the city and the country and so rouse interest. Posters and handbills are also used. As to effectiveness it is too soon to express opinion, but it certainly gains a hearing, and just now every thing of a military nature is approved and gives the impression of patriotic feeling. This it is thought will make some favourably disposed, who would otherwise have stood aloof. The schools have taken it up with unusual enthusiasm and as a method of getting young people into the active

work it can be recommended.—CARL F. BLOM, Yüncheng, Sha.

With the use of home made lantern slides depicting Christian work attempted in this district and the Christian principles expressed, we have been able to present an apologetic introduction to Christianity to some fifty audiences, totalling over fifteen thousand people. In the summer we sent Christian school boys to out-station districts with preachers who did good work and derived much benefit. At Christmas we congratulate all Christian parents who during the year have had births in the family. At Easter there is a memorial service for all members who have died during the year, followed by a visit to the cemetery to put flowers on graves, a service, and a feast. Both these things are very popular.—A. G. ADAMS, Suifu, Sze.

The Peking Station of the American Board has begun a program of Social Service, following its survey of last year under Mr. S. Gamble, in co-operation with the Y. M. C. A. and Y. W. C. A., all three bodies sharing the financial support of \$1,800 at the start. There is a program of considerable breadth. What we have really done is to start (1) boys and (2) girls night-schools (seventy and forty scholars each); (3) men's and (4) women's winter work houses; (5) weekly lecture course; (6) sanitation and health lectures and demonstrations; (7) house to house visiting; (8) social "get together meetings" for the gentry of our block, etc.; (9) poor relief in co-operation with the Police. We have opened an office on the main street of our parish church

as a center for the above and the Y.M. and Y.W. workers make it their headquarters. It adjoins the church workers' office and the work is so new, and as yet the results are so indefinite, that we hesitate to publish it or list it as an "effective" new "method of work." It is to us a new attempt. We also have a Chinese superintendent of city

evangelism, trained in the U. S. and France on a foreign scale salary and a Chinese pastor superintendent of country station classes, and are calling another Chinese pastor for superintending country out-stations. All these are forms of work formerly done only by foreigners.—G. D. WILDER, Peking.

Gleanings from Correspondence and Exchanges

In the Monthly Notes of the China Inland Mission, Miss Gregg speaks of a mission at Tsing-chowfu attended by about 400 women who represented 67 villages. On the third day 37 went into the Enquiry Room.

Foochow has been stirred by the work of Miss Dora Yü, who went there on the invitation of the Chinese. She has been especially effective among the women and girls.

Approximately twenty-five million people have been enlisted by the thirty denominations co-operating in the Inter-Church World Movement to be approached during the United Financial Campaign that was to take place, beginning April 25th.

In the Inter-Church Bulletin for April 24, 1920, Dr. Joseph E. Lawney, who has recently come to China to do medical work, is quoted to this effect: "There are exactly 93 women physicians in China to-day, and two hundred million Chinese women and millions of children requiring the service which women physicians could give."

We have received a circular from Tsing Hua College, Peking,

which aims to find summer work for the students:—(1) for those who need financial assistance; (2) for those who desire practical experience. This is a plan which is growing and we are glad to see this school take it up.

Our Jewish friends are rejoiced at the action at the San Remo Conference which recognises the right of the Jews to National Self-determination. To them it is the beginning of another Redemption. There are signs of their responding to this opportunity to build a National Home.

The Shanghai Y.W.C.A. held a spring Bible Conference from May 8th to 14th. The attendance kept up steadily from day to day, the average being 69. Women's Work in the Church was presented by Miss Priest, Children's Work by Miss Bryan, and Girls' Work by Miss Lester. The lecture course each day was conducted by Mr. T. C. Wu, a returned student.

The Y.W.C.A. is to open a Summer Camp at Lily Valley for Chinese young women during July and August. About twenty are to be provided for at first. Miss Helen Sanger, a Secretary

of the Y.W.C.A., Dr. Clara A. Sargent, Secretary for Public Health, and Miss Wang of Nan-king have this camp in charge. This camp is in response to a long felt need.

The Bulletin of the North China Union Language School shows that during 1919-1920 two hundred and forty different students were enrolled in the school. These students represented 24 missionary societies, 5 legations, and 12 foreign firms. In the work of the school the chief stress is put on teaching the students to understand and speak the language. An interesting series of lectures is also listed.

We have received copies of an interesting paper read before the Changsha Missionary Association by Mr. R. K. Veryard on "The Duty of the Christian Movement to the Students of Changsha and a Suggested Plan of Co-operation." Simple charts at the end show the types of co-operation for this work now in existence leading up to the one proposed by Mr. Veryard which seems to be a step in advance.

The information collected by the Inter-Church World Movement from several foreign mission Boards shows that it is costing from one-third to one-half more than it did before the war for the support of the same amount of mission work. In some regions the cost of living has advanced as much as 400%. Missionary salaries have been increased in amounts ranging up to 50% in advance of pre-war figures.

Hearty congratulations are to be extended to Rev. B. Curtis Waters, on the bestowal of a gold medal by the Provincial Government of Kweichow in re-

cognition of his thirty-three years of service there in educational and other types of work. The medal represents the highest honour that a Provincial Government can bestow. With it were presented six scrolls prepared by the Governor together with a photograph of himself.

In the January issue of the CHINESE RECORDER, Bishop Hind told of plans for a great parade in the interests of Christianity. In the meetings of the North Fukien Federation Council this plan was enthusiastically received but the preachers said it would look so much like an idol procession that outsiders would look down on the Christian faith as a result. For the time being, therefore, the plan of this parade is apt to be dropped.

The Bulletin of the Peking American School, which includes kindergarten, grade and high school work, shows that during 1919-1920 this school had 124 pupils. The aim of the school is to fit pupils for American colleges. The courses in Science are taught in the laboratories of the Pre-medical School of the China Medical Board. The students also have the advantage of courses in Music and Art offered by the Peking Institute of Fine Arts.

During April special meetings for women were carried on at Tsingkiangpu, under the leadership of Miss King. These meetings were not only well attended but exceedingly profitable for all. Tickets for attendance were given out every day. The chapel, planned to seat about 400, frequently had to accommodate between 500 and 600. The school girls not only attended but helped to reach the people. About 58,

inclusive of school girls, expressed a desire to be Christians.

The Fifth Quarterly Report of the Tientsin Anti-Narcotic Society shows the usefulness of such a society in assisting the officials suppress the traffic in drugs. From the opening of the Society up to and including April 30th they had discovered and participated in 203 cases. The Society has also used a motion picture of five reels entitled "The Devil's Needle." Unanimous action was taken that directors of this Society on accepting office be requested to sign an undertaking that the use of opium and morphia and other habit forming drugs is forbidden in their own households.

We have received the first copy of the "Hangchow Community News," of which Miss Joynt is editor-in-chief, and Mrs. R. F. Fitch co-editor. While this issue is typewritten they expect to print it in the near future. It is full of news and will undoubtedly help to unite the interests of the community. We note therein that the Union Evangelistic Committee of Hangchow is endeavouring to secure a returned student trained in journalism to assist it in its work. We note also that the Survey Department of this committee has surveyed the lottery business in Hangchow and hopes to use the information obtained in articles in the public press.

Special groups in the National Phonetic will be held this summer at Kuling and Peitaiho under the auspices of the Phonetic Promotion Committee. It is hoped thereby to summarize their experiences for the use of others. As far as we know all Mandarin-

speaking regions except the Wuhan and Eastern Shantung districts are successfully using the International Spelling as advocated by the Ministry of Education. There are those, however, in these two districts who feel it wisest to teach adult illiterates, at least in the beginning, the spelling adopted for local sounds and idiom.

Extract from "Millard's Review" May 29th, 1920, page 653.

According to an announcement made recently by Dr. Alfred A. Gilman, president of Boone University, Wuchang, a new rule growing out of present political conditions will be enforced by the University authorities. It reads: "In the international situation in which the University is placed, the rule must be made that the political activities of the students must be restricted within the police restrictions of the moment. As much freedom will be granted within the institution as is deemed possible." The work in Boone is now going on as usual, although the University was closed up for a time on account of student movement.

The following is an extract from a letter written by Major Robt. L. Dickinson who was connected during the war with the United States Public Health service. It refers to the survey of mission hospitals in China made by Dr. Balme and Mr. Stauffer. "I want to congratulate you on a piece of work such as no other country has done. I know for I tried to do it during the war, having the power and the staff and the statisticians and the draughtsmen on the general staff. It should appear in the most conspicuous journal in America, and in England."

Personals

BIRTH.

JUNE:

1st, at Fenchow, Shansi, to Mr. and Mrs. Arthur W. Hammel, A.B.C.F.M., a son (Arthur William, Jr.).

DEATHS.

MAY:

17th, at Pingyangfu, Shansi, Miss E. L. Giles, C. I. M., of typhus and pneumonia.

JUNE:

4th, at Chefoo, Leif Viking, second eldest child of Mr. and Mrs. Theo. Sörensen, C. I. M., Tatsienlu, Sze. Age 12 years.

ARRIVALS.

APRIL:

22nd, Miss Helen Sanger, Y.W.C.A.

MAY:

7th, Miss Willy Stenfeld, Y.W.C.A.
22nd, from England, Rev. and Mrs. T. Cook and child (ret.), Miss H. M. Scorer (ret.), C.I.M.; Rev. and Mrs. Hardy Jowett (ret.), W.M.S.; Miss Fairbrother, Capt. and Mrs. Littlewood and family (ret.), U. M. C.

23rd, Rev. W. Little (ret.); from England, Mr. and Mrs. Arthur Moore and child (ret.), C.I.M.

24th, Miss N. Rodberg (ret.), S.E. M.C.

25th, Rev. A. E. Laraway, Ind.

29th, Miss B. Jakobsen, Miss B. Stabell, Rev. and Mrs. Thimie, N.M.S.

JUNE:

1st, Miss T. Haakti, Miss Elma Viluwaara, Rev. E. V. Hoskinen, Rev. T. Hoskallio, F.M.S.

2nd, from U. S. A., Miss E. Barber, P.E.

20th, from U. S. A., Rev. and Mrs. J. H. Blackstone (ret.), M.E.F.B.; Dr. and Mrs. C. Newton Dubs (ret.), U.F. From England, Mr. D. E. Hoste, C.I.M.

DEPARTURES.

MAY:

9th, for England, Bishop Logan H. Roots, P.E.

23rd, for England, Mrs. W. C. Taylor, C.I.M.; Rev. and Mrs. E. F. Borst-Smith and family, B.M.S.; for U. S. A., Rev. and Mrs. J. W. Paton.

25th, for Norway, Rev. and Mrs. K. Tilleherger, Miss M. Kulberg, Rev. and Mrs. Grindvik and family, L. U.M.; for U. S. A., Miss Anne Lie, L.U.M.

26th, for U. S. A., Rev. and Mrs. William Davis, C.A.; Rev. and Mrs.

W. W. Lawton and family, S.B.C.; Rev. and Mrs. Joel Johnson, Rev. and Mrs. J. W. Jacobsen, S.E.M.C.; for Norway, Rev. and Mrs. Karl I. Reichelt, Mr. and Mrs. Martin Havstad, N.M.S.

28th, for England, Rev. and Mrs. A. I. Garnier, B.M.S.

29th, for U. S. A., Dr. and Mrs. A. W. Lagerquist and two children, Mr. and Mrs. H. Olson and three children, C.I.M.; Miss Harrietta Gardiner, P.E.; Miss Harriet Preston, Y.W.C.A.; Mr. and Mrs. H. E. Voss, U.E.; Prof. and Mrs. J. H. Reisner, U. of N.; Rev. and Mrs. T. J. Preston, P.N.; Rev. and Mrs. H. J. Voskuil, R.C.A.; for Canada, Dr. and Mrs. W. H. Birks, Ch. M.M.S.; for Norway, Rev. J. A. O. Gotteberg, N.M.S.

JUNE:

1st, for England, Mr. and Mrs. J. C. Hall, Miss F. H. Culverwell, Miss E. Higgs, C.I.M.; for Scotland, Rev. and Mrs. J. W. Inglis, U.F.S.

5th, for U. S. A., Miss Genevieve Lowry, Miss Ruth White, Y.W.C.A.

6th, for U. S. A., Dr. and Mrs. Theodore Bliss and son, Miss O. B. Tomlin, Miss M. E. Bender, P.E.; Mr. and Mrs. Egbert M. Hayes and two children, Y.M.C.A.; Rev. and Mrs. C. C. Talbot, U.E.; Mr. H. V. Smith, Y.M.; Dr. and Mrs. C. H. Barlow, Miss Stella M. Cook, Miss Grace A. Funk, Mrs. L. C. Hylbert, A.B.C.F.M.; Rev. and Mrs. J. P. Irwin, Dr. C. C. Bash, P.N.; Dr. and Mrs. G. Brubaker, Miss Emma Horning, G.B.B.; Miss Olive T. Christensen, L.U.M.; Miss B. Pike, C.M.A.; for Sweden, Rev. and Mrs. Wahlquist, Rev. and Mrs. J. Ahs, S.M.F.; for England, Rev. W. W. Gibson, W.M. M.S.; Miss R. Jeffery, C.I.M.

12th, for U. S. A., Mrs. T. M. Wilkinson, Mr. J. W. Doolittle, M.E.F.B.; Rev. and Mrs. Plopper, F.C.M.S., Rev. and Mrs. Mather, Mr. V. Hicks, P.N.; Miss McCullum, Miss L. B. Collins, C.W.B.M.

14th, for Sweden, Mr. and Mrs. J. E. Olsson and child, C.I.M.; for Norway, Miss R. Hattrem, C.I.M.; for England, Miss F. Lloyd, C.I.M.

18th, for Canada, Rev. and Mrs. Carscallen, C.M.M.

19th, for U. S. A., Dr. and Mrs. Lewis Thompson, R.C.U.S.

20th, for Manila, P. I., Miss L. Major, C.W.B.M.

21st, for U. S. A., Mr. and Mrs. A. W. March, P.N.

THE CHINESE RECORDER

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NOTES ON CONTRIBUTORS

Rev. ANDREW IRWIN ROBB, M.A., D.D., has been in China for twenty-four years working with the American Reformed Presbyterian Mission. His work has been evangelistic and educational. He is at present Dean of the Bible Training School of the Mission.

Rev. ROBERT F. FITCH, D.D., was born in China, and has worked about twenty-two years in connection with the Presbyterian Mission (North). His principal work has been educational. He is at present general secretary of the Haugchow Union Evangelistic Committee.

Rev. WADDY HAMPTON HUDSON, M.A., D.D., has worked in Kashing, Chekiang Province, for twenty-six years in connection with the Southern Presbyterian Mission. He has had a wide experience in evangelistic and social service work.

Mr. G. W. HUNTER is a member of the China Inland Mission, who has been in China thirty-one years engaged in itinerating, colportage, evangelistic and pastoral work. He has done considerable translation work also.

Rev. PETER CHRISTIAN BRÜÜN WAIDTLOW has been in China about twenty-five years in connection with the Danish Lutheran Mission in Port Arthur and Dairen. His work has been evangelistic.

Rev. EVAN MORGAN is a member of the Baptist Missionary Society who has been in China thirty-six years. He is now on the staff of the Christian Literature Society, Shanghai.

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Editorial Board.

Editor-in-chief. Rev. FRANK RAWLINSON, D.D.*

Associate Editors { Rev. G. F. FITCH, D.D.
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Editorial

What of the Inter-
Church Movement?

THE Inter-Church World Movement has not done all it set out to do; it has missed the bull's eye, but has hit the target with a good margin. We are officially informed that of the budget of 336 million planned, only 220 million actually was apportioned to the churches, and of this more than 180 million has now been pledged with more to follow. Failure was, however, evident in the attempt to raise from "friendly citizens"—those interested in church work but who are not church members—forty million dollars for of this only about three million was pledged. A friend has intimated that in previous utterances the RECORDER was too optimistic about the Inter-Church; but if our memory serves us right, our optimism was in part due to his letters and altogether due to the information received. However, other editorial utterances on the question of funds to be actually available for mission work as a result of Inter-Church activities will show that we never anticipated that these would be as plentiful as some imagined. Our optimism is now merged into uncertainty as to the real causes of the situation. Criticisms of both individuals and methods, and explanations galore have come under our eye. In some editorial utterances we glimpse a lurking satisfaction over the way

the outcome apparently verifies the editor's possession of the prophetic foresight. Yet it is generally agreed by those who should know that the Inter-Church Movement is not a "failure," and if as one result the churches will have from two to five times as much as ever before for missionary and benevolent work, then it is a tremendously successful "failure". Let us have a few more such failures!

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After the "Inter-Church" What?

THE Inter-Church was an attempt to emulate the war drives for a wider purpose, but instead of one united appeal it presented a number of appeals simultaneously. It seems evident that even Christians cannot rise to their greatest heights of sacrificial giving when an appeal for the salvation of the world has to compete in any way with denominational propaganda. The spirit of Christian internationalism tried to utilize the spirit of nationalism which had passed the highest point of its trajectory. But it took too long for the Inter-Church to prepare its appeal; its best chance had already passed ere it could be presented. In thinking over this, we come upon another reason—the Christian forces are not yet sufficiently organized for a real world movement. The Inter-Church was an experiment, but the attempt to hit the psychological moment of greatest interest produced that kind of haste which really means less speed. It may be impossible for all Christians to think together theologically, but we need not yet conclude that they cannot work together for a great world purpose. We find, therefore, after further thought, that we are still optimistic! The Inter-Church Movement has had a tremendous and worth-while effect. As an experiment in Christian internationalism it has paid. It has pushed forward the problem of getting Christians to work together on a world-wide basis. It has been decided to continue the work of the Inter-Church World Movement for another year; a decision approved by all the members of the General Committee and forty-five State Committees. It will, however, be reorganized and work on a much reduced budget—not in excess of one million dollars. The next step may be something different, but we believe there will be a next step. The tide of desire for wider Christian co-operation is too strong; the Inter-Church Movement is part of a World Movement bigger than itself and that will lead to something better.

**Church Militant
Program.**

To fight evil is a negative method of social progress ; only to fight evil and not to plan preventive measures is to achieve at the best a temporary success. Hence recreation and education as preventive measures are as essential as anti-vice campaigns. For instance, it is one thing to knock out the saloon, it is quite another thing and equally essential to find a substitute that will meet better the social need it has exploited. Yet the Church must be militant as well as pacific. Evil must be fought and anti-vice campaigns are necessary to give clean living a chance ; not that people can be made good through legal measures, but that the social contacts with evil may be decreased. Campaigns against disease, gambling, or other vice, such as those indicated in our Missionary News Department, are a part of the Church's responsibility. If Christians do not, or will not, lead this fight against evil, who can or will? Such campaigns are concrete ; they furnish an outlet for Chinese public opinion, which in many cases only lacks organization to become a live social force against evil. It is one way of proving the social, as well as the individual value of Christianity. Success like that in Cantou and Fukieu is worth having ; it makes Christianity a widespread influence ; it furnishes also an outlet for pent-up Christian energy. In the present welter of party strife in China such campaigns furnish practical opportunities of helping the country. A recent conversation with Mr. Chung Hui Wang, head of the Law Codification Commission in Peking, bears upon such campaigns. The question was asked as to the best way to proceed against the social evil. Mr. Wang stated that this institution is against Chinese social sentiment ; this has tended in the past to make it furtive and secret, but it is now becoming blatant and more open. To combat it, Mr. Wang said, publicity is the chief method. To learn the facts and make them known is bound to make a difference, for, when the facts are made known, officials must act ; that result we have already noticed in one or two instances. For those communities who desire to imitate Hangchow or Canton, we would say, first decide what is the most open vice in your community ; do not tackle all of them at once. Then survey this vice ; understand it. After that work up public demonstrations against it through some central organization. Last : present strong appeals to those responsible for public order. The silence and indifference of Christians with regard to public evils are weapons in the hands of public enemies.

Chinese Attendance at Tokyo.

THE question of Chinese attendance on the Tokyo Sunday School Convention was considered at a meeting of the Chinese delegation in attendance on the General Conference of the Methodists held in Des Moines. We note it is stated that every district conference held by the Methodist Church in China voted against Chinese representation at this Conference. The Chinese delegation at Des Moines, however, expressed their willingness to have China represented but were uncertain as to whether such representation could be brought about. They felt that if the sentiment in China is as it was when they left, but very little could be done. Dr. Joseph Beach, who had accepted a place on the program, excepts to withdraw therefrom unless Chinese sentiments in this connection change. We still wish that in addition to pressure being brought to bear by the International Sunday School Committee both at Des Moines and in China, something could be done to get the Japanese and Chinese Christians to discuss this problem together. That would be much better than any outside pressure. It would not take much of an overture from Japan along this line to start a break in the deadlock. The suggestion is made in the *China Christian Advocate* of July 1920, that missionaries from China might be present without violating patriotic feelings: some of these would, however, violate their sense of justice. A further suggestion is made in the same article that the missionaries of China and Japan should select a group of delegates to meet each summer alternately in Japan and China to discuss the promotion of amicable relations between the two countries. We should like to see Japanese and Chinese delegates also included, as in the last analysis they must settle these questions.

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Reform of Chinese Mourning Ceremonial.

AN attempt to secure "a mourning ceremonial nearer to human feelings and more suitable to the conditions of our modern life," is most interestingly treated in *The New China Review* for June 1920, by E. T. C. Weruer under the title of "Reform in Chinese Mourning Rites."

The reformer concerned is Mr. Hu Shih, a scholarly modernist who has been earnestly advocating reform along many lines. The article, which is a translation of his own statement, gives his experiences in attempting to apply his ideas on the decease of his own mother. What he finally did is a combination of old and new ideas. It is interesting to note that he went back to a very early period as part justification of his attempt to reform these complex ceremonial mourning rites. He caustically criticizes many existing forms, showing their

fallacy and incongruity with a true spirit of reverence for the departed. In writing the biographical sketch of his mother he told the truth and eliminated all flowery and useless euphemisms. He distinguishes between a proper respect for the departed and the idea that their spirits need anything the living can supply. The outstanding result of his efforts was economy in time and money. He requested his friends to reduce the gifts made on such occasions. For the old sacrificial ceremony which would have taken seven or eight days he substituted one which was finished in fifteen minutes. The inscription was written out in full by an old friend including the dot on the 主. The burial ground was selected for practical and not geomantic reasons. Mourning which should have been worn for three years, according to regulations, was worn for a little over five months. For this the "indefinite mourning period" of the most ancient dynasties was quoted in justification.

Mr. Hu does not claim to have finally solved this intricate problem. But one can only admire the way in which he handled this delicate matter and registered real progress. This change from a complex to a simple ceremony he considers necessary to real progress. Furthermore, he feels that the men of to-day have not the time nor the attitude necessary to a successful observance of these intricate rites. It is evident that he feels the need of more sincerity in what is said and done in connection with the dead.

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Middle Schools in China. MISS Conant, who visited forty secondary schools during her observation tour in connection with the women's conference held in Shanghai, January 1920, declared that everywhere she found a dire need for greater school facilities for the children from the kindergarten age to what is called the "middle school." It is her opinion that, inasmuch as most of the mission "middle schools" are so poorly equipped that they really fall far short of doing middle school work and are thus anything but a credit to Christian missions, the mission boards should make special effort to provide each middle school with well qualified native teachers part of whom should be graduates of normal schools in China. Miss Conant urged that the different mission boards refrain from increasing the number of schools until those already supported by them are provided with an adequate staff and equipment, and that Christians at home do their duty by the foreign students who come to this country to be educated. —News Bureau, Inter-Church World Movement.

Promotion of Intercession

MILTON STAUFFER

'HENCE FOR ALL TIME HE IS ABLE TO SAVE THOSE WHO APPROACH GOD THROUGH HIM, AS HE IS ALWAYS LIVING TO INTERCEDE ON THEIR BEHALF.' Heb. 7:25. (Moffett Translation.)

A PERSONAL MESSAGE FROM DR. W. H. GRIFFITH-THOMAS.

Who does not feel at times the temptation to slacken in service? We are "strengthened with all might" through prayer; we are kept "ready for every good work." His service is "perfect freedom" when prayer lubricates the life.

Prayer calls for definite spiritual attitudes. The first an attitude of listening,—“I will hear what God the Lord will speak”; the second an attitude of trust,—believing that God hears prayer; the third, an attitude of expectation,—feeling confident that God answers prayer; the fourth, an attitude of continuance,—assured that, though God delays, the answer will surely come. (Hab. 2:3.)

The Word of God must be utilized. Prayer is fed by promise. The Bible is the fuel of prayer. If in prayer we speak to God, in the Bible *God speaks to us*. The connection is intimate and essential. No one will pray long without feeling the need of his Bible. We must know the character of Him with whom we have to do.

Intercession must be prominent. We cannot forget that in the ascending climax of our Lord's work (Rom. 8:34) His intercession crowns all. His continued ability to save completely is based on His eternal life of intercession (Heb. 7:25). It is a startling thought that Samuel felt it would be a sin against God if he ceased intercessory prayer (I Sam. 12:23). Job found blessing for himself, when he prayed for his friends (Job 42:10).

We may well ask ourselves what place intercession has in our devotions. Does it come last or first? Is it summarized or detailed? Is it hurried or extended? May not one's spiritual life be gauged by the place occupied in it by intercessory prayer?

(Dr. Griffith-Thomas is visiting China this summer and addressing a number of Conferences for Chinese Leaders.)

Contributed Articles

“All authority is given unto me in heaven and on earth.” Matt. 28: 18.

REV. A. J. ROBB, D.D.

ONE of my tasks of childhood, for which I am now thankful, was to commit the Shorter Catechism. The reply to the question, “What offices doth Christ execute as our Redeemer,” is as follows: “Christ as our Redeemer executeth the office of a prophet, of a priest, and of a king; both in his estate of humiliation and exaltation.” I think this statement as to the threefold office of Christ is accepted by Christians generally throughout the world.

I recently took Nave’s topical Bible and counted the passages in which he relates to these offices. I found twenty-eight passages, some quite extended, discussing his priestly office. There are forty-six, much briefer, relating to his office as prophet, and no less than two hundred and eight passages setting forth the kingly office and authority of Christ.

While we cannot make it a fixed rule that the attention given to any subject in the sacred Word is a correct index of its importance, we can safely say that there is some connection; and this very extensive reference to the kingly office of Christ, almost three times as much as to both the other offices combined, certainly is confirmatory evidence of what the Bible so clearly teaches, that the kingship of Christ is of supreme importance, and that the fulness of his kingdom wherein he shall be all and in all, and his saints shall be sharers with him in his glory, is the consummation to which all things point forward.

But difficulty attaches to the understanding of this office as to neither of the others. So far as known to us, there is general agreement, among all who accept the Bible, as to the essential features of the prophetic and priestly offices of Christ. But when it comes to the kingly office, there is great variety of opinion and endless divergence of view. The very multiplicity

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

of statement and extended discussion in the Word gives room for divergence of view. A further difficulty is that while the essential features of Christ's office as prophet and priest have already been fulfilled, the full manifestation of the earthly phase of his kingdom still waits on the future. In this, as always, complete understanding of the prophetic word must wait on its fulfilment.

Under such conditions one can but speak with humility and as a seeker after truth. A reason for speaking to-day is that in the very strong emphasis that is being placed at present on the future of Christ's kingdom and the hope entertained of the very near approach of the millennial kingdom, there are some phases of this kingly office of Christ of no little importance that are either not understood or largely forgotten.

Please note the following passages :

"All authority is given unto me in heaven and on earth."—Matt. 28 : 18.

"The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."—Acts 2 : 34-36.

"Wherefore God also highly exalted him and gave unto him the name which is above every name ; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2 : 9-11.

"He raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come ; and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body. The fulness of him that filleth all in all."—Eph. 1 : 20-23.

"When he had made purification of sins, sat down on the right hand of the Majesty on high."—Heb. 1 : 3.

"But of the Son he saith, Thy throne, O God, is for ever and ever : and the sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity ; Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. 1 : 8,9.

We might quote further at very great length but these will suffice for my purpose.

Please note that these passages are all in the past or present tense. While some of them quoted from the Old Testament were originally in the prophetic present, speaking of the future as though now present, as used by the New Testament writers they, without exception, point to some thing already fulfilled. Certainly none can question that the passages quoted refer to a completed transaction and that power and honor and glory have already been given to Christ.

Note further the limitless character of the dignity bestowed. All authority, all power, all dominion, all things in subjection under His feet, Head over all things to the church.

Also note that this honor has been bestowed on Him as a reward of His sacrificial suffering and death. "He became obedient unto death, yea, the death of the cross. Wherefore God also hath highly exalted him." "For the suffering of death crowned with glory and honor."

We draw the following conclusions from these and associated passages.

I. Jesus Christ is now a king.

II. He is king, not from any choice of men, but by the appointment and authority of God the Father.

III. God hath appointed him king as a reward of his redemptive work on our behalf.

IV. And finally, all things, except the Father who appointed him, are now under the mediatorial dominion of Jesus Christ.

There is a notion in the minds of some that Christ is not yet king. That He will not be king until men make Him such. They say He is now at the right hand of God, but not on His throne. But if the right hand of God be not the throne, where can there ever be a throne? The right hand means power. It means that God has conferred on him all the authority that ever lay in His own right hand. Just as Pharoah gave all the insignia of his own authority to Joseph and said, Only in the throne will I be greater than thou, and to the people said, Go to Joseph, so the great apostle, in writing to the Corinthians says that God put all things under His feet excepting Himself and that He must reign until all things are subjected to Him in fact as they now are by right of God's appointment. The transaction is complete in so far as his appointment and investiture with authority are concerned. It is incomplete in that His subjects have not yet in full acknowledged Him. To

illustrate: When King George of England succeeded to the throne of his illustrious father, the coronation ceremonies were held in Westminster Abbey. It was there that the crown was placed upon his head, and with rites of dignity and splendor befitting such an occasion he was formally invested with all the insignia of authority rightfully belonging to the ruler of a great people. As he left the place he was greeted by a mighty throng of people who rejoiced to look upon the face of their king and acknowledge him. We say with the greatest confidence that no one in that mighty throng raised the cry to make him king or to crown him. These transactions were finished. Yet to-day in the literature and songs of the church we read and sing to make Jesus King and to crown Him. Let us not for a moment question either the love or loyal sincerity of those who use these terms. They are just nineteen hundred years behind the times. Making Jesus king and crowning Him are transactions with which men had nothing to do, and which are already past. The kingdom of God is an absolute monarchy in which the sole duty of men is to obey. God established the kingdom and put the sceptre in the hand of His Son. "Yet have I set my king upon my holy hill of Zion." "Let all the house of Israel know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified." Men crucified Him: God crowned Him. "For the suffering of death crowned with glory and honor."

The coronation is past. It occurred when Christ arose from the dead and ascended into the heavens far above all might and power and dominion and every name that is named, not only in this world but in that which is to come. If you will read the twenty-fourth Psalm you will get part of the coronation music. That cloud of angels that met Him as He went up from Olivet—it must have been a cloud of angels for I am told that no man ever saw a cloud of moisture in the skies of Palestine at that time of year—that cloud of angels that met Him and escorted Him in triumph to the gates of heaven, burst into song as they approached the heavenly city. "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the king of glory shall come in." And the answering cry comes back in antiphonal chorus from the waiting throngs about the gates, "Who is the king of glory?" And then the mighty harmony of myriad angel voices rings out together the majestic chant, "The Lord, strong and mighty, the Lord

mighty in battle." Again the refrain is heard, "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the king of glory shall come in." Again the answering challenge, "Who is the king of glory?" And as the glad procession passes into the home of glory, all heaven resounds with the triumphal shout of thousands of angels, "The Lord of hosts, he is the king of glory."

About twenty years ago I was invited by a friend to go on a certain Monday to see the formal ceremonies connected with the taking over of the new territory, including this Island, which England at that time annexed. On Sabbath, just the day before, as we came out from church, we saw the Royal Standard flying from the Government House flagstaff. Curiously enough, it is the only time I have ever seen the Royal Standard of England. Our friend at once said, "Something has gone wrong and the territory has been taken over to-day." And so indeed it proved. Trouble-makers had stirred up the people and it was a good while before the people in some parts of the territory submitted to the new rule. But England dates her possession, not from the date that the people submitted but from that day when she unfurled the Royal Standard over that territory.

And in like manner, the universe has been formally transferred to Jesus Christ. His mediatorial dominion is over things in heaven and things in earth and things under the earth. The compact has been sealed and the investiture made, and it remains only for earth to accept His rule.

This may throw little light on the question, about which there is difference of opinion, as to the method the king will employ in bringing His kingdom to its fulness here on the earth, yet it may be of some value to remember that He is a king, and that the problem waiting to be solved in the world is not how to make Him a king but how to bring the world into subjection to Him.

But while it may throw little light on the future, it may help us for the present. Is it unfair to say that the greatest weakness of the church to-day is that a very great number of those who bear the name of Christ, neither know nor acknowledge Him as their king? They have accepted Him as priest but not as Lord. They rely on Him to save, but have not surrendered themselves to serve. An earthly king says, go, and we go. The king of glory says, go, and man says, that

does not mean me, or, it is not convenient. An earthly king says, give me your son to die on the field of battle that my kingdom may live: Give me your daughter to serve torn and bleeding men in the hospitals behind the lines, and—they are not held back. The king of glory says, give Me your son for My kingdom, your daughter for My service and they shall be to you as a hundred sons and daughters, and men are as though they heard it not, or say, He asks too much. The earthly king says, your silver and gold are mine; give it me. And the treasure is poured out. The king of glory says, give ME your treasures, and we give, yes, we in America give twenty-five million a year to extend His kingdom, and thirty million a day to defend our country's honor.

A few months ago I was talking with a missionary about the work and he said this in substance: "The trouble with a lot of our work is that we present Christ as a Saviour from sin and fail to urge His claims as Lord of the life. And a lot of people receive the sacrament of baptism who know nothing of their duty to Christ as their Lord and King." And he went on to say that he had determined never to accept any one for baptism who had not definitely accepted Christ as Lord for service.

Let us keep before us in our personal lives and in our work for others that we are ambassadors of a king. Let us serve Him as such and claim a like fealty from all His people.

But we wish to speak for a moment on the bearing of Christ's kingly authority on national life, for the reason that it is important, little discussed, and less understood. Owing to a popular theory that the state is only a social compact formed by mutual agreement, and not a divine institution, which is the correct statement, and also owing to a misinterpretation of that oft perverted verse, "Render unto Caesar the things that are Caesar's," etc., a great many people, even Christian people, think that God and Caesar occupy separate spheres which have nothing to do with each other. As a statement of fact, so far as concerns the world's political life as shown at the Peace Conference, it comes sorrowfully near to being true. The political life of the world is having little to do with God. In the main, the nations in their national acts and relations are as though God did not exist.

But we are concerned just now, not with what the nations think or do not think about God. We want to see what God says about the nations.

If we accept the fact that all things have now been committed into the hands of Jesus Christ and included in His mediatorial dominion, it will logically follow that whatever is said in God's word about the duty of the nations to God, is now true concerning their duty to Christ to whom all things have been committed. And one of the things that is said is,

I. ALL NATIONS ARE NOW UNDER THE RULE OF JESUS CHRIST.

"God rules the nations." They are under His moral law for conduct. It is a marvel that even in those nations which have most of Christian truth, men often deny or forget this, and are guided in their political relationships purely by expediency and not by right. The nations do not say, What is right? but, What is expedient? Yet, this does not alter the fact of God's government, and the moral obligations of nations to do his will. God does not say to the man, 'Thou shalt not kill, and to the nations, 'Thou mayest destroy at will. He does not say to the individual, 'Thou shalt not steal, and to the nation, 'If you have the power to take, it is nothing to me. Did it ever occur to you that almost one-third of the Bible is addressed to the nations as such? That nations are declared to be guilty of every sin of the individual? That they are exhorted to repent and turn to God? That they are condemned and destroyed for sin?

There is a law, universal in the whole physical and spiritual world. "Whatsoever a man soweth, that shall he also reap." That law says to the individual, "The soul that sinneth, it shall die." To the nation it says, "The kingdom and nation that will not serve thee shall perish, yea, that nation shall be utterly wasted." That is the word of God and that is the story of history. While it may seem true that

"Careless seems the Great Avenger, History's pages but record
One great struggle in the darkness,' Twixt old systems and
the Word;
'Truth forever on the scaffold, Wrong forever on the throne.
Yet, that scaffold sways the future, And behind the dim
unknown,
Standeth God within the shadow, Keeping watch above his
own."

God's harvest time is not often announced, but it always comes in his fulness of time.

Three hundred years ago the American colonies began the institution of human slavery. While, owing largely to economic conditions, it became localized, it continued under national and constitutional safeguards, and was a national sin. Two hundred and fifty years passed, and then God's harvest time came. Four years of bloody fratricidal strife, a million graves on the nation's fields of battle, a legacy of six billion dollars of debt, and wounds in the social and political body that still show scars was the harvest that we reaped. President Lincoln, in his second inaugural address said in substance, "Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. But if God wills that all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and that for every drop of blood drawn by the lash, another shall be poured out on the field of battle, yet, as long ago it was said, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

Recount the crimes that some of the nations of Europe have committed within the past twenty or thirty years in the wilds of Africa and S. America against ignorant and innocent peoples, and see how exactly these very same atrocities have by wicked and cruel hands been visited on them. Are these things simply the happenings of chance or are they the reaping of what has been sowed? There is only one answer. The kingdom is the Lord's and he is the governor among the nations.

II. Another thing that is said in this Word about the nations is that **THEIR LIFE AND DESTINY AS NATIONS DEPEND UPON THEIR ACKNOWLEDGING AND SERVING JESUS CHRIST.**

The past has seen the birth and death of many nations. By what law do they live and die? There are almost as many opinions as there are writers of political philosophy. I remember that the question was frequently debated and of course settled by students of a generation ago. God's answer to the question is clear in His Book. The second Psalm is a fairly complete statement of God's system of political philosophy. The gist of it is this: That he has appointed his Son a king with power of life and death over the nations, and the closing verses tell how the nations may escape destruction. "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." Jesus says, Serve me and live. Take counsel against me and be dashed in pieces like a potter's vessel. This is the voice of history. Take this proposition for a text: that national life and destiny depend upon service to God, and then read the history of the world for an illustrative sermon.

When the children of Israel came out of Egypt they wanted to go peacefully through the land of the Amaleks. Amalek withstood them. Four hundred years later the word of the Lord came to Saul by the mouth of Samuel the prophet to go and smite Amalek and destroy it utterly. Why? Because of their sin of four hundred years before. But the individuals that withstood Israel had been dead for 350 years. Why visit their sin on the fourteenth generation? And the answer comes back. It was a national sin, and after four hundred unrepentant years, God's harvest time has come and the nation reaps what the nation sowed.

The seven nations of Canaan cast out before Israel are examples of the same thing.

Turn to the graphic picture of Daniel. "Belshazzar the king made a great feast to a thousand of his lords and drank wine before them" from the holy vessels of God's house.

"*In the same hour* came forth fingers of a man's hand and wrote upon the wall."

"*In that night* was Belshazzar the king of the Chaldeans slain."

There in a picture is the story of national death—sinning, sentenced, slain.

I am not forgetting that the nation in which we have our work, and its neighbors, have unbroken national history running back to the very dawn of authentic history, and fully believe that with nations, as with men, the times of ignorance God overlooks, and we need scarcely wait to suggest to you that the little light of the past century and the increasing light of the present is setting before these nations for their choice, blessing and cursing and life and death, and that in the final decision it will not be the number of gunboats, or the extent of national wealth, but the answer to the question, What have we done with Jesus called the Christ, that will determine national destiny? Once to every man and nation, Comes the moment to decide, In the strife of truth with falsehood, For

the good or evil side. To-day they are sowing ; to-morrow they will reap.

Men, in writing history, tell of the battles in which nations are overthrown. God, in so far as he has written history, tells of the sin which led to their destruction.

I have tried to set before you two main facts.

1. That Jesus Christ has already entered upon his mediatorial dominion.

2. That this dominion includes the whole moral and material universe ; that not only the individual, but all the business, social, and political organizations and relations of men are called to be subject unto Him. We have spoken particularly of the political because the Bible emphasizes it, and because it needs emphasis.

Let us keep in mind that Jesus Christ has planned and is preparing a glorious and blessed consummation for His kingdom here on the earth. That it includes the nations. That the consummation is thus described : "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever." That by whatever steps this consummation is reached, whether by the sudden and violent destruction of the existing order, or by the more gradual operations of his Holy Spirit now working in the hearts of men, this principle holds good, that nothing will be needlessly destroyed. That he who said, Gather up the fragments that nothing be lost, will reject nothing that the Spirit through his people has builded here of gold or silver or precious stones. That to-day is the day of grace. To the individual for personal salvation ; to the nations, for continued national existence. "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it ; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."—Jer. 18 : 8-9.

"Kiss ye the Son lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in Him."—Psalm 2 : 12.

Christianity and Government Students—A Symposium

THE questions which are the basis of this study were answered by those engaged directly in work for government students. We have decided to put together answers to each question indicating in each case the place concerned.—EDITOR.

(I) What is the attitude of the Government Students toward Christianity?

1. One of growing interest. (Taiyuan.)
2. In general, government school students adopt a friendly attitude toward Christianity. (Changsha.)
3. It is more friendly than it has been in the past. In their minds Christianity represents a break with the past and the past isn't popular with the students in *Hangchow* just now; the students too are more serious.
4. The present condition of the country makes the students more open-minded than they have ever been before. They see the need of character and they see also the results of Christianity. This new tide of popular thought ought to be used to attract men to Christianity. (Canton.)
5. Government school students are not exhibiting any particularly marked desire to study Christianity or to affiliate with Christian organizations, but, in the main, are quite willing to give attention to such invitations and opportunities to learn about Christianity and related subjects as are properly put before them. (Nanking.)
6. Among approximately 3,000 Chinese students in *Tokyo*, 100 are Christians; another hundred are mildly interested in Christianity; the rest are indifferent, but more open-minded than their fellows in China; opposition *nil*, though such magazines as "The Renaissance" are eagerly read.
7. The group of government school students we are reaching with the Christian message are open-minded. We have a large percentage of them who are coming into church membership. However, we are reaching a comparatively small number of the great group of these students. It is safe to say that the attitude of the majority is that of indifference, though in general

the attitude of both teachers and students is more favorable to Christianity than it was a few years ago. During my four years in China I can see a marked change in this direction. (Canton.)

8. The government school students of *Soochow* have not been exposed to the teachings of Christ. Until last spring, as far as I can learn, none of them were Christians. Possibly, as a whole, they are prejudiced against Christianity, but there is an increasing number of them open-minded on the subject. One of their teachers, himself not a Christian, has expressed the hope that we would do something to help his students, since they had all the temptations of mission school students without any of the uplifting influences of Christianity. Another prominent educator, while not a Christian, felt that his school ought to be run according to Christian principles.

9. There are three attitudes which obtain in *Kaifeng* :

(a) Most students are neither favorable nor unfavorable to Christianity; they do not express any definite judgment about it.

(b) A smaller number of students are willing to go to the churches, to the Y. M. C. A., and to listen there to addresses and to join Bible classes. They speak well of Christianity as a good thing for society and as able to save China.

(c) The smallest number of students oppose Christianity. Some do it because they come from places where they have seen poor churches, which has made them prejudiced against all; some because of their reading of modern magazines which oppose Christianity, and some because they have objections against all religions.

10. Quite ready to study it and increasingly willing to embrace it. It is easy to organize Bible classes of students in any government school where there is a tactful leader to make friendly contacts. In at least one government school, the entire student body has expressed a desire to study Christianity. There is a manifest desire among the students generally to know more of Christianity; to know whether it holds the possibility of national salvation which the Christians claim for it. The situation in China might be summed up as follows :

(a) Willingness to openly study Christianity.

(b) Increased respect for Christianity.

(c) Hope in Christianity—or perhaps hope that Christianity will save their country.

(d) Growing willingness to accept Christianity. (General.)

(II) Along what lines have you found the best approach in influencing them for Christianity?

1. Friendly intercourse. Bible study groups. (Hangchow.)

2. (a) By Y. M. C. A. methods, organization of athletics, and social meetings; also the teaching of English in colleges.

(b) By public lectures on the social message of Christianity.

(c) By Bible Classes. (Taiyuan.)

3. Daily contacts in the Association dormitory and English classes, followed up by personal interviews and Bible classes have resulted in bringing men into an active faith in Christ. (Tokyo.)

4. Physical work, consisting of helping organize athletic leagues has been an effective way to get in touch with the students. Social service work has attracted a number. A Bible study school with attractive music and lectures works well. (Canton.)

5. Inner circles of Christian men in the schools.

Friendship, socials, Bible study.

Small informal conferences.

Opportunities for unselfish service.

Athletics, especially inter-scholastic athletic leagues. (General.)

6. Physical work in the schools and Y.M.C.A. gymnasium. Athletic meets. Lectures especially for students covering general and scientific topics. Literary Societies and Debating Contests. Social gatherings in the Association building. Personal calls and friendships. Attempts to assist in promoting social service activities by the students, such as free-schools for poor boys. An attitude of sympathetic understanding of, and interest in, their problems is requisite to the friendly response of the students. (Changsha.)

11. The two best lines of approach are those of social service connected with Bible study and athletics. We have not always connected our athletic teams with Bible study, but I think this can and should be done. These are the two best lines of approach. Meetings in our auditorium with educational lectures and social evening programs have also been used. (Canton.)

12. By being real friends with the fellows, we have been able to lead some of them into friendship and fellowship with Christ. By taking a genuine interest in the things in which the students are interested and by trying to be of real service to them, this friendship has become possible. We visit the schools, help out in athletic contests, speak before the literary societies, attend the students' shows and celebrations, invite the men to our homes for socials, teas, etc., and teach groups of them English and Bible. The last is the most successful means of influencing them for Christianity. (Soochow.)

13. The personal influence of the lives of certain outstanding Christian teachers is of first importance in influencing students for Christianity. The preaching and personal relationships with students of a very limited number of pastors should also be mentioned. Another means by which marked interest in Christianity has been aroused is that of specially arranged meetings where students are addressed by outstanding Christian leaders, both Chinese and foreign. Any list of ways and means by which interest in Christianity is aroused in initial stages should also include the English Bible class work. (Nanking.)

14. The best line of approach in *Kaifeng* is undoubtedly the appeal to social service and patriotism. The first to be approached are the leaders among the students; they are most interested in new ideas. If such men are told, "China is in a bad condition; her social life is corrupt; we must help her and do social service," they always respond, and are willing to listen to talks, to join Bible classes, and to take a share in expressional activities on that basis. Then they can be brought to see that Christianity is the only power that can give strength to do what is needed. A line of argument that appeals is this: To help the country two things are needed:

(1) Courage.

(2) A clearer vision, which cannot be had if the heart is full of sin; Christianity alone is the power which purifies the heart.

In this work of approach, it is most essential to keep the complete confidence of the students by never making any promise that cannot be kept.

(3) To what type of Christian work do they respond most quickly?

1. The social. (Taiyuan.)

2. Social service. (General.)
3. They come out perhaps quickest to specially prepared big meetings. The smaller group meetings, however, are more fruitful. (Hangchow.)
4. A Christianity of action. They respond to social work very readily. They desire practical demonstrations. We have had students making a survey of the gambling evil in *Canton*. They were enthusiastic about the work.
5. They respond best to a program of social service so far as winning men to church membership is concerned. The most popular appeal is through athletics. This wins the quickest response and in one sense it is "Christian work". (Canton.)
6. The non-Christians as well as the Christians are deeply interested in helping poor boys get an education. One of our government schools has three schools for poor children conducted by the students. The few fellows who have become Christians have led their fellow students into our English and Bible study groups. (Soochow.)
7. Bible-study. Addresses on such subjects as Christianity in its relation to life, Comparative Religions, Christianity and World Problems, etc. Evangelistic Campaigns conducted by men who have the student view-point, and who use what perhaps may be called a reasonable or persuasive method rather than a super-dogmatic one. (Changsha.)
8. Bible study classes get perhaps the most ready response from students. In this connection the fact must be faced that where the opportunity to gain a certain knowledge of English from the class sessions is especially good the response is stimulated. Bible classes among government students conducted, however, entirely in the Chinese language are a success, particularly in those cases where the teacher is of first rank. Any series of wholesome, well planned social entertainments or fellowship gatherings draw students quite generally. Special addresses touching on the practical applications of the Christian message draw students quite well. In actual social service work the call for students to serve as voluntary teachers in free schools for poor boys or coolies meets with a fairly good response. (Nanking.)

(4) How do they fit into the Christian churches? How do the Christian churches attempt to meet their needs?

1. Not easy—I think due to the scarcity of this type of man within the Church and the prevailing impression that the Church is still controlled by foreigners. (Taiyuan.)

2. One or two of the churches make special efforts to reach government students and with some success. These two churches extend social courtesies to students and arrange through the Y. M. C. A. for Bible classes for them. (Hangchow.)

3. Many of the students whom we have touched and aided in making a decision go into the churches. However, many do not regularly attend for there is no student Bible class in the church. (Canton.)

4. As soon as possible they are introduced to the churches of the city and in quite a few instances have joined classes in churches. Generally the churches have no special facilities for meeting the social needs of this special group, hence are not as attractive as otherwise they might be. (Changsha.)

5. The churches do not plan any special work for them. There is no special attempt to meet the needs of this class of men. A very small percentage of them become workers in the churches. One church in the government school section has a night school taught by students who are directed by the Association. In some cases (very few) they teach Bible classes in the churches. (Canton.)

6. Slowly and painfully in most cases. Churches attempt to meet their needs by providing special classes, frequent socials, democratic clubs, which give students a feeling of sharing in the church activities, etc. Others have special committees for government school students. The most effective way for holding the men is for friends not only to bring them to the church but to actually follow them there and stay by them until they have made their contacts. These efforts have resulted in bringing a large number of government students into the Christian life. (General.)

7. The work for the government school students in *Soochow* is new. The first group in English and Bible study was begun last year by Rev. F. H. Throop. His splendid service led some of the men into the Church last spring and

others are now being prepared for baptism. The Church has welcomed them warmly and they will find fellowship with Christian students of Vincent Miller Academy as well as with the other members of the Church. There are five churches in *Soochow* with such mission school membership, where government school students can find congenial company in connection with their church life.

8. Generally speaking government school students do not fit into the life of the churches. It appears, however, that they are increasingly coming to understand the purpose of the churches and also appreciate to a certain extent the Church's problems and difficulties and are correspondingly adapting themselves to the situation as they find it. From personal observation and conversation with students I would venture the opinion that the churches which have made noteworthy success in measuring up to the needs of government school students are decidedly few. The improvement of the preacher's message and the creation within the Church of some simple student organization where there would be fellowship and occasional social gatherings for student attendants and their friends, seem to many students the two advances most needed. (Nanking.)

9. Depends largely on the leaders of the churches.

(a) Some leaders have a preconceived notion that students will not enter churches, and furthermore that if they ever enter they do not join whole-heartedly.

(b) Some are desirous to see students join the churches, but they do not sufficiently enter into their circumstances; no young man is without some faults, and there are church leaders who show little indulgence, for example, when a student misses a church service.

(c) The proper way is to treat each individual student according to his personal needs and with appreciation of his circumstances, to give him at once some share in the Church's work, and not expect from him only that he come to church on Sundays. (Kaifeng.)

(5) What has been the outstanding features of your work in connection with these students?

1. Athletic work, social service, Bible school. (Canton.)

2. Good numbers at Sunday lectures and Bible classes; interest in athletics stimulated; and friendliness with Christian workers. (Taiyuan.)

3. The promotion and teaching of Bible class groups in which special emphasis has been placed on the social fruitage of lives fully committed to Jesus Christ and His message and program of the Kingdom. (Nanking.)

4. Ease of contact. Open-mindedness of the students. Regularity of attendance at Bible-classes. Willingness of a good number to accept the Christian Faith. The desire of the students to know what Christianity is and can do for men. (Changsha.)

5. On the last day of "the week of prayer for students," November 16th, Rev. Z. T. Kaung, of Huchow, delivered a strong evangelistic message before the *Soochow* Student Union on their "decision day." The meeting was primarily for the mission schools, but a select number of representatives from the government institutions were present. A goodly number of students from both the mission and government schools took a stand for the Christian life—this together with the fact that our study groups have been strengthened by an addition of over fifty men this fall, has been the most encouraging feature of the work.

6. Over twenty students opened their hearts to me and told me about sins that they have not mentioned to anybody else. I on my part have promised not to speak of the matter to others, to pray for them and to help them in every possible way. My advice to each was :

(a) To give thought each day to two or three helpful maxims from the Bible, from the Chinese sages, or from great Western men,—this being meant to lead them on gradually to Bible study.

(b) To talk with God about everything in which they are concerned.

(c) To render each day some service to somebody.

Every time I see these friends I ask them, "Are you every day doing the three things I mentioned to you?" (Kaifeng.)

7. A Student Social Service Club has been a part of the work since the visit of Eddy in the spring of 1918. These men (about a hundred and thirty of them) attend a meeting every Sunday afternoon for Bible study and talks on service. Growing out of this has come some service but it is not as effective as it should be. We hope to make it more so. This

Club holds a summer student conference attended also by students from the mission schools and Y. M. C. A. who act as leaders. Through this club a large number of students have been brought to baptism.

We have 350 of these students in our regular membership and they come into the regular activities, seeming to prefer to have no distinction made between them and the other members. Many are in the gymnasium classes and Sunday Bible study classes.

Another interesting thing about the work with this class of men is the class of physical directors who come for training for eight hours a week. They come from the government normal school and that school pays the membership fee for them. There are about forty in the class. We have no restrictions made on the religious work we do with them in the building and all are in Bible study classes. From this class two men have been baptized recently. We find it better to do work in the building with a small number and not having restrictions put on us rather than going to the school and doing a broader work in which there is no Bible study.

We conduct the volleyball, basketball, hockey, baseball leagues for the government school students and this gives us something of a hold on them. We have not connected religious work directly with these leagues as they have in Hongkong. I think we should do so.

I am sure that the plan to win these men in *Canton* is that plan which will be a call to service based on the study of the teachings of Christ.

It is my hope that in *Canton* we shall eventually have at least ten student workers directly connected with the congregations of the city, one man to each church with definite relations to the students of one or more schools in the vicinity of the congregation with which he is connected. It will be the work of these workers to connect students with service activities held in the church buildings, to promote athletics, and social life among the groups of students. The basis of all this work should be Bible study with service running from the study.

The ideal plan would be to have these men paid by the churches in which they work, though the Y. M. C. A. can pay them if necessary. These men should be young fellows who are just out of school and they should be on a staff under one head secretary who would naturally be the head of the student

work of the Y. M. C. A. This would be a nonmembership type of work. I think we will have such a plan in operation in *Canton* some day.

Last summer we used the students of the mission middle schools as teachers in summer vacation Bible schools in some of the churches of the city. This summer we expect to extend this plan and use students from the private and government schools as well in this work. I believe that we need to study how to use the vacation periods of students in our schools to help the churches to become awake to their social service opportunities and to connect the students with the church and church workers so that they will naturally choose the ministry and its allied professions of medical and educational work as their work for life. (Canton.)

A Summary of Answers to all the Questions.

Speaking as an Association secretary my experience leads me to say that the government school students of *Nanchang* are not at all hostile toward Christianity, in fact they are decidedly friendly when they understand what one is driving at. They have responded to every approach we have made during the past three years. Unfortunately most of them are *uninformed* about the fundamental teachings of Christianity as there has been no organized and united program of work for reaching them. The student problem in this city has not yet been attacked in a large way either by the church or the Association. We have found, however, that as soon as a student's attention is challenged he responds readily. If the challenge has no punch in it, no interest is aroused. Students very soon detect a lack of reality in any message.

We have carried on a rather loose program of work in the schools of illustrated lectures, demonstrations of physical and educational progress, prize essay contests, Bible classes, English clubs, athletic contests, and friendly personal intercourse. This has been done with the hearty approval of the school principals and the commissioner of education.

In order to win and hold the interest of students the approach must be made along the lines of friendship—the more personal and intimate the better. Discussion groups which take up public and individual problems are the vehicles which lead logically and directly to the Christian appeal. An abrupt approach to the teachings of Christ usually ends with but one contact.

New Methods and Possibilities in City Evangelism

R. F. FITCH, Hangchow.

WHY is it that, relative to our educational and medical work, we seem to hold our evangelistic work in low esteem? Why is it that, in order "to save the situation," we unify and correlate our educational and medical work and let our evangelistic work drift on, disunited and unco-ordinated? Why is it that these former methods of effort are strong enough to hold their own in our cities, the centers of China's civilization, and our evangelistic work seeks the easier avenues of approach in the country towns and villages? Why is it that in our schools and hospitals we select, with great care, men who are specially trained for various branches of education, medicine, and surgery, men who are specifically qualified for meeting those needs that are inherent in the students and in the masses who are to be healed? Why is it that, in a far larger and more complex situation, where spiritual sickness and ignorance are so widespread and so varied, we choose a type of man who corresponds to the general practitioner in medicine and the common school educator in school work? Why is it that we, who are engaged in the problem of city evangelism, a problem far greater than the administration of a hospital or of a university, are without a vision, without a unified plan, without an adequate conception of the task and the workers needed for that task? Why do we admit that it is of extreme importance that a man have special training in a subject such as physics so as to teach a small body of fifteen or twenty young men, and then fail to realise that it takes a man of yet broader training to bring the Gospel to men of commercial experience in a Chamber of Commerce, or to the members of a Lawyers' Association, or to men of political thinking in a Provincial Assembly, or to serious inquirers in the realm of comparative religion, or to mass opinion as it is daily reached in the secular, not in the Church, press?

These tremendous problems exist, clear, specific, varied, but if we confine our clear and definite planning to physical and mental defects and leave these other problems of the human spirit to the common practitioner, we shall fall lamentably short of the glorious opportunities that are before us. Nor do I wish to be misunderstood in this connection. Do not think that I

have a low regard for the ordinary preacher of the Gospel or for the "common practitioner" in medicine. I have most emphatically as high a regard for him as for any other man. But as we look back in history we see that progress is most evident when side by side with those men who do the splendid rank and file work, there exist those men who pave the way as explorers, discoverers, pioneers, seers, and prophets. In church work we shall continue to depend upon our pastors, those who labor day by day with their flocks and who lead them in their thoughts, devotion, and labor. All honor to them and no higher honor to any other man. But we have learned that the function of a pastor is a specific function and not a general one. If to his work as pastor he be made to organize settlement work and various forms of social service, his power as spiritual leader is weakened, for very lack of time to apply himself. In such things if they are undertaken, he should have a helper, who is trained and qualified and who can do with relative ease what might be a burden to the pastor.

Can we look over a city as we look over the pupils in a school, as we look at the patients in a hospital? In so doing shall we not realise how great and how serious is our task, in the defensive work of building up a strong Church, united in aims and effort, and in the offensive work of bringing our message and spirit into the ranks of brainy and determined men? For this work are the foreign missionaries, who are pouring in in ever-increasing numbers into this land, the best qualified for the task, or are we simply as pioneers for the training of better pioneers, besides whom we may have the privilege of standing and who shall do the task better than we could hope to do?

I have first hammered away at these fundamental principles because I often wonder whether as such they have begun to enter very much the missionary consciousness. Now let me come down to a few concrete applications, most of which we are planning for in Haugchow and some of which we are already beginning, and yet feebly as compared with what we should do.

Evangelistic work must be unified, co-ordinated — even as a school or hospital is unified — in its activities and aims; based upon a diagnosis of the city where it proposes to operate. To accomplish this it ought to have a central committee and a general secretary, first a foreigner perhaps, with a Chinese of the very highest grade in preparation to take his place.

There should be a secretary for city evangelism, mass evangelism, who can utilize the best preaching material in the city, who can select from the churches and chapels ushers and lay workers, for the carrying out of special tent meetings, for the organization of special services for special classes of men. He could also give his time to the development and encouragement of tract distribution, securing volunteer workers.

There could be a special secretary for the study of the problems of the thinking classes in the city, men who study philosophy and Chinese religions. Our rank and file pastors are often unable to cope sympathetically and intelligently with these men and if they could, the time required for such work would lessen their efficiency as pastors. Such a secretary could get into contact with groups of scholars and develop special Bible classes in the various churches, thereby linking them up with these churches.

There ought to be a secretary for press and publicity work. In Hangchow our work has extended out somewhat into the province and into Shanghai and other papers, and we give an annual dinner to the editors of our city, with the result that a press that was anti-Christian is friendly to us and our work.

Could there not be a secretary for Inter-Church Social Service, to help the pastors in their churches, to aid the members in their social life and in their social contact with their immediate neighborhood, so as to extend and improve the opportunities for personal work, and the influence of the Church?

In some places a secretary for Sunday-school work could also be used to advantage, including work in the out-stations.

I would suggest a woman secretary for women's work, one who in the various churches could develop mothers' meetings, classes for women, and play work for children. I know a Chinese woman who has unusual charm and consecration for such work and it is a pity that such a one or one like her is not available for all the churches in our city.

These conceptions involve the building up of a Church that is strong within, that sees the needs of its city and hence seeks to function more completely to meet those needs.

Why do we ask for a half million for a college and not an equal amount for city evangelization? Money wrongly used might kill a Church, but rightly used it could utilize the splendid material we are constantly losing, and build up yet more enthusiasm, consecration, and hope.

Are these ideas inconsistent with the belief in the Spirit of God as being a need fundamental to all spiritual life and to all church progress? I believe not. I emphatically believe not. The Spirit of God was He who moved in the prophets, in Christ, and in His disciples; the Spirit of "wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord."

He is also the Spirit of Truth that is to make men free, and if we are to bring Him into human life, we must, out of loyalty to Him, be true to conditions as they actually exist, to specific needs as they actually prevail, in order that God's Kingdom may come, that His will may be done on earth as it is in Heaven.

Gods and Demons

W. H. HUDSON

SOME CURRENT CHINESE CONCEPTIONS.

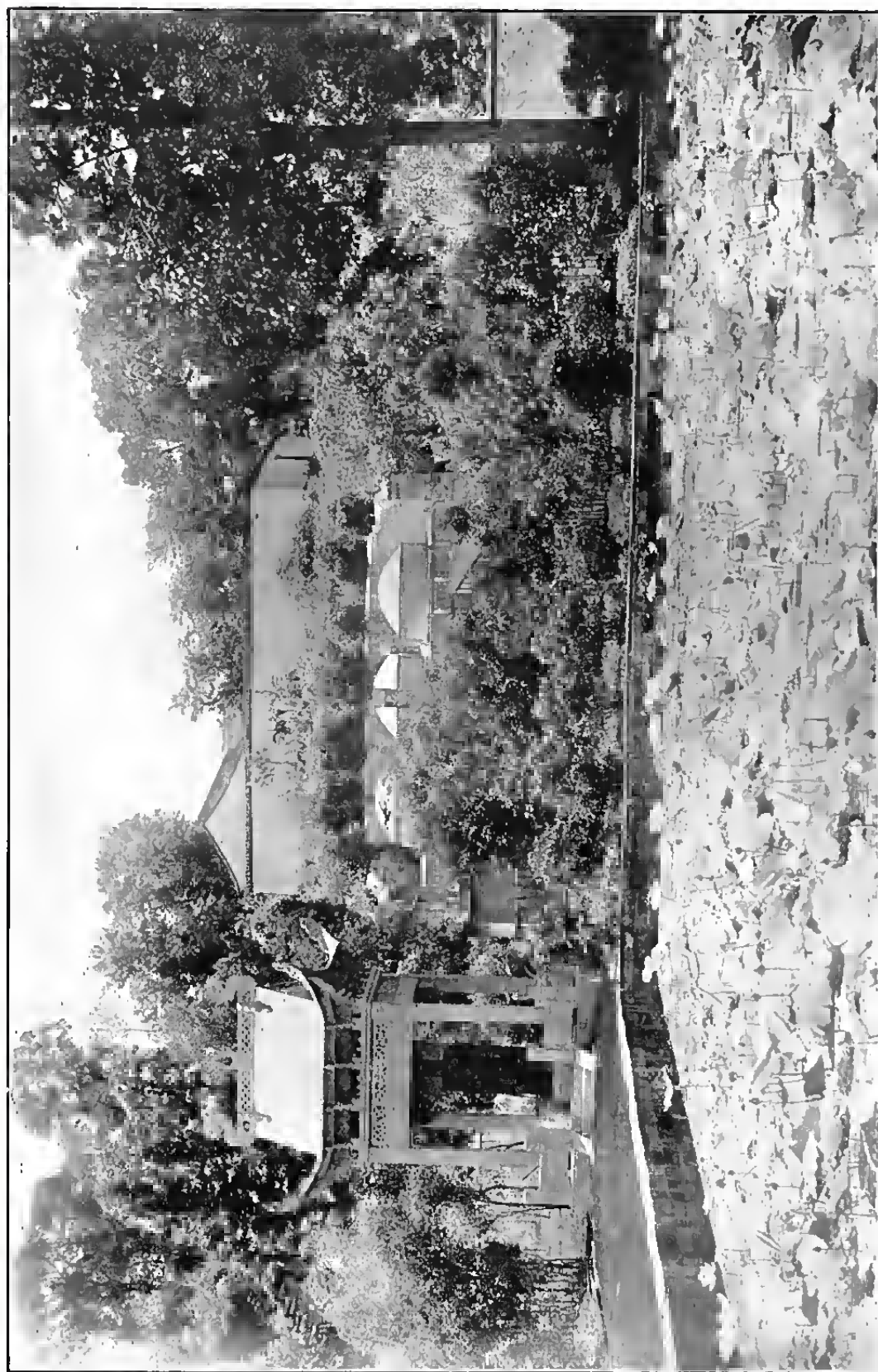
IMPRESSIONS formed and conclusions reached after twenty-five years of direct contact and close association with the Chinese of N. E. Chekiang and S. W. Kiangsu may be taken as suggestive rather than conclusive. A field evangelist is at close grips with Chinese life, especially in problems that arise in the readjustment of Christian converts. Appreciation of psychological phenomena has a work value beyond mere curiosity; surely, soil-knowing aids seed-sowing. No reference is made to any existing literature; this paper is limited to presenting current beliefs and indicating actual attitudes. To the average Chinese, the Spiritual World is a counter-part of the physical, inhabited mainly by gods and demons (*shen* and *kwei*).

I. MONOTHEISM.

Most if not all Chinese do, at some time or other, believe in and act as if there was a great, mysterious Power, usually far away, but on occasion, suddenly and dreadfully near. Such a Being is so exalted, so remote, so absolute, that it is useless to attempt direct access. As the highest earthly authorities are approached through lower officials, it is only natural and logical to deal with lesser deities in order to secure favor or avert



THE PAILO OF THE PUBLIC PARK, IMPERIAL ISLAND, HANGCHOW.



TOMB OF HSÜ HSI LIN, IMPERIAL ISLAND, HANGCHOW.

disaster. The usual attitude of the individual seems to be avoidance, evasion, ignoring or forgetting, rather than positive denial of a God Most High.

Agnostics are far more numerous than atheists. If a bargain could be struck, perhaps the majority would agree "If God will let me alone, I will let God alone." Practically, all that mere natural religion can teach and all that popular tradition filters down to them fail to make the One-God idea attractive, constraining, or satisfying. Even if there should be One God Almighty as an ultimate, stupendous fact, yet there are so many immediate, pressing facts as to crowd Him out of consideration. If a man can have his own will and way in this world, by a straight or even a devious course, he will take a gambling chance of dodging the Deity throughout the eternities, provided of course that he has living sons or grandsons to remit spiritual equivalents of material necessities to his disembodied spirit. Conjecturally, as the God-personal, Father-god idea faded from the Chinese conscience, ancestor-worship came in, so that the living must provide for the dead. Only a real revelation and continual fresh manifestations of spiritual power can dislodge this Gibraltar of anti-theism from the inner soul of the Chinese people.

II. POLYTHEISM.

Throughout the country districts, near the sea and in the mountains, gods are supposed to be present in tides, running streams, shady groves, and high places. These may be approached, propitiated, even hood-winked, into temporary sympathy or service. They regard the lesser gods as holding original jurisdiction over limited domains like officials subordinate to an emperor. These lower orders may bestow favors or avert dangers—for a consideration of course. The development of idolatry has overshadowed rather than undermined more primitive conceptions. The educated say there is a need for the Goddess of Mercy, so we have one; a God of War is essential, there he sits in his temple. Images or idols merely materialize the instinctive craving of the ignorant or pious.

Devout persons accept all the gods on the calendar and are ready for more if aptly proposed. While worship may win or even compel favor, it is more assuring for the work-righteous soul to murmur many prayers, refrain from comfort in sleeping, abstain from meat, and so win merit rather than

expect favors or find mercy. Ready made, registered petitions may be purchased by busy people or orders given for future delivery. The crusade against idolatry, just after the revolution, has subsided; many temples have been repaired and the images restored. To destroy is not enough, something better must be put in place of the old.

III. PANTHEISM.

That god or good is in everybody and in everything is a latent doctrine, felt rather than believed, stated, or defined among the people. In effect, a Chinese can profess atheism, practise polytheism, and admit pantheism without embarrassment. His intellect, feelings, and will seem to be in separate compartments; his ideas, emotions, and volitions appear to oscillate in separate parallel grooves, without connection, conflict, or consequence. If a Chinese thinks, he is atheistic; if he feels, he is idolatrous; if he wills, he is materialistic. In the same breath he can say, "I have three souls, only one soul, no soul at all." Mass psychology must explain much of the religious paradox. Conscience can go into winter quarters until spring-time calls him to ancestral graves. Idols may be forgotten until a caustic question hurries him after incense. In trouble, he suspects divinity in heaven, earth, and everything else; out of trouble, in comfort he is likely to be non-theistic entirely.

IV. DEMONS.

While the conception of God is confused and contradictory, the ideas of demons, devils, ghosts, goblins and such like are more distinct. The word most in use is *kuei*. A demon is the shadow or projection of a once living being passed into the spirit world. If a man is six feet tall, his spirit or ghost will be the same. If corpulent, or lean or short, his demon will be identical and easily recognized. While convinced that the dying soul divides into three, one for the death-chamber, one for the tablet, and one for the grave, yet by a sort of mental gymnastic, the unity of the individual is preserved with much the same characteristics and tendencies as in life. The gentle become gentler, the cruel more cruel, but good and bad are likely to become malevolent if those who enjoy life provoke or fail to please them. The most indulgent father in life will after death bring disaster upon his surviving son if that son

fails in ancestral sacrifices. There may be a safe and happy home for the departed, but they are all more or less dependent upon the living for transmitted supplies sent from earth usually by fire. Foods dainty and varied are presented, the spirit expected to come and sip the essence something like the humming-bird, leaving the material substance for the offerers to eat. Money, clothing, furniture, houses, boats and even motor-cars are sent over by burning paper effigies. Commercially the sale of spirit money runs into the millions annually. As the dead are supposed to resent the fact of being dead, the disembodied spirits have a constant grudge against the living and are ever alert to do harm. The struggle for existence in the living China is nothing to be compared with the scramble in the spirit world for re-incarnation. Hence multitudes of spirits are seeking living organisms to return to the cycle of material life. Earth, air, water and even fire are over-crowded with those who seek re-birth or to snatch a substitute. The soul of a suicide lingers near the spot to induce another to self-destruction. The law of suggestion has wide application. The category of original demon judges, permanent torture fiends, etc., is a long one. The hell-idea is vivid and lurid. Prisons and punishments are real now, why not hell and torture hereafter?

The origin or explanation of the following seems obvious.

1. The Water Demon. As a drowning man in frenzy grasps his rescuer, often sinking both, what but a demon could exercise such strength and desperate ingratitude?

2. The Air Demon. As high buildings disturb the equilibrium of the atmosphere, multitudes of air demons are irritated and dart in bee-lines for the luckless offenders. As by-standers are so numerous in China, the innocent are as often injured as the guilty. Demons do not discriminate—as lightning strikes.

3. The Malaria Demon. As sleeping outside brings malaria, what but a lurking demon would inject chills and fever into harmless sleepers? Who could ever suspect a mosquito?

4. The House Demon. When vigorous youth or prosperous adults die in well-built houses, is it not because envious ghosts resent occupation? What an excess of malignant rage when cholera, typhus, and small-pox patients are freely visited and tenderly buried. Why should floors creak and timbers strain unless demons are about?

5. The Earth Demon or Dragon. Out-cropping granite and exposed coal-seams may be trimmed off like the ends of

finger nails, but deep digging, like cutting to the quick, will cause the dragon to shrink with pain (an earthquake) or roar with rage (a typhoon).

As the buffalo is sensitive under his hide, so the dragon in the earth under the crust is tender, must not be hurt by mining.

The Chinese are practical observers of Nature's operations, but superstition has vitiated so many of their conclusions that elementary science in their schools has much to set aside as well as to impart. Their weather observations are fairly reliable; in nearly everything else entrenched error can only be dislodged by demonstrated truth.

V. DEMON-POSSESSION.

The belief in demon-possession is so general and so persistent that it deserves more than a passing notice. The writer has heard of hundreds, met with dozens of so-called cases, witnessed several difficult to explain on any hypothesis without more antecedent and subsequent factors.

The Chinese recognize hysteria, hallucination, epilepsy, lunacy, insanity, and the like as diseases. Demon-possession seems to have at least two distinct marks, viz., manifestations of dual or multiple personality and evil or impious tendencies. No one ever seems to be possessed by a good spirit. A good Chinese is himself or herself by sustained effort. A bad Chinese is more or less possessed by the devil.

The absence of a well equipped and fully endowed insane asylum in East China has postponed really scientific study.

Remembering that China has long been under a paternal despotism, so that from infancy the people have had to circumvent their superiors, there is a premium on acting a part to gain some desired end. Also that open-air theatricals, free to all, furnish models in great variety, that suggestion, association, tradition, and imagination supply materials while self-interest, self-pity, and self-repression generate motives for eccentricity in the dense mass of social conformity. The individual attitude is such that he prefers to save face here and now by any means whatever, rather than to save his soul or anything else hereafter.

Death dignifies, extorts a brief tribute of respect, time, and money; it cancels all obligations, leaves a margin, and plants fear in the nearest living. For every real reason to suicide, the Chinese have a hundred excuses. When a person is found

dead or threatens to end his or her life without obvious or discovered causes it is credited to demon-possession.

A. The Suicide Type. This is the most common. In connection with mission medical work, the writer has assisted in resuscitating scores of raw-opium, red-match, and other kinds of would-be-suicides. In practically every case reasons were found sufficient to explain, without recourse to a demon to condone the effort. Where one threatens to end his life, it is usually easy to prevent it by forbidding the act inside the hospital premises, but polite permission to do so outside. With discretion, deterrent suggestions like "Use a sharp knife, a strong rope, painful poison, hot fire, deep water, cheap coffins and a hasty funeral" produce a revulsion, a will to live. To surprise and distress the living is often a more powerful motive than the mere desire to end one's misery. The really wretched cling to life, the young and well-to-do are oftener self-destroyers. The careful study of suicide cases does not support the popular demon-possession theory.

B. The Localized Type. The economic waste in haunted houses, unlucky shops, and abandoned land areas said to be demon-dwelt is very considerable. Absurd as it is, the idea prevails from the lowest to the highest. The writer has rented and lived in so-called haunted houses. Careful cleaning, plenty of disinfectants, repairs to let in light and air, and ghosts are gone. Vacant shops leased for chapels become lucky after crowds come, listen, and return unharmed. Rates are raised for succeeding tenants.

Land given over to ghosts has been purchased, numerous graves and bones removed, new houses erected, trees planted and even rumors subside.

In local parlance "the foreign devils have driven out the native demons."

C. The Subjective Type. Many cases reported, but very few under close observation. In general the symptoms seem to be, plural personality, usually some delusion and a tendency to depravity. If merely talkative or harmless, they have large liberty; if violent they are chained to a post or locked in a room to recover automatically or to die in despair.

When Christian Chinese are called in, they search the entire premises for every symbol of idolatry, remove or destroy it, then pray for the patient. The writer has acquaintance with several cured in this way. When they become active

Christians and exclude all idolatry, the cure seems to be permanent. If he or she, however, continue to live with idolatrous suggestions all around, the malady may return. Accompanied by a Chinese elder, the writer has participated in the cure of several cases. The most remarkable was that of a young man showing symptoms of hallucination, dual personality, and violence. He and his mother repeated together a prayer for healing. The cure was instantaneous. However, after some weeks, returning to his ancestral home, the malady returned and he died from exhaustion. The other was that of a young woman, with what may be called a dumb devil. After learning all that we could about her, a dialogue aiming at mental suggestion followed by prayer effected a cure which seems to be permanent.

In conclusion, The instances cited and the phenomena under observation do not require a devil in possession any more than murder, theft, or other manifest evils.

2nd, In all mental states, Christian prayer may operate in accord with a correct psychology.

3rd, Christianity and science can co-operate in saving China from her own misconceptions.

Turki People of Chinese Turkestan

G. W. HUNTER

THE Kashgar Turki Sarts, known to the Chinese as Ch'an-t'eo (wrap-heads), inhabit the country stretching from Zungaria on the east, to Hotan, Yarkand, and Kashgar on the west. Within this extensive tract of country there is a population of about 1,500,000 Turki Sarts. These people in language, dress, and customs are entirely different from their Chinese neighbours. Their language is one of the oldest (and at one time was perhaps one of the purest) of all the Turki dialects, but owing to their following the Mohammedan religion they have lost many of their old Turki expressions and Arabic and Persian take their place, especially the latter. Their books are mostly written by hand, but their literature has suffered much at the hand of the Mullalis, by their cutting out the old Turki, and introducing Persian and Arabic words, which eventually find their way into the language of the people;

thus many of the old Turki words are gradually forgotten, often to the detriment of the language.

The Sarts by religion are Mohammedans of a very bigoted type, although of late years a small percentage of them are inclined to be open and progressive, yet the vast majority live in Mohammedan bigotry and darkness. Their mode of living does not differ very much from Mohammedans in general, though they still retain some of their ancient customs, such as the worshipping of mazars. These mazars are the supposed graves of their ancient kings, great men, or mythical saints, and resemble the Mongol obo. The Sarts are very fond of a game called ughlak. The game is played by a number of men on horseback, the riders trying to snatch the body of a kid from one another; sometimes as a special test of strength the body of a calf is used instead of a kid.

Differing from the Chinese Mohammedans, but like the Qazaqs and Kirghiz, the Sarts eat the flesh of horses, and one may sometimes see on the Yarkand bazaar horseflesh for sale, with a yak's tail hung over it. The Sarts are fond of drum beating and dancing, and at their marriages and festivals, the monotonous drumming goes on for hours at a stretch. Both men and women use a preparation of tobacco and lime, which is moistened and rolled into small pills; these are placed between the lip and teeth of the lower jaw. This preparation has an offensive smell and blackens and rots the teeth. Many are also addicted to the smoking of bang, a drug made from hemp, the continued use of which seems quite as degrading as the opium habit. The Sarts take full advantage of the lax Mohammedan laws regarding marriage, so that divorces are very common and consequently this and other things lead to extreme immorality. Like other Mohammedans the Turki women are supposed to be veiled in public, but this custom is lightly regarded in Eastern Turkestan; in the west, however, we have seen the Turki priests with whips, beating the women who have ventured to appear unveiled upon the bazaar. Mohammedanism is very partial to beggars, and there are many in Chinese Turkestan. When a man wishes to become a beggar he simply turns his fur-lined cap inside out, this being the usual sign of that profession.

Mostly all the Mohammedan beggars in these parts are adepts at saying prayers, and in almost all the bazaars they may be heard shouting "ameen" and praying for those who give

them money. Many of these beggars are well off and possess horses. In many places the people are given to petty thieving and any loose article left outside the guardianship of lock and key quickly disappears. The people are given to hospitality and many of them are kind to guests. The Qazaq Turki are even more hospitable than the Sarts. With them the guest is called Hudai Konak, meaning—"A stranger only known to God," so that they feel they must take special care of him, so a sheep is often killed and a feast prepared in honour of the guest.

We find the Sarts very difficult to evangelise. Many of them tear up and burn the Gospels, tracts, and Christian literature. They refuse to read the Scriptures themselves and often do their best to hinder others from doing so.

Some of them are very selfish. On one occasion we saw a party of Sarts crossing the Aksu river on horse-back. One of the horses fell with its load and rider into the deep river; only one of the party, a woman, and probably the wife of the man who fell, came to the rescue. The others did not heed his cries nor even turn their heads to look at their comrade in distress and danger. However, we have met true and trustworthy friends amongst them and especially those who come under the influence of the Gospel.

The Identity of the Ancient Religions of China and Scandinavia

C. WAIDTLOW

THE history of nearly all ancient peoples is closely interwoven with the religious sentiments of the times. This does not, however, apply to the history of China, as it is known to us from the Chinese classics. This surprises us and we naturally inquire what may be the reason. I believe that the cause dates back to the Chou Dynasty (from 1122 B.C.) when the religious sentiments degenerated and the main emphasis was laid on morals. Gods were discarded and men were made to take their places. The predominant system of Deities at that time was Heaven, Earth, and Man (天地人), of which the latter was the superior and absolute dominating power. Viewed from a religious standpoint there was at this time a

very great decline ; but the greater emphasis being laid on morals may possibly have played a part in keeping China united unto the present time. This decline of the religious sentiments during the Chou Dynasty makes it very difficult to obtain reliable information about the most ancient Chinese religion. The analysis of the written characters of the language is probably the most valuable source of information, although a very difficult one to draw from. The Egyptian hieroglyphs were sacred characters and the ancient Scandinavian Rune is dated back to Odin. Likewise there remains no doubt that numerous Chinese characters were constructed in harmony with religious ideas and moreover the original characters have been changed occasionally by succeeding generations to correspond with the similarly changed religious sentiments, which account for the changes in component parts of the same characters which are recorded in our dictionaries as different ways of writing. All possible information must, of course, also be obtained from the Chinese historic and religious records, of which the Taoist works are the most contributive. Numerous expressions used until the present time in every-day conversation must also be regarded as having a religious origin. Likewise ancient names of persons and places have their importance in this connection. This corresponds to similar customs in other countries of naming persons and places in commemoration of favorite gods. The different divination diagrams naturally symbolize different systems of worship. These systems do not only apply to the different regions of the earthly surface but also to human habitations and even to the human body. Great importance has also to be attached to the ancient symbolic use of the symbols of notation. Even many of the popular present-day theatricals are permeated with old religious ideas. In general it may be asserted that a more complex system and one more difficult of access than the Chinese history of religion would be difficult to imagine.

On this account it may seem decidedly presumptuous to make any new statement on this subject and it may easily be regarded as lack of self-discrimination when I now wish to set forth a supposition of my own of which I am almost certain, namely, that the *ancient religion of China down to the termination of the Shang Dynasty (about 1122 B.C.) exactly corresponds to the ancient religion of the Scandinavian countries.* Notwithstanding this I feel constrained to make this statement

also because I believe that if it, through the investigations of others, can be verified as a correct view it will constitute a valuable fact relative to the religious history of China. The materials for such investigations are increasing year by year. The discovery of "oracle bones" is surely only the beginning of a series of similar great discoveries also touching the domain of history of religions. Besides, that which happened in the beginning of the Chou dynasty, namely the institution of sun-worship in which man was given the most prominent place—arranged with the sun—and the previous forms of worship were changed into hero-worship and moral precepts, is this not just what is happening in our days and which will come to pass hereafter? The seeking for "a place in the sun" and the forgetting of the sun of righteousness with healing under its wings (Mal. 4, 2).

The general outline of my hypothesis may be stated as follows:—I. *During the Hsia (夏) Dynasty—up to 1766 B.C.—we find in China a form of worship corresponding to the Scandinavian mythology, with Odin as the chief God**. Regarding conditions previous to that time I shall not make any statement. Odin's special designation is 犬, a character which originally was identical in meaning with the character 天, in as much as 丶 (originally written 丩) and — must be regarded as synonymous, both signifying the origin of all things; — is the way the Yang (陽) worship looks at it; 丶 is the way the Yin (陰) worship takes it.

The character 犬 designating Odin, was in the Chou dynasty, when his worship was discarded, changed to the disrespectful meaning of dog and in writing it the similarity to that animal was made as great as possible. The Shuo-wen (說文) written about a hundred years A.D., which apparently adheres closely to the Yang worship of the Chou Dynasty, states that Confucius found the representation a faithful one (孔子曰視犬之字如畫狗也). No wonder Dr. Wieger (Chinese characters I p. 300) says: "This induces us to believe that the dogs in the times of the philosopher were strange animals." I believe that the explanation of 天, heaven, in the Shuo-wen not as the unique great, but as "the vast extent of space that is above men" (Wieger I p. 25) is also under the influence of the hero-worship during the Chou

*In the beginning of the dynasty Thor, however, is the chief God. The question whether Odin or Thor is the older, will most likely be settled in favor of Thor.

dynasty. Taken as a whole it seems that the modern form of Chinese characters are much more in harmony with the Odin worship of the Hsia Dynasty than the greater work of Ku-wen (古文) and the Greater and Lesser Seal writing, which seem to have drawn upon the sources of the Njörd and Frey worship in the Shang Dynasty. During the Hsia Dynasty Odin was worshipped as "the God of the mountains" under the symbol 艮 which appears to have been the most important diagram in use in the divination system of the Hsia Dynasty. This system was therefore termed 連山, as the meaning of the character 艮 signifies mountain. During the Shang Dynasty Odin was worshipped as God of the Earth, which means that he was degraded from being mountain god to being god of the plain. His symbol is now 坤 the diagram for earth. However, he continued to be the superior deity in the system of worship, the name of which was 歸藏, but this very name implies that Odin had "reversed to a hidden position." As the official worship of Odin was discontinued during the Chow dynasty he was still more degraded and practically relegated into the background as passive and obscure. This became later on as quietism an important point in the Taoist philosophy as it was promulgated by Lao-tzu, Lieh-tzu, and Chuang-tzu.

With regard to numeration Odin had usurped the numeral one which signified heaven (Thor). But Odin as mountain god and god of the earth really was only entitled to the numeral two. It is to be remembered that Odin pawned one of his eyes with the giant Mimer in order to obtain wisdom, which most likely means to obtain the position belonging to the God of Heaven (Thor). The Yang-worshippers, therefore, confer all that belongs under the symbol *two* on Odin, while the Yin worshippers allot to him the symbol *one*. Odin's most significant symbol is eye (目), while the other important gods are allotted nose (Thor), ear (Frey?), mouth (Njörd), etc. The first of the ten heavenly stems (天干), the character 甲, signifies Odin. The original meaning of this character was helmet (Wieger I p. 314) and one may think of the gold helmet of Odiu. In the Taoist book 奇門遁甲 甲 is regarded as so eminent a god (甲爲至尊之神) that the remaining nine stems (3 奇 and 6 像) are all ruled by him. Ten (十) then is the number for Odin and his nine subordinate gods.* 甲 is usually written on the

* This does not necessarily mean that it has always been so. There are several indications that Odin ought to have had the numbers eight and two, but has robbed the numbers nine and one from Thor.

oracle bones as 十 (ten). Likewise in the character 戈 we recognize Odin's spear "Gungner." From this character was constructed 武 (military, war-like), which also is connected with Odin as god of war. The above-mentioned Taoist book also states that the system derived from 甲 was for soldiers.

The pronoun I (我) is a designation for Odin. Wieger (I p. 176) explains the character 我 as indicating a conflict between two spears. That 烏 raven, crow, is the bird belonging to Odin need hardly be mentioned when it is remembered that he carried two ravens resting on his shoulders. This character differs from 鳥 which represents a bird with a long tail only in this, that the stroke in the middle which represents the eyes is omitted (Wieger I p. 304). This stroke—which represents both Odin and eye—is likely to have been omitted out of hate to the Odin worship. The character was after this disgraceful alteration discarded by the Yin worshippers and it was substituted by an entirely different character 於. The characters for head, 百 and 首, the latter of which was constructed by the Yang worshippers, signify Odin as the head of all things. Likewise the character 道, teachings, doctrine, contains the symbol of Odin, and Taoism is thus defued as the teachings of Odin. He is the chief leader. Odin, like the other chief gods, is called father (父) and grandfather (祖) from which we have the combinations 父甲 and 祖甲. In ancient script the form for writing 祖 was 且. Not only is Odin in the Scandinavian mythology called "father of all," but the term "father" is likewise used by the Babylonians to honour some of their gods (Ea as example).

The terminations father and grandfather are used very frequently on the oracle bones and likewise in the book Yüan Yüan (阮元), a Chinese work concerning the inscriptions on old bells, incense-burners, etc. That later these terminations, when the ancestor worship was gaining great power over the minds of the people, are explained as signifying fore-fathers does not furnish any proof that these terms were not originally used to indicate gods. The very first inscription mentioned in the Yüan Yüan book is decidedly pictorial. Its first character is plainly figurative of some object suspended in the gallows which corresponds to the well known ancient Scandinavian custom of suspending the sacrifices to Odin in gallows or branches of trees. The whole world structure as pictured in the ash tree of Ygdrasil (confer 合歡樹) corresponds to the eight dia-

grams. Allusion to the creation of the world with the Scandinavian Ginnungagab corresponding to 太極 or to 混沌 Nifheim to Yin (陰) and Muspelheim to Yang (陽) which meet to form the world, is found with Chuang-tzu, where he tells about the rulers of the north (陰) and south (陽) seas meeting on the territory of the ruler of Chaos (混沌). They express their gratitude for having been so well treated by him, and as a reward wish to drill seven orifices in his face, which previously had none. During the following seven days they make a new opening each day and having finished on the seventh day Chaos died, which was natural enough because he is not Chaos any longer. In this narrative there evidently is some record of the creation which is probably the same as that found in the Scandinavian mythology. The great similarity between the giant Ymer and Pan-ku (盤古) is so well known that it only needs mentioning.

The religious characters 類 to sacrifice to Shang-ti; 獻 to offer to; 戾 tribulations; 默 secret, silent, all have the signature of Odin 犬, the unique great.

A subsequent article will deal with the conditions under the Shang and Chou dynasties after Njörd (吳 or 吳) and especially Frey (太) were made chief gods.

(To be continued.)

The Law of Population

A Glimpse into Ancient China

E. MORGAN

SOLOMON it was who said, "There was nothing new under the sun. That which hath been is that which shall be Is there a new thing whereof men say, See, this is new? it hath been already." (Ecclesiastes 1. 7.) The Chinese also maintain there is nothing new in modern science that the ancient Chinese did not have a glimmer of long ago. They are unquestionably correct when they maintain that modern problems were existent and probed by ancient writers. Now most of us look upon the Law of Population and the question of food as a very modern problem indeed. It is therefore a surprise to find it introduced in an ancient author, and to discover that the question which we

think to be a modern one, occupied the attention of politicians long ago. It would be interesting if some statistician would tabulate for us the estimated census of China, at different periods, during its long historical existence. I have an impression for example that the Tung Hua Luh states that, in the times of K'ang Hsi, the population of China was only a fraction of its present magnitude. The devastating wars and rebellions: the havoc wrought by famines, and other scourges, that have swept over the land decimating the nation, have been thought sufficient reasons to account for the check put on the growth of population.

These subjects have at any rate occupied the serious attention of writers in every age. It must not be forgotten again that the economic struggle was severe even when the population was reduced, a fact possibly overlooked by Mr. J. O. P. Bland in his recent book; in which he says, "The chronic condition of China is a struggle for life unequalled in any other part of the world. Herein lies the great and remote cause of China's afflictions—a cause not to be removed by any political shibboleths or panaceas of philanthropy."

Not only have modern economists, following the lines of Malthus, probed these problems but ancient writers equally have offered suggestions towards their solution. I came across one such recently in reading Huai Nan Tzu. His thirteenth essay is "The operations of the Tao exemplified in History." There are some brilliant passages in it, for the most part written to illustrate the paradoxical, but great, sayings, of Lao Tzu. The essay is chiefly concerned with life and government. The writer propounds one very startling theory—a theory which is contrary to our preconceived notions of Chinese ideas of politics and education. Stated shortly it concerns the question of how to keep the people quiet. His advice is most drastic. It was the advice given to Wu Wang (1122-1115 B.C.) by his minister T'ai Kung. The authorities were possibly confronted with the rise of a democratic spirit and the pressure of economic problems, arising probably from the self-questioning of a people advancing in knowledge and culture, and a growing population. Possibly this condition menaced the stability of the throne, and so T'ai Kung advises the king that in order to secure perpetuation of his line it would be necessary that the king should satisfy the appetites of the people in every way. "Occupy the attention of the senses, of eye, ear, nose,

mouth. It was useless to give the Tao to the people. The Tao was beyond their appreciation: and education but a bother. Over education and real culture would only create trouble. It is only needed to make them pleased with their occupations, and to gratify all their desires. This is the plausible art of government. It makes a good show, and avoids nasty troubles. The Tao is too profound for popular use. Let the people have a show of culture; let them have the cap of the scholar; humanize them by putting the ivory tablet in their hands (a sign of culture). *Let them be made to observe the rites of mourning for three years so as to keep down the population*: let them be saturated with wine and flesh, and amused with music and orchestras: let them be awed by religion." Now this is astounding advice, and altogether contrary to the usual high morality of the Chinese. Stop the birth rate, give an ostentatious but superficial education. Indulge the sensual, even degrade religion, making it only an instrument of civil authority—a charge often brought against the church by modern writers on politics.

Now as to the advice on the regulation of population, it is to be remembered that Chinese law makes it criminal to have any births during a period of mourning. It is an old and highly respected tradition. So that three years of barrenness would be indeed a serious check on the growth of population: abundance of gaieties, a surfeit of flesh and wine, and an ukase for a three years' mourning would give peace to the authorities,—but what a morality to the people! As a rule Chinese writers never lose their sanity; they may lose the thread of argument and they do often run away at a tangent, in this respect; a fine word or phrase or illustration seduces them, and they weave themselves into side issues—but they seldom lose the sanity of discussion: especially where the theme is political or moral. This advice for the most part can only be looked on as a serious lapse from a high state of morality usual in Chinese theses. Still I suppose the advice is in keeping with the Malthusian idea. The Law of Population as expounded by Malthus and contained in an essay written in 1798 stated that the human race could increase faster than the supply of food. A people had been known to double in twenty-five years, and it was improbable that the food supply would do the same. He enunciated three propositions or laws: (1) "Population is necessarily limited by the means of sub-

sistence"; (2) "Population invariably increases when the means of subsistence increase unless prevented by powerful and obvious checks"; (3) "The checks which keep population down to the level of subsistence are vice, misery, and moral restraint."

Now it may be correct to argue that the advice of the ancient writer arose from prosperous times, etc. In any case here we have an interesting glimpse into old world life. Their problems were similar in many respects to these that confront us to-day. In the words of Carlyle: "It was all a living coloured Time, not a gray vacant one: and had length and breadth and thickness, even as our own has!"

Results of the Year of the Inter-Church

TYLER BENNETT, Publicity Director

IN the first year of its existence the Inter-Church World Movement of North America has produced the following notable results:

1. The two printed volumes giving the preliminary results of the Home and Foreign Survey represent the most *comprehensive and thorough study* ever undertaken by American Protestantism of its total responsibility in America and among other nations and races.

2. New hope has been given to church leaders and missionaries throughout the world, that a Christian program is to be undertaken that frankly attempts to apply the message and life of Christ to all unsolved personal and human problems.

3. There has been a new exaltation of our Lord Jesus Christ as the only hope of settled social conditions and of ordered human progress, as well as the only personal Savior of individual men and women.

4. A degree of actual fellowship has been secured among Christians of different Protestant denominations that is far beyond anything experienced in the past. For example, about 5,000 Protestant pastors met in 48 state conventions for three days of delightful spiritual companionship and study of the human needs to be met by the churches. The result of these conventions upon those present and upon the progress of the

Kingdom of Christ are beyond computation. All told, more than 23,000 *Inter-Church* conferences have been held throughout the country, attended by many millions of people, who have been fired with the ideal of church co-operation.

5. The thirty co-operating denominations have made a good beginning in standardizing their plans of promoting stewardship, missionary education, and life work recruiting. The Church is by far the greatest undeveloped force in the world. The giving, serving, and praying effectiveness of the churches, as a whole, can be increased from two- to ten-fold, if proper plans are adopted and carried out.

6. The financial progress already achieved is unprecedented and marvelous. The Methodist Centenary Movement preceded the Inter-Church World Movement and increased the Methodist missionary contribution something like four-fold, or up to an average per member of \$6.18 per year. Great as was this increase and high as is this standard, compared with the past, the Northern Baptist churches have already subscribed over \$11,000,000 per year for the next five years, which lifts their per capita giving to \$9.00 per year. And the Baptist campaign is going right forward in the hope of nearly doubling this average.

The Disciples, who during four years of special effort raised \$6,000,000 in their Men and Millions Movement, have already subscribed over \$7,000,000 for their work during the coming year.

The United Presbyterian Church has set entirely new standards of giving in this campaign. The amount they have already subscribed will give them an average of over \$21.00 per member per year for missionary and educational purposes for the next five years. These are only striking examples of what is happening. It is already clear that this year has witnessed by far the greatest financial advance in missionary giving ever made by Protestant churches.

7. The Protestant churches of America have already in sight a total of over \$100,000,000, a year, for the next five years, to be expended on missionary and educational work at home and abroad. This sum is large, but not nearly large enough to meet the needs of an adequate world program. *But the sum in sight ought to be spent in a spirit of close consultation and co-operation between the leaders of all Protestant*

churches. The Inter-Church World Movement has a large place as an agency of co-operation between the churches, both to help them secure funds and workers they need and also to encourage these funds and workers being used in a way that will bring the greatest results for the Kingdom of Christ as a whole.

8. The greatest result of all is the growing spiritual unity among the Christian people of the various churches. Christ prayed "That they all may be one ; even as thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe that thou didst send me." — John 17:21. The first condition of a Church that can bring the world to believe in Christ, is the Church that possesses and exhibits a spirit of love and unity.

9. These results are valuable beyond anything they have cost in money. Values like these cannot be computed in financial terms. They are so great that they must be conserved, continued, and extended.

Notes and Queries

What similarities and differences are there between the material which we have to work with and that of St. Paul?

They are similar in that they are all men and non-Christian men. They are affected by the same fundamental human passions for good and evil. Their minds are affected by the same fundamental reasoning processes. Beyond these fundamentals they are as different as they well could be. Part of St. Paul's "material" (I object to the word) was Jewish. They knew the Old Testament well and were profoundly conscious of the unity and righteousness of God. They further believed that God had chosen them and was, through the agency of the Messiah, going to establish His Kingdom and give them the leading place in the world. If they could be convinced that Jesus was the Messiah they could not but accept Him. Nearly all the rest were Greeks with a combination of idolatry and philosophy, and often a slight knowledge of Judaism.

It is hardly necessary to show how both of these differed from the Chinese. Their home life was different, their national

ideals were different, their philosophic and ethical and religious background differed *toto coelo* from those of the Chinese.

I do not think I have touched the real point of the question which is : How do they compare as Christians? In the first place the Chinese are a great deal slower about being converted. St. Paul was apparently discouraged at the slowness of the work in Athens, but after a stay of a few days and one public address he had half a dozen converts. Did any one ever go into a strange city in China and have such brilliant success?

Second, St. Paul's converts were more independent. Perhaps that is partly due to our methods and especially our financial methods. Whatever the cause that is doubtless the case. There are plenty of independent people in China and we are getting hold of them more and more, but still the great mass of our converts are only too prone to lie back on the missionary.

And really, that is where a more fundamental question comes in. How does our relation to the Chinese differ from St. Paul's relation to those among whom he worked? I pass that on for some one else to answer.

D. T. H.

"What is the Matter with China?"

This is a question which it is difficult to answer in a few words. But which China? Each class has its own dangerous malady and its own special point of view. But speaking generally of the whole country, China is keenly disappointed and disheartened, quite as much because of her unfavourable foreign relations as of her own internal troubles. Her present attitude towards Christianity has been very much affected by the grossly unfair treatment she received at the Peace Conference. Her hopes were high, and apparently well-founded, that a really generous policy would be adopted towards her; that she would get back all her own; that past delinquencies would be wiped out; and that she would be given a large share in the friendship presaged by the idealism of the League of Nations. But nothing has turned out as she had good reason to expect, and the irritable and resentful mood in which she now finds herself has made her much less inclined than she otherwise would have been to listen to the Christian message.

The Christian nations in whose hands lay the power to act generously and justly towards China and win her confidence missed a great opportunity.

From another point of view, China is conscious of her disease, but refuses to adopt the remedies that have been prescribed for her, because they would involve too much sacrifice. She is unwilling to do as Christianity demands of her, because she is not quite convinced that her moral condition is so hopeless that, without Christianity, public and private morals will further decline, and the nation perish. "Sell all that thou hast and give to the poor and come follow me," is too drastic she thinks. She is inclined to think that procrastination, her national vice, may yet bring her gain rather than loss, so she hesitates to accept the Christian ideals that are pressed upon her, hoping for better days than those predicted.

Again, China is in a very evil frame of mind just now and deserves much sympathy because she resents the grossly unjust treatment she has received at the hands of her eastern neighbour, who, while professing friendship, seems to act with heartless selfishness and cruelty. Apart from the political and economic questions Japan is too callous to care about the evil effects of the tons of morphia she smuggles into China. No one who knows the circumstances believes that her consuls and police are unable to stop this curse. Yet after all one is forced to ask: Why does not China herself rise up and take this and all other evils by the throat, and rid her land of all who do her wrong? The most hopeless and disheartening thing about her present condition is her utter lack of moral courage and of the spirit of self-sacrifice.

T. C. FULTON.

Obituary

Rev. Omar L. Kilborn, M.A., M.D.

DR. Kilborn was born November 20th, 1867. He entered Queen's College, Kingston, in 1883, and graduated in both Arts and Medicine in 1890. It was through his application, with two friends, that his denomination decided to open mission work in China. As a missionary he possessed great natural gifts. The keynote of his missionary activities may be summed up in the word "efficiency." He acquired pre-eminence as a speaker in Chinese. His work was many-sided. For twenty-two years he took a leading part in every development of missionary work in Western Szechwan. He was successful in whatever he undertook. It was through his efforts that a language school was started in West China. He gave much weighty advice in the formation of the Union University scheme. As a social reformer his influence was a factor in all the reforms undertaken by the Church. As a writer he was accurate and painstaking. He occupied for several years the position of Secretary-Treasurer of his Mission. This position involved a large amount of mechanical labour, not all of which was inspiring. He was industrious, self-sustained, exact, thorough, systematic, and always sympathetic. He served for a number of years on the Editorial Board of the CHINESE RECORDER. Though he worked in one section of China, his sympathies, his influence, and interest were nation-wide.

Our Book Table

MODERN CHINA—A POLITICAL STUDY. By SHI-GUNG CHENG, M.A. *The Clarendon Press, Oxford, 1919. Pp. 315 and 9 Appendices. 6/6 net.*

This is one of several creditable works made in recent years by Chinese educated abroad, and particularly welcome because it fairly succeeds in its announced purpose "to avoid patriotic bias" and "to discuss politics with disinterestedness," giving "a true picture of things in the Far East, and to suggest constructive schemes for every subject touched upon." The author is to be commended for his remarkable ease of expression, a gift rather rare among Orientals commanding the use of a tongue acquired as difficultly as English.

It could be supposed that the book was written largely for the information of English and American readers not in close touch with Chinese affairs. For the "old China hand" or intelligent Chinese it discusses subjects not altogether new, nor these in any authoritative fashion, though historically it is, in the main, a tolerably correct summary. The author is evidently more at home in economics than in the purely political questions upon which he ventures to suggest "constructive schemes" of reform. His knowledge of China's financial and industrial problems has already found recognition in his being appointed to the technical commission of the Chinese Peace Delegation at Paris where he rendered excellent service to Minister Sze.

On the whole the book is admirably conceived and well executed, but is marred by some vague statements of fact which, however, may be excused on the score of the author's long absence from China and therefore being somewhat out of touch with the latest developments. Such for instance is the assertion that the Chinese gentry exercise "a great influence" and possess "a strong voice in local government," an assertion which leaves the well-informed a bit uncertain when he looks round for evidences of that influence and that voice. This might have been true a considerable time past, but for the present one would have to see positive illustrative instances before believing. Another statement is that the Peking Ministry of Foreign Affairs has partial control over the International Mixed Court at Shanghai. When and how that control came about was not mentioned, but from experience one has seen that, certainly from the standpoint of the treaty powers controlling that tribunal, any interference from the Chinese government has been and will be hotly resented, so that it is safe to say that if the Ministry of Foreign Affairs has any control at all, which is doubtful, it is at best theoretical. Still another error is that concerning the "annual budget." As to this we are reminded of the Yankee farmer's remark when he saw for the first time a giraffe: "There ain't no sech critter!" Again when we still see the widespread addiction to opium-smoking going on in 1920 it is hard to credit the claim that the use of this drug "almost disappeared in 1918"! And at this writing when the whole world is treated to the disgraceful spectacle of several army groups within the country fighting each other for political ascendancy one can scarcely imagine what would now be happening if the author's wish could have been realized, for he says (p. 266) "Had China been provided with a bigger and more efficient army, she would probably have taken a more active part in the war."!

Difficult to understand is the statement that in the Boxer Troubles, native Christians were killed not for their Christianity but for their association with foreigners. Assuming that there may have been one or two martyrs slaughtered for being friends of foreigners, yet the overwhelming majority of the murdered can safely be said to have been done to death for their religious faith, for many of them might be still alive had they but abjured Christianity! And perhaps only reflexive of the author's English conservative university training are two characteristic views, to wit: "The supreme duty of an officer is to . . . suppress

insurrection on the order of the Central Government, *however it may be constituted*" (p. 44) and ". . . . good citizens should *always support any existing form of government under which they may live,*" (p. 266). We believe that the author, unless he be a dyed-in-the-wool reactionary, has unfortunately misread his own as well as English political history if he seriously expects these statements to pass unchallenged by liberal opinion.

The publishers deserve much praise for putting out a work on China with so few typographical mistakes, especially as the author was himself precluded from reading his proofs to correct the misspelling of romanized Chinese names.

AMICUS SINIÆ.

LA FIN DES MANDCHOUS (*The End of the Manchus*) by JEAN RODES, Correspondent of "*Le Temps*." *Felix Alcan, Paris, 1919. Frs. 3.50, 268 pages in-16.*

A book on the Chinese Revolution which is published after Yuan's out-spoken attempt to gain the Emperorship, has a great advantage in that the author's hypotheses, as to Yuan's motives for his conduct during the revolution, have been checked by the event. Of the main happenings up to the abdication of the dynasty, Mr. Rodés gives a very lucid account accompanied by a philosophy of history of considerable interest. The fall of the Manchus has been due, not to the small revolutionary forces, but to Yuan Shih-k'ai, who betrayed at the same time the throne and the republican cause according to a wonderfully laid out plan of personal aggrandisement. The weakness of the pure revolutionists, and the cause of their complete failure after Yuan's coming in, was that they were out of touch with the people and that their ideals had no significance whatsoever for the country at large.

Mr. Rodés' book is entirely devoid of any trace of sympathy for the struggle of the Chinese people towards more light and freedom. Lacking sympathy, it is naturally lacking somewhat in vision. He sees in the revolution five main factors:

- a. Popular discontent against the government and a reactionary feeling against the reforms it had attempted.
- b. The racial antipathy of Chinese for the Manchus.
- c. A rotten government ready to collapse at the first shock.
- d. A luckily timed but in itself helpless revolutionary outbreak.
- e. A masterful mind who knew how to use the above four factors for his own profit.

A striking feature in Mr. Rodés' account is the importance he attributes to the Protestant influence in the revolutionary movement. One would like to see him more guarded in his statements about the anti-foreign character of the revolution and the savagery and even the cannibalism of some insurgents.

PH. DE V.

SCENIC CHINA. SERIES XIV: HSI SHAN (*Western Hills*) Peking, vols. I and II. *Mex. \$1.00.*

SERIES XV: P'AN SHAN, *East of Peking*. Vols. I and II. *Mex. \$1.00. The Commercial Press, Shanghai.*

These are books 10½ inches by 7½, containing 27 or more illustrations of points of special interest in the mountains of China.

There is a brief preface both in English and in Chinese, and also a Traveller's Guide giving all necessary information as to routes and rates.

The character Shan (Mountain) is translated "Hill" which is totally inappropriate to such upheavals as those of the ranges west of Peking, or the eastern ones either. The south and east suburbs of Tungchou are styled the "South Pass," and the "East Pass"—phrases evidently copied from a dictionary.

The photographs are for the most part clearly printed and give a good idea of the beauties of "Scenic China." Should all the provinces be dealt with in the same way there might be thousands of volumes, incidentally giving a conspectus of the variations in Chinese architecture. A collection of these parts and sets would make a handsome book in any drawing room, and would be especially suited for gift purposes.

S.

COMMERCIAL HANDBOOK OF CHINA. *Vol. I.* JULEAN ARNOLD, *Washington Government Printing Office.* G. \$0.60. *For sale by Kelly & Walsh, Shanghai.*

This is a comprehensive survey of 629 pages. The seventeen American consular districts are each treated under a prearranged series of questions which are both thorough and searching. While official documents are cited, yet this handbook gives the impression of being based on intimate contact with actual conditions in China, such contact being obtained through missionaries and business men in the districts concerned. While the chief aim is to promote American business in China, yet incidentally there is much information of interest to sinologists and missionaries. We note that one consul suggests that the method of street preaching might be utilized as a means of advertising commercial wares. Attempts are made to make the problem of commerce in any district understandable. In general also the volume advocates that successful business demands an intimate knowledge of the Chinese people, and often means a life-long residence. In the beginning there are brief notes on each province, all treated under the same heads; there is also a section on commercial statistics for China as a whole. While this is not the type of book one would pick up to while away the hours, its perusal will bring one in touch with many facts about China other than those of business. A good map is folded in the back. It is a pity that the American Government could not have published it in binding other than paper, as this so soon gets shabby with handling. This is a volume that should be in the files of missionary offices as well as promoters of commerce.

A CHINESE WONDER BOOK, *Fairy Tales of China retold by* NORMAN HINSDALE PITMAN, *with 12 coloured plates after the famous Chinese artist Li Chu-t'ang.* J. M. Dent & Sons, Ltd., London and Toronto. 1919. 7/6 net.

This is a dainty book of 219 octavo pages opening horizontally, which might be reviewed in the one sentence: Try it on your young folks and see how they will enjoy it! For truly it will be a wonder and a delight to every family that makes its acquaintance.

One or two of the phrases used might grate on the ears of Chinese Christians, as in the conclusion of the legend of Kuanyin: "On account of her exceeding goodness, thousands of poor people breathe out to her their *prayers for mercy*" (for the gift of sons, surely), "as they look at her beautiful image" with "eyes filled with *tears of love*" (a phrase a Chinese novelist would never use). And "the *Holy Way* between huge stone images" will not translate back into Chinese. But such slips as these are few and far between, and would be unnoticed by the children for whom the book is written.

W. A. C.

MR. WU. *By* LOUISE JORDAN MILN. *Frederick A. Stokes Co., New York.*
Gold \$1.75.

Novels are not infrequently dramatized, but this one is unique in having been written from a play of the same name. This fact may explain some of its peculiarities, for much of it reads like an elaboration of a "movie" scenario. The Chinese local color is overworked and absurd inaccuracies abound. The following is a delicious specimen: "Everywhere there was running water, jade-green or musk-yellow or frothing white: water clear and unpolluted always, for in Asia it is a crime to befoul or misuse water." The *motif* is a sex problem which with the resultant tragedy is as improbable in Chinese life as it is unwholesome in the reading. Missionary work is ignored except for one scathing sentence: "It is difficult to decide which owes China the more apology—English missionaries or English mauners." The redeeming features of the book are its appreciation of China and its arraignment by a British woman of those of her countrymen who while exploiting China indulge in immoralities and display an ignorant contempt for the country—facts which have drawn this passionate rebuke.

J. L. S.

DOPE. *A Story of Chinatown and the Drug Traffic.* *By* SAX ROHMER.
Cassell & Company, Ltd. Price 7/- net.

Those who wish to forget every-day worries in a story of mystery and murder, wicked scheming and criminal investigation, will find relief in this volume. The vivid style that hurries the reader along is apt to make one skip the harrowing details of the steps so deadly downward in acquiring the drug habit; but much can be learned from this story and we trust it will be effectual in putting an end to the home traffic in opium, cocaine, and other insidious drugs which have such terribly enslaving effects.

G. M.

THE MISSIONARY OUTLOOK IN THE LIGHT OF THE WAR. *Committee on the War and the Religious Outlook.* *Association Press, 347 Madison Avenue, New York. G. \$2. Pages 329.*

We have no hesitation in saying that every missionary should read this book at once. It is marked with fulness of sympathy with Christian motives and aims, and deep desire to understand and

wisely utilize the past of the peoples in the various mission fields. Each great religion and each mission field in its relation to Christianity is briefly dealt with, sometimes in this regard there being a certain amount of unavoidable reiteration. It is frankly stated that we must not only aim to Christianize the world, but also Christianize our commercial and political relations with the world. The obligation upon the Christian Church throughout the world to enlarge its work for society as a whole is frankly accepted. The need for new expressions of Christianity and the new demands upon missionary candidates and Boards are dealt with. The unescapable relation of the Christian movement to the foreign policies of Christian governments is frankly admitted: but it is recognized that, as such, the churches cannot go wisely into politics direct. On page 301 we read: "The time has now come for the development of an international missionary agency which may represent the missionary agencies of the whole world to the new international agency which the war is setting up under the heading of The League of Nations." "The present situation calls for missionary statesmanship and missionary unity on a scale never realized in the past." The whole volume is a call to Christians everywhere to catch step anew for the great task of making the world Christian. This volume is probing, stimulating, encouraging, inspiring, constructive and moved by the spirit of Jesus throughout.

THE REPORTS OF THE ARCHBISHOP'S COMMITTEES OF INQUIRY. *London. Published for the National Mission by The Society For Promoting Christian Knowledge. 1919.*

First Committee, The Teaching Office of the Church. Pp. 178, 2/ net. Second Committee, The Worship of the Church. Pp. 43, sixpence net. Third Committee, The Evangelistic Work of the Church. Pp. 72, 1/ net. Fourth Committee, The Administrative Reform of the Church. Pp. 32, sixpence net. Fifth Committee, Christianity and Industrial Problems. Pp. 147, 1/ net.

The Foreword by the Archbishop of Canterbury dated Lent 1918 informs the reader that the different committees which drafted these reports did their work in the year 1917, as the result of a thorough "mission-call in every corner of the land to corporate repentance and to hope in Christ as the living answer to our needs." "We found that people were ready to face familiar facts afresh; that a new spirit was breathing upon dry bones, that we must, and could, be up and doing." "Five committees of our best and strongest were appointed to deal with the five topics which stood out with obvious claim for our handling." The figures given on the title page are an index to the readiness of the people of England to study the effects of the Great War on the work of the Church of England. The First Report had then reached its 14th thousand, the 4th report 12 thousand, the 2nd and 3rd each 22 thousand, and the last report on Industrial Problems, a live issue anywhere treated with singular clearness and vigor, had reached its 35th thousand.

Although the phraseology of these documents is in some special parts somewhat technical, as a whole they are surcharged with intellectual vigor, and are instinct with spiritual vitality. The

average membership of the committee was twenty-five, comprising some of the most distinguished names in the Church of England, the only one who seems to be on more than a single committee being Dr. Gore, Bishop of Oxford.

Whether it was the intention of the church authorities to circulate these papers beyond the bounds of the Church of England does not appear. Although issued in England more than two years ago they do not seem to be generally known in China.

Some of the majority conclusions are not endorsed by all the members of the several committees, in which case there are appendices in which explanations of the reasons for dissent are given. In each important case the number of votes *pro* and *con* is recorded, and those conclusions which are unanimous are especially stressed.

Several of the reports—more especially the first, third, and fifth—abound in sentences and paragraphs evidently written under deep conviction of the importance of the theme, and of the necessity of dealing frankly, conscientiously, and thoroughly with all its varied aspects.

The result is a kind of conspectus of the social, educational, industrial, and religious history of England for the past one hundred and fifty or more years, of great interest and value. The shortcomings and sins of the past are made to stand out as distinctly as objects seen by flashes of lightning.

There are occasional sympathetic references to the work of other Christian bodies not within the pale of the Church of England, and the opinion is expressed that a better understanding with and comprehension of one another is imperative for the future welfare of England.

A sympathetic reading of these pamphlets ought to stimulate to prayer for the betterment of all forms of Christian faith everywhere and the forsaking of the sins and follies of the past. It should also encourage a larger hope for the future reunion in some form of Protestant Christendom.

A. H. S.

RELIGION AMONG AMERICAN MEN. WILLIAM ADAMS BROWN. *Association Press, 347 Madison Avenue, New York. G. \$1.50.*

This is a report of the Committee on the War and the Religious Outlook of which Rev. William Adams Brown is chairman.

The book is divided into three parts; Religion as revealed in the Army; the effect of War on Religion in the Army, and Lessons for the Church.

The facts revealed that the number of those having no religious faith was negligible; but the number who were active Christians and in vital connection with the Church was relatively small. The most outstanding fact that emerged was a profound ignorance of the meaning of Christianity and misunderstanding of the fundamentals of Christian faith.

The effect of the war was varied. With some it gave an added impetus to the Christian life. To others it was harmful.

The Lessons for the Church are extremely interesting and instructive. Every church member should read the book. It is

full of information and suggestions as to the best way to bring the Kingdom of God into the world.

The book is a most valuable contribution to the study of the problems of the Church and should have a wide circulation. It is free from irrelevant matter and carries the reader's interest to the close with an increasing comprehension of the subjects presented.

R. C. B.

THE ORIENT IN BIBLE TIMES. ELIHU GRANT, *Professor of Biblical Literature, Haverford College.* J. B. Lippincott & Co., Philadelphia and London. 1920. \$2.50 net. Octavo, xii + 332 pages. 30 illustrations and map.

"To help people who are interested in the Bible to see the Hebrews among their neighbors and to give a rapid unified impression of the course of events in the biblical world. To leave certain impressions of oriental civilizations with busy people of to-day." These quotations express the purpose of the book. The result is an interesting historical and geographical commentary on the Old Testament; a compend in succinct form of recent research along this unusually productive line of modern scholarship. The treatment is popular but accurate; the tone scholarly and devout. "It will be possible to appraise the civilization of the western world better when we know more of the buried East." Allusions and comparisons to modern life are therefore frequent and enlightening. Helpful suggestions for study are appended to each chapter. The lists of books would be much more valuable if specific page references or some guide to the relative value of the 150 volumes mentioned were given. The illustrations are excellent modern geographical photographs. The book is valuable for any serious but not necessarily technical student of the Old Testament.

P. R. B.

SOCIAL PROBLEMS IN THE EAST. FRANK LENWOOD, *United Council for Missionary Education.* London. 2/-

The writer approaches his subject in a broad, clear-sighted, and balanced way. While facing frankly the mistakes made by governments and missionaries, he shows much insight into the difficulties which both have to meet and shows how much both have accomplished. He makes some very practical suggestions as to the attitude of mind, and method of approach needed on both sides as we face together these problems in the East. It is a book we should like to have everyone who is working in the East in any capacity, read and ponder over.

E. G. J.

THE NARCOTIC DRUG PROBLEM. ERNEST S. BISHOP, M.D. *The Macmillan Co., New York.* G\$1.50.

In the main this book is a collection of addresses by one of wide experience with the effects of narcotic drugs. These are opium derivatives, and the problems arising therefrom are to be distinguished from those resulting from use of alcohol, cocaine,

chloral, etc. For many "addicts" the effect of this drug, which is often taken innocently, presents a real physical disease, which can only be treated by a careful study of each individual case. While the author admits there are certain depraved people who cannot be helped, yet in the majority of cases intelligent treatment can greatly benefit. To the author the greatest mistake is in always thinking of the use of narcotics as a vicious habit. He frankly states that the body should be built up before the drug is finally withdrawn. It is a good book for a layman to read, as it will help to an understanding of the real difficulty in the narcotic drug problem.

THE PROMOTING OF HIGHER RECREATIONS AND THE SUPPRESSION OF PROSTITUTION. C. V. YUI. 34 Nanking Road, Shanghai. *Free in small quantities.*

Written in literary style and abounding in classical phrases this little volume appeals particularly to the better educated Chinese readers. The pamphlet begins with the necessity of recreation, followed by a list of beneficial recreations such as art and sports. Wine, tobacco, and prostitution are then mentioned as striking examples of unhealthy indulgence. As a corrective to that, higher activities and hobbies should be cultivated. Finally the dangers of venereal disease to the body, mind, and character are mentioned in some detail. The article closes with a general appeal to all classes of social workers to a united effort in the suppression of social vice.

MARRIAGE AND HOME HYGIENE. C. V. YUI. 34 Nanking Road, Shanghai. *Free in small quantities.*

This pamphlet is essentially an essay on applied eugenics. It points out the fact that the home is the nucleus of the country, and that all social reforms must begin from the home. Successful homes depend on proper marriages. Hence the importance of a careful selection of consorts. Early marriages and close marriages among kin are particularly to be avoided. Violations of these two rules lead to a race of weaklings and degenerates as well as economic disaster. Although some bad traits are not inherited, yet if parents show them, they are apt to be imitated by their children. Hence character of parents is an important consideration in the selection of marriages.

SOCIAL PURITY DEPENDS ON RESPECT FOR WOMEN AND SELF-CONTROL. C. V. YUI. 34 Nanking Road, Shanghai. *Free in small quantities.*

This pamphlet abounds in statistical facts which eloquently prove the writer's points: which are that venereal diseases are world-wide; that most women who suffer from such diseases were infected by immoral husbands; that nearly all feeble-minded and deformed children suffer because of the sin of their fathers; that prostitution costs society enormous sums of money. For example the amount of money wasted in Shanghai on prostitution in half a

year is enough to redeem the railroads which have been mortgaged to the Japanese. The writer then proceeds to remove a few fundamentally wrong conceptions current among Chinese in Shanghai, e.g., that prostitution is essential to social and commercial success, that it is impossible to rid society of prostitution, etc.

SAINTS AND HEROES 教會名人傳. Translated by Y. Y. Tsu, Ph.D. *Church Literature Committee of Chung Hua Sheng Kung Hui. Alex \$0.20.*

Dr. Tsu has done useful work in translating these biographies of the fathers. The order of insertion is arranged by strokes. It would have helped much if an alphabetical list of names had been added. The style is Wenli. The subject is simple and informing and will leave an impression. Lives of great men are useful for edification. The Christian Church cannot do without the experience gleaned from the past. The public therefore would have been glad of a fuller treatment. The diversity of names in neologism shows the urgent need of a fixed terminology.

THE REMNANT. RUFUS M. JONES, M.A. *The Swarthmore Press, London.* 5/-

THE CHRIST OF REVOLUTION. J. R. COATES, B.A. „ „ „ 2/6

Two additional books of the Christian Revolution series. In the former an attempt is made to interpret in an untechnical style and manner the idea of the "Remnant" and its functions and mission in the history of reforms. Going back first to Isaiah, the author then reviews some of the famous "Remnant" experiments, and finally considers the historical significance of the remnant idea and its value as a means of achieving social and spiritual gain.

By "Remnant" is meant the small minorities which have always existed, under various names and in differing circumstances, whose mission it has been to hold ideals before the Church and the world, to allure to purer and nobler faith, and lead the way. It is shown that these are of two general types (1) the rebel type and (2) the type which aims at reform within the body. Both these types have made important contributions to progress. In the author's opinion there is to-day a mission and service for such remnants in the reconstruction of the world and the re-statement of vital principles.

The title of the second book is startling; its purpose is best shown by the following extract from the author's preface: "This book is written in the belief that a careful historical investigation not only establishes the place of Jesus in history, but shows Him as the supreme contributor to the solution of the problems of human society, the leader of the revolution of man." It is shown that Jesus during His earthly life was keenly interested in the problems of the time, political, social, and individual, and it is the belief of the author that He is still actively engaged in bringing to completion those plans which He outlined in His brief bodily ministry, and which shall yet bring the perfect freedom for which mankind is longing.

I. M.

THE WISDOM OF SOLOMON. 所羅門智訓. Translated by MONTGOMERY H. THROOP, M.A., and HUANG YIH-TSIU. *Church Literature Committee of the Sheng Kung Hui, 4 Minghong Road, Shanghai; Religious Tract Society, Hankow; Peking. Price 7 cents per copy.*

It is interesting to note that the Church Literature Committee of the *Sheng Kung Hui* has undertaken to give Chinese Christian students access in their own language to the apocryphal writings. This issue of the series has a brief, scholarly introduction, which together with the text is in clear, chaste, Chinese style. The chief benefit would seem to be the insight into certain otherwise puzzling New Testament passages, and the better understanding of the canonical book of *Ecclesiastes*.

J. L. S.

PHYSICAL EDUCATION IN RELATION TO SCHOOL LIFE. REGINALD E. ROPER, M.A., *Published by George Allen & Unwin, Ltd., London. Price 3/6 net.*

Presents the author's ideas of what England needed five years ago and is still not out-of-date. He sees the situation as an educator and a physical trainer which is essential to the proper solution of our problems of physical education. The treatment is sane and practical, and is useful in countries other than Great Britain. The 116 pages are well worth the time of Christian educators.

J. B. W.

THE NEW SCIENCE OF ANALYZING CHARACTER. HARRY H. BALKIN. *Published by The Four Seas Company, Boston, U.S.A. Price, \$3.00 net, 281 pages.*

This book deals with important life problems. However, numerous popular generalizations about character reading that are current in connection with fortune-telling give the impression that the work is not scientific. There is interesting and suggestive matter in the book but not much that is of practical value in China. A great number of such books are appearing and they mark a step forward toward a science of character analysis. They have not achieved the goal.

J. B. W.

AN INTRODUCTION TO THE PEACE TREATIES. A. PEARSON SCOTT. *University of Chicago Press. G. \$2.00 net.*

In the preface the author says that the work is "Simply the outcome of my attempt, in connection with teaching contemporary history, to keep in touch with some of the principal developments of international affairs." This exactly describes the impression left on the mind of the reader. Mr. Scott read his morning paper, considered and weighed events and went to the classroom with his lecture. He stated the facts, amplified their significance; criticised their meaning and considered their scope. Thus we at once apprehend the value and worth of the volume. The author

endeavours to be just and fair in reviewing the causes that led to the war, and in weighing the many events that were of international significance. In giving an outline of the Treaty of Peace every clause is interspersed with criticism, and pointed remarks, particularly in respect to the U. S. Senate towards it, are made. It is his thinking aloud before the students. Much of what he says is ephemeral, many of his expositions and judgments are lasting. Whilst it is not a startling book, it is nevertheless one that is useful and will be a handy volume to refer to in reference to the history, the nations, and personalities of this eventful period. The divisions are well arranged and the writing is clear.

M.

SHORT HISTORY OF BELGIUM. By LEON VAN DER ESSEN, Ph.D., LL.D.,
*Professor of History in the University of Louvain. The University of
Chicago Press, Chicago, Illinois. Pp. 198. G. \$1.50.*

To cover the whole history of even a small country, when that country was already a battleground of nations in Caesar's day is not easy to do within a small space. The book at hand solves admirably the question of how to set down a sufficient number of details to be interesting, while confining the narrative chiefly to the larger questions of national movements and relations. The half-tone illustrations of the famous churches, townhalls, etc., of Belgium are excellent. A chapter is added on Belgium's part in the Great War, entitled "The Great Trial," in which the main facts are stated with admirable proportion and restraint. The whole book serves admirably the purpose for which it was evidently written, namely to give a brief but yet complete and authoritative bird's-eye view of the course of the national history of one of the most important peoples in Europe.

H. K. W.

OVERLAND FOR GOLD. FRANK H. CHELEY. 272 pages. New York:
The Abingdon Press. G. \$1.50.

A boy's story, well-written; apparently an accurate description of the Colorado gold days. It has all the usual ingredients of tales of this kind, and might prove of greater interest to the Chinese who wants to read English than to the boy who has read much of the same sort. A clear, clean tale.

THE SUPREME SERVICE. *American Baptist Home Missionary Society, 23
East 26th Street, New York. 6¼ × 5 inches. 85 pages.*

A report of an Evangelistic Conference of American Baptist Ministers. The aim of all the addresses is to deepen holiness in order to fit for service.

M. E. F.-D.

GARMENTS OF POWER. By FRED B. FISHER. *The Abingdon Press, 150 Fifth Ave., N. Y. Price gold 75 cents net.*

A small volume of 76 pages, divided into short chapters. The whole book occupies the time of a short sermon, for which one suspects it originally served. It is a mystical and fairly readable book although its illustrations and applications are sometimes rather strained.

X.

FLUTES OF SILENCE. *Meditations on the Inwardness of Life.* By LUCIUS H. BUGBEE. *Published by The Methodist Book Concern, 150 Fifth Ave., New York. Price U. S. gold \$1.00 net.*

This is an attractive little book of 173 pages and an excellent book to give to a friend, for you feel while reading it that it is too good to enjoy alone. One finishes reading the book with a sense of spiritual and intellectual refreshment. It is a book that "Allures to brighter worlds and leads the way." The author has fulfilled his own hope that the ideas presented "passing through his own thought processes have been muted by the touch of his own spirit" so as "to enrich the treasury of other spirits as coin that passes from hand to hand."

R. C. B.

BUILDING ON ROCK. By HENRY KINGMAN. *Association Press, 347 Madison Avenue, New York. \$.75 Gold. "Every-day Life" series.*

Several years ago the reviewer chanced upon a copy of Dr. Kingman's "A Way of Honor." The impression these sermons to students gave was that of freshness, directness, and sympathy with the mind of youth. Some crowded years have passed between that book and "Building on Rock." The latter takes full account of the tremendous events that have filled the interim. But, though there are indications that the "Every-day Life" book method was somewhat cramping to the writer, this presentation has the same vital directness and the same appreciation of the viewpoint of youth. One wishes that chapters like "Facing towards God" might have a wide reading by Chinese students.

H. C.

PREMILLENNIALISM: NON-SCRIPTURAL, NON-HISTORIC, NON-SCIENTIFIC, NON-PHILOSOPHIC. By GEORGE PRESTON MAINS. *The Abingdon Press, New York. Gold \$1.00 net.*

For those who are perplexed by this question, or who desire a brief and untechnical discussion of it with which to offset the insistently promoted propagandist literature of its advocates, nothing will be more satisfactory than this book of 160 small pages. It is not as exhaustive as Dr. Snowden's scholarly *The Coming of the Lord*, nor as drastic as Dr. Shailer Matthews' *Will Christ Come Again?* It is clear, concise, convincing, and constructive. It can be especially recommended for English-speaking Chinese, and ought by all means to be translated.

J. I. S.

BRIEF MENTION.

ANNOUNCEMENT OF THE PHILADELPHIA MEDICAL SCHOOL, being the Medical Department of St. John's University, Shanghai.

BULLETIN OF GINLING COLLEGE, NANKING, CHINA, 1920.

We note that the College has secured a site of 30 acres and is planning to put up a group of buildings in Chinese style.

THE WORK OF COLOURED WOMEN. Y.W.C.A. 1919.

Illustrated account of work for coloured women showing how modern conditions are affecting them and how the Y.W.C.A. has planned to meet them. A fine instance of inter-racial co-operation.

THE CHURCH OF THE NEW TESTAMENT. Rev. W. F. Rowlands.

This is a paper read during a recent "Retreat" of the London Mission Staff in North China. It deals in an interesting way with the fundamental ideas of the Church. It would be good for those who desire to understand the congregational view-point.

Correspondence

THE TWO EMPHASES.

To the Editor of

The Chinese Recorder.

DEAR SIR :—The question asked under "Notes and Queries" in your May issue, "Where should the emphasis be put on the Christian message?" is of the most vital importance.

Dr. Stuart's reply is in the main an answer to the quite different question, "What aspect of the Christian message do the Chinese regard as politically and economically the most useful to them?"—a question, moreover, of much less importance.

The Christian Church has long been presenting two alternate emphases to the world, so long indeed that they can be judged by results. The one has always

stressed those spiritual, eschatological and individual aspects of the Message which are undoubtedly very urgently stressed both in the New Testament and throughout the mighty history of evangelical Christianity. The other emphasizes the moral aspect of Christianity, its value in the present and to the community. The first is content to take up the cross in an unpopular witness, and produces martyrs willingly deprived of civil rights, but glad to maintain thereby spiritual privileges. The second produces politicians insisting upon their civil rights, but less careful of the spiritual inheritance and of its inspired charter. The first has been abundantly vindicated by the greatest human movements in history. The second is the experimentally

ignorant and unaccredited child of Modernist thought. The first was the emphasis of Wickliffe and Luther, and was responsible eventually for the Puritan element (best and greatest) in the British and American commonwealths, laws, and character, which are still the saving salt of mankind. The second was the emphasis of Erasmus. It has produced nothing but a speculative literature. Even as literature and propaganda it is a parasite upon the other. It borrows its terms and its methods, and even claims its triumphs. But when it speaks of the power of the Spirit, the Christian dynamic, personal consecration, etc., it means other and lesser things.

If it be true to say of the Chinese, "nor are they interested in individual salvation from any future consequences of their sin, or even from any conscious sense of sin," then that is the fault of their teachers. So is the allegation that the source of the Christian dynamic interests them less than the fact. The source is vital, and should be emphasized as the root of the whole matter. But that source, it is true, lies in "the unseen world," along with other "superstition." One wonders what Wesley, Moody, and Finney would have made of the phrase, "personal consecration for social service." The terrible problems of China and of the whole post-war world supply a bitter commentary on the whole sad mistake. Long before the war, we were told by our Modernists that the next revival would be a social one, not a spiritual, as more befitting the times. Well, the social revival came. The Anglo-American form of it was revolutionary industrialism. The German

form was Kultur. The Chinese form was the most futile revolution in history, though our Modernists hailed the birth of the Republic as the brightest event that had ever dawned in China. In revivals, "the old is better."

Yours faithfully,

C. H. COATES.

China Inland Mission,
Chefoo, 20/6/1920.

SALARIES OF CHINESE WORKERS.

To the Editor of

The Chinese Recorder.

DEAR SIR: Regarding Prof. T. C. Chao's readable article in your June issue may I ask space for a few lines on the salaries of Chinese workers? That many of these honored fellow-workers have been, and are, underpaid, is clear, and the matter should be carefully considered by us all, with a view to action. Prof. Chao's budget of \$61 per month probably applies to Shanghai, Canton, etc., and for such centres it is, I judge, a fair one. But such a salary in many inland centres would place the man far above the middle or upper-middle class, which is surely undesirable in average cases. I venture to suggest that *the ordinary income* (I do not say only the salary) of teachers, accountants, and the head salesmen in medium-sized shops, in any given city, is a fair criterion of what the local church (or, possibly, the Mission, *pro tem*) should pay the Chinese worker. More, tends to lift him out of that sympathy with his congregation that is so essential,—less, to handicap him in many ways. This is, I take it, the approximate standard (not always attained to) of the home

churches. The exceptions to it prove the rule. Further, surely the New Testament, history, and experience teach that it is right and wise to link up self-denial and sacrifice with the life of the Christian worker. And if he is not happily willing to live on less than he could make in business, or other callings, the Church will probably be richer without him. It is dangerous to growth and character to make the path of Christian service easy and attractive, and if we do it we shall probably lose the best men. The average foreign missionary is not generally paid as highly as his business compeer.

In closing, may I go off to another subject, and express my strong approval of Mr. Brockman's words (page 423 of JUNE RECORDER) that we missionaries are out here *not so much for the Church as for China and her millions*. This, I judge, is clearly the position of our Lord, who labored not so much for Jew or Church as for the mass of men—"the common people."

Yours, etc.,

DISCIPLE.

June 14, 1920.

DRESS REFORM.

*To the Editor of
The Chinese Recorder.*

DEAR SIR: Most of us missionaries, when we get to thinking seriously about the fruitage of our labors, are forced to admit that the results are far less than we had hoped for. Various reasons are given for our shortcomings. Some people blame the depravity of the Chinese; some blame the methods of mission work; some seek the remedy in cultivating a deeper spiritual life.

But I wish to call attention to a very important consideration that is often overlooked. It is that we should practise seeing through Chinese eyes and hearing through Chinese ears. If we could faithfully cultivate this habit, surely we would greatly reduce the hindrances to the furtherance of the gospel. Two things are necessary; first, that we take the trouble to ascertain how the Chinese feel about things; and, secondly, that we take the trouble to adapt ourselves, as far as possible, to their views.

There is no excuse for the assumption that of course our ways are better than their ways; and there is no excuse for the notion that since we cannot possibly suit every one we may as well just suit ourselves. Since we have made the big sacrifice in coming half way around the world to bring the gospel to these people, let us go on and make the little sacrifices involved in becoming all things to all men.

Let us consider, as one concrete illustration of this principle, the question of women's dress. We all realize that the Chinese idea of modesty and self-respect requires that the clothing conceal the body. But the idea seems to prevail in "the more highly civilized lands" that the object of dress is to expose the lines of the body and attract attention to the form. We need not in this connection ask how scantily one may be dressed and still escape being considered immodest in the homelands. But we are concerned with the question as to how the Chinese expect to see people dress who come here to be their teachers and exemplars. Obviously their respect for us must be diminished

if they see any of our women-folk violating their standards of modesty. The impression made by our preaching and teaching may be vague; but the impression made by an improper style of dress is lasting. We cannot stop to tell them that this is the style that is approved on the other side of the world; and what good would come of it if we did?

Furthermore, there is no denying the fact that the sight of a woman thus immodestly attired tends to arouse lascivious thoughts in the minds of decent

Christian men. What then must be the effect on evil-minded Chinese men? To raise the question is to answer it. It is our business to help the Chinese to become spiritually-minded, and it is essential that we merit their respect and approval. This is not a matter of personal taste, but of vital moral import. It is because I feel certain that this is a matter of serious consequence that I ask you to give space in the RECORDER to its consideration.

Respectfully yours,

J. P. DAVIES.

Missionary News

SUMMER VACATION SCHOOLS AND ELEMENTARY EDUCATION.

The basic educational need of China is not more colleges and universities but more elementary schools; common schools for the children of the common people. There are roughly sixty-five million children of school age in China and there are more than sixty millions of these without schools, without school teachers, and without school books. That is the frank admission of the Department of Education. Christian missions have been forerunners in the work of education in China but even in their case it is a question whether the proper emphasis is put on the elementary school. There should not be less colleges but there should be more kindergartens and primary schools.

This is a task for true Chinese patriots. The seventy thousand students of China are fired with a new patriotic consciousness!

With what weapon shall they combat the dangers that threaten China's existence? This is our answer. Let every student devote the summer vacation of two months to teaching ignorant children as a constructive protest against existing conditions. Let them not only open seventy thousand elementary schools during the summer, but conduct a propaganda among the people in favor of the establishment of all-the-year-round schools for children everywhere. Let them teach patriotism and health and salute the Chinese flag each day in these schools.

This movement has begun among the mission college students. Over six hundred students have volunteered their services this summer in the colleges of Canton, Swatow, Fuchow, Ningpo, Hangchow, Shaohing, Tsinghua, Shanghai, Soochow, Nanking, Tientsin, and Peking. With rare exceptions they ask no salary. It is not an

economic proposition, but the outcome of a new patriotism which, with the Lord's prayer and the New Testament, will carry the Chinese flag and the Chinese national song into every village and community the students can reach. They began it last year on a smaller scale but with the result that some communities were stirred to provide schools all the year round. Manuals are already being prepared for use in the schools and in training the volunteer teachers. When the whole force of seventy thousand students is enlisted in this kind of a "strike," with its watchword, "A school for every child in China," far-reaching constructive influences will be felt through the whole nation.

Dr. BOVILLE.

STUDENTS AND MINISTRY.

During the week of May 16 to 22, 1920, special attention was given to recruiting student volunteers for the ministry under the auspices of the Student Volunteer Movement for China. Every pastor in China, and 1,000 missionaries received suitable literature. The plan was unanimously approved, and recommended as an annual event. The first eight reports received totalled eighty-nine new volunteers. Many personal interviews were held. The testimony of the reports is that the chief difficulty is economic. An old problem, that of having the student volunteer movement include Christian workers in other callings, men as well as women, again appeared. Three college girls sent in volunteer cards expressing their desire to go as evangelists to Yunnan. This week of recruiting shows that the strongest students will

give their lives to the ministry in spite of all obstacles if it is rightly presented. More important than the actual decisions made during this week, or arising out of it, was a renewed recognition by the Church and students of the rightful claims of the ministry upon Christian students.

HEALTH CAMPAIGN IN FOOCHOW.

During the week of June 7 to 12, 1920, which is just previous to the cholera season, the Y. M. C. A. and Y. W. C. A. of Foochow conjointly promoted a health campaign. Demonstrative lectures, moving pictures, daily parades and distribution of health literature were the principal methods. In ten different places, including halls, churches, guild-halls, athletic fields, etc., illustrated lectures were given on a rotating schedule. It was estimated that during the week 73,000 people saw the moving pictures and 14,500 the lantern slides. The daily parade with its floats attempted to apply health principles. This consisted of four to five hundred people, and during the week covered more than ninety per cent of the streets of the city. Possibly 210,000 people viewed this parade, and gained help therefrom. Daily articles on health were published in all eleven newspapers. The Y. W. C. A. divided the city into seventeen districts, and reached 23,900 women and girls through the meetings they held. In all 235 different meetings were held. At least 2,380 different people gave volunteer service towards this Health Campaign, of whom 580 were under the Women's Committee. These volunteer workers included all types of

people from officials down to the youngest student, who served as a boy scout in the parade. The entire campaign reached approximately 320,000 people. Some practical results were seen in that meat, food, and fruit shops installed wire screened cupboards along the lines suggested in the parade floats.

It was a splendid instance of co-operation on the part of Christians and others for the general welfare of a great city. Dr. W. W. Peter and Dr. Clara Sargent, both of the Council on Health Education, assisted in the campaign.

GAMBLING IN HANGCHOW.

A survey of lotteries has been conducted in Hangchow under the auspices of the United Evangelistic Committee. It was found that twelve different kinds of lottery tickets are sold in the city from organizations all working under deceptive titles, purporting to raise funds for benevolent or public purposes. Of the tickets which vary in price from \$1.00 to \$6.00, 51,800 are sold monthly in Hangchow. For these there is paid \$142,300 or a per capita tax on the whole population of Hangchow of \$2.14 monthly. A total of 319 distributing places was found; in addition to these, the tickets are handled by peddlers. Old and young, men and women, indulge in this gambling. On an average of every two days there is a prize distribution. It is estimated that the local profit in handling the tickets amounts to about fifteen per cent. It is estimated that the turn-over in tickets in Hangchow is about one-eighth of that of the whole country, and that the total monthly cost of lottery tickets

throughout China, is about \$1,114,000 per month. The United Evangelistic Committee is preparing three appeals on this matter, one to the Provincial Assembly, one to the Military and Civil Governors, and another to Peking. They aim among other things to protest strongly against this method of raising public funds. They are also getting the Lawyers Association, the Educational Association, and the Chamber of Commerce to join them in the fight. Further particulars can be secured by writing to Dr. Robert F. Fitch, Hangchow.

CANTON ANTI-GAMBLING CAMPAIGN.

For two years the Christian forces in Canton have been trying to move against gambling. This evil is controlled by a syndicate which pays an annual licence fee of six million dollars, exclusive of bribes of about two million. Of the money which goes over the tables the gambling houses receive ten per cent; in one year therefore they must handle \$60,000,000. The additional cost of entertaining, wages, and salaries must be added to this. It is estimated that at least \$120,000,000 is annually passing over the gambling tables in a province of 23,000,000 people. There were found to be about 400 fantan houses established at strategic points: 3,200 men were actually seen within twenty-four hours to enter the doors of one of the most popular of these. A business man gave it as his opinion that no business house has escaped having some employee betray confidence through gambling. To attack a syndicate like this is no easy

task, and it has taken time to overcome the natural fear of violence; one editor was actually shot for protesting. But slowly and persistently a few of the leading spirits have worked on. The movement gradually gained momentum and finally an organization of delegated church representatives was, after two meetings, effected. This organization held a demonstration, which while unorganized produced a profound impression. Among others a speaker of the Senate helped stir up enthusiasm against this evil. In all its efforts this organization has not published any names of persons, but has worked under the auspices of the Christian Church as an entity. Experience helped decide as to the best thing to be done, and early in 1920 plans for a general campaign against gambling were adopted. The Young Men's Christian Association was the headquarters for the movement, and its general secretary, Mr. S. C. Leung, president of what is called the "Christian Anti-Gambling Society." Gradually public opinion made itself felt; and the growing movement was endorsed by government, mercantile, and educational leaders. The campaign was finally carried through with tremendous success. The aim was to enroll 100,000 members;

each one was to pay a fee of ten cents, and to take a pledge not to gamble. During two weeks over 1,800 men and women participated in this campaign; over 50,000 have enrolled as a result of their efforts, with twenty out of the fifty-eight teams still to report. Many striking posters were displayed all over the city. One of the daily papers published an appeal to the Confucian Society in the city and province to organize a Confucian Anti-Gambling Association which should secure 700,000 members. All schools gave a three days vacation in order that the students might participate in the campaign, the city being divided into nine districts, each of which was worked by one or more of the schools. It was noted that the labouring class responded more fully to the movement than the merchant class. The whole movement has demonstrated the strength of Christian church leadership and influence, and also that in China moral public opinion is a feature easily aroused and all too little used. The gambling syndicate fought in several ways and conducted a propaganda on its own account.

Here is one way of providing an adequate outlet for the patriotic feelings now surging through the Chinese.

New Methods

The only effective new method used here during last year was teaching Phonetic Script which brought a number of new inquirers.—D. F. PIKE, Tuhshan, Kwei.

In November last 150 Chinese Christian workers canvassed the

city from house to house with Christian literature. Then we held a month of evangelistic meetings. For eleven nights I spoke each night on The Death of Jesus on the Cross for our sins. During these eleven meetings over 600 signified a desire to follow Christ, and later before

the end of the month, 800 names and addresses were given.—R. A. JAFFREY, Wnchow.

There is one new idea about self-support. Our very few women in the Church have come together once a week for needle work, and the result of one year's work is \$28.00 which is used for various needs in the church as the women members vote. The women are all poor, but work and pray.—I. AETZELL, Siaoyichien, She.

We send out our matre students two by two during summer vacation, into the villages that are calling for preachers. The effect has been marked! The students learn the joy of preaching the Gospel. Numbers have through this given their lives to this ministry. The towns visited are led to organize for regular church work. The boys work for their board only.—E. H. SMITH, Ingtau, Fukien.

I have found the Y. M. C. A. method of conducting English schools quite successful. I expect the Chinese teacher to earn his salary and allow him all the

tuition. The teacher does the preaching. One of the teachers has secured a foreign trained Chinese doctor and conducted a dispensary for three years without any cost to the mission. The plan is to get the Chinese to conduct a mission station and the mission only furnish house and school equipment.—C. F. HANCOCK, Taichow, Kn.

Some missionaries of the C. I. M. here use tents—preaching in a way which appears to me new in its methods, and which has had very fine results. A large tent holding 400 or 500 people is set up near the village or town the evangelists wish to reach. Continued services are kept up for a fortnight or so before the tent is taken out to another place, while often on the removal of a tent the village people open rooms for services themselves, that the work may be carried on. There are large attendances—friendly spirit and many inquirers. A partition has been arranged in the tent, so that women may have their separate meetings.—M. SHEKELTON, Si-anfu, She.

Gleanings from Correspondence and Exchanges

The Methodist Episcopal Church has decided to raise the salaries of its missionaries in China fifteen per cent on a Mexican basis.

The Methodists are to have three Bishops in China: Bishop Lewis at Peking, Bishop Birey at Shanghai, and Bishop Keenney at Foochow.

A new edition of "Student Ministry to Children," the

Daily Vacation Bible School book, has come from the press, and is available for those desiring it. The Mission Book Company will handle it.

We learn from the Hangchow Community News that the Hangchow Social Service Committee is preparing to open thirteen summer schools in the city along the lines proposed by Dr. Boville of the Summer Vacation Bible School Campaign.

Since the San Remo decision, the Jews are discussing plans for the establishment of a Jewish Commonwealth in Palestine. For this they hope to secure the support of millions of Jews. They propose to develop Jewish educational systems to this end.

Already the Jews are facing the problem of their relation to the Arabs in their National Homeland. It is proposed in some quarters to raise the standard of living of the Arabs, so that they and the Jewish settlers can meet on common cultural and economic grounds.

After long and careful study the General Conference of the Methodist Episcopal Church at Des Moines has refused the basis of unification between the North and the South as proposed by the Special Commission. This does not, however, mean that the attempt is to be given up.

The Foreign Department of the Methodist Episcopal Church adopted a resolution heartily endorsing the China for Christ Movement in its purpose to correlate and strengthen the various Christian forces in China, and to present Christianity with the utmost cogency as to the solution of China's problems.

In the annual report for 1919 of the National Bible Society of Scotland we learn that owing to loss on exchange the circulation in China has been reduced by about one half. The Directors report a further decrease, during the year of 418,577 Scriptures,—making a decrease in the last two years of 916,780 Scriptures.

For the first time in 2,000 years the Trumpet of Hope was blown in Jerusalem on receipt of

the news of the restoration of the Jewish National Homeland. The Chief Rabbi of Jerusalem assumed the responsibility of the sounding of the Trumpet. One speaker from the pulpit said, "We are not sounding the Shofar as a sign of suffering, but as a sign of the coming of the Messiah."

The Synod of North China held its regular triennial meeting at Weihslen, Shantung, from May 28th to June 1st. Twenty-odd delegates were in attendance, and of these only six were foreign missionaries. The Synod comprises the following Presbyteries:—In Shantung: Weihsien, Tsinan, Shan Kiang, Kiao Tung. In Chihli: Peking. In this Synod there are 83 ministers of whom 47 are Chinese, 89 churches and 19,375 communicants. The total contributions from 1917 to 1920 were \$40,417.

The only organization of the Young Men's Christian Association in the Province of Szechwan, with its 80,000,000 people, is at Chengtu, but its influence has spread throughout the Province, and the demand for similar work has been so great that many small organizations have sprung up in the attempt to meet the need. Ten years ago the Association was practically unknown in Szechwan, yet recently, in a month 947 members, of whom 677 were new, were brought in.

The Gospel of Luke in National Phonetic Script is now ready. The transcription of the book into Phonetic has been prepared by Dr. Sydney J. Peill. A system of marking the emphasis or stress of a phrase or sentence is used as in his Kuan Hua Tzu Mu books. Words

which in intelligent reading would be stressed have the tones indicated by an asterisk, while other tones are marked by the usual dots. Orders may be sent to the British and Foreign Bible Society, 17 Peking Road, Shanghai.

From the short report of the China Inland Mission given in *China's Millions*, June 1920, we learn that losses incurred during the war have been made up, so that the total number of missionaries now stands at 1,081, four more than that of any previous year. The missionaries work at 243 stations and 1,500 out-stations; in the number of these centres of work there has also been an increase during the period of the war. During five years the Mission's income in gold has practically doubled, but rates in silver have really given the workers on the field less than that of previous years. For the last two years the baptisms have been over 2,000 a year. During its history, in all 76,999 have been baptised.

The Wu Dialect Language School has just closed its first term of five months. There were enrolled 23 students who came from Soochow and Shanghai and represented five different missions. It is hoped, however, that the school will serve the whole Wu district, including Changchow, Shaoshiug, and Ningpo. The methods followed are similar to those employed in Peking and Nanking. The attempt was made to teach the Soochow dialect as modified by the Shanghai and avoiding local peculiarities. The next term opens October 1st, the tuition fee for the three terms being Mex. \$150. It is hoped that

those desiring to avail themselves of the school, which for the coming year will be under the general oversight of Dr. A. P. Parker during the absence of the Dean, W. D. Nance, will communicate with Dr. John W. Clue, Soochow University.

Echoes from the General Methodist Conference at Des Moines, held in May 1920, make interesting reading. Resolutions of protest against the policy of Japan in the Far East were introduced by the Chinese Delegation, and discussed at great length. A substitute for the original resolutions was finally adopted. This was a clear note of recognition of the international rights of all peoples. "The lamentable outrages in Korea" were deplored, and the Japanese Government was called on to put a stop to those abuses which still continue under the new administration. Sympathy with the Christians who have suffered was also expressed. The two following vigorous clauses were included:—

"We protest against the encroachments upon the territory of China, by whatsoever nation performed, and against the moral wrongs to China by the importation of Japanese women for immoral purposes, by the increasing trade in opium and morphine, carried on by Japanese merchants with the backing and assistance of American and British firms, and by the permitted growth of the poppy by the Chinese themselves. We call upon all the governments concerned to devise and execute effective measures by which their nations shall be prevented from contributing to the degradation of a vast population."

"We are profoundly indignant that the manufacture of intoxicants now outlawed in the United States, is being transferred from this country to the Orient, and

we ask the government of the United States to permit no commerce in intoxicants to be carried on under the protection of its flag in foreign lands."

Personals

(For each Birth or Marriage notice \$1 is charged. To save book-keeping payment should be sent with the notice.)

BIRTH.

JULY:

11th, at Yih sien, Shantung, to Mr. and Mrs. Wm. E. Winter, a son, John Bezaleel.

DEATH.

JUNE:

4th, at Peitaiho, Chi., Charles Twite Sturt, only son of Mr. and Mrs. R. W. Sturt, of tonsillitis and broncho-pneumonia, aged one year and seven months.

ARRIVALS.

APRIL:

25th, Mr. and Mrs. McCloy and family, Y.M.C.A. (ret.).

MAY:

24th, Mr. and Mrs. C. H. Robertson and family, Y.M.C.A. (ret.).

JUNE:

1st, Miss Mary Watrous, M.E.M. (ret.).

4th, Archdeacon H. S. Phillips, from England.

20th, Miss M. Swanson, (Scandinavian Alliance Mission) from N. America.

24th, Mrs. A. J. Mills (ret.).

DEPARTURES.

MAY:

9th, For United States, C. W. Harvey; Mr. and Mrs. F. S. Brockman, Y.M.C.A.

29th, For United States, Mr. and Mrs. S. E. Henning and family; Mr. and Mrs. E. A. Turner and family, Y.M.C.A.

JUNE:

5th, Dr. C. G. Trimble and children, M.E.M.

6th, For United States, Mr. and Mrs. Elliott and family; Mr. and Mrs. E. M. Hayes and family, Mr. and Mrs. O. R. Magill and family, Y.M.C.A.

12th, Mrs. Lydia Wilkinson, M. E. M., Mrs. H. E. Dennis and children;

Mr. and Mrs. E. H. Caskey; Mr. H. M. Wagner, Y.M.C.A.

22nd, For U. S. A., Dr. and Mrs. G. G. Stuart and child, M.E.M., Mr. B. B. Wilcox; Miss C. A. Potter, Y.M.C.A., Mr. and Mrs. Donaldson, A.B.F.M.S., Rev. and Mrs. J. Y. Dawes, S.B.C. For England, Miss A. C. Kirkland, B.M.S., Miss E. M. Wagstaff, W.M.M.S.

24th, For England, Mr. and Mrs. F. D. Learner and child, C.I.M.

30th, For U. S. A., Mr. J. M. Vorys; Mr. R. W. Seitz, Yale Mission.

JULY:

4th, For U. S. A., Mrs. Little and family, P.E.

5th, For U. S. A., Rev. and Mrs. Kean, P.E.

6th, For U. S. A., Rev. F. D. Scott; Dr. and Mrs. Elterich; Miss Elterich; Mr. and Mrs. Small, P.N.; Rev. and Mrs. J. G. McGinnis and family, P.S.; Rev. and Mrs. W. L. Beard and family, A.B.F.M.S.; Miss E. Corriher, P.S.; Miss D. Zimmerman, A.B.F.M.S.; Mr. and Mrs. J. W. Dieterich, M.E.F.B. Miss Catherine Vance, Miss Eley McCausey, Miss Ada Grabill, Miss Katherine Williams, Y. W. C. A. For Canada, Miss E. McIntosh. For England, Mr. and Mrs. Stark, and Misses F. Cole, J. G. Gregg, and E. O. Trench, C.I.M.

8th, For England, Miss J. M. Smith; Miss R. J. Bellinger, J.C.M., Mr. Kee, P.E., Mr. A. J. Britland, Peking University.

10th, Mr. and Mrs. Hubbard and family, Y.M.C.A.

11th, For U. S. A., Rev. and Mrs. J. Behrens, E.A. For N. America, Miss M. E. Soltan and Dr. Jessie McDonald, C.I.M.

12th, For Australia, Misses M. Batterham, and E. M. Parr. For New Zealand, Rev. and Mrs. F. Worley, C.I.M.

18th, For U. S. A., Miss Abby Shaw Mayhew, Y.W.C.A.

19th, Miss Clare Starkey, Y.W.C.A.

23rd, For U. S. A., Mrs. A. H. Mateer, P.N.

THE CHINESE RECORDER

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Chinese Thinkers and Christianity

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NOTES ON CONTRIBUTORS

JOHN STUART BURGESS, M.A., has been Secretary of the Peking Young Men's Christian Association for eleven years. He is particularly interested in student work and has been prominent in social service programs in Peking.

Dr. WILLIAM G. LENNOX came to China in 1916 as a medical missionary under the Methodist Episcopal Board. For the last three years he has been loaned to the Union Medical College, Peking.

Rev. A. G. ADAMS, B.A., B.D., came to China nearly six years ago in connection with the American Baptist Foreign Mission Society. He has been living in Suifu, Szechwan, engaged in evangelistic and educational work.

Rev. PETER CHRISTIAN BRÜNN WAIDTLOW is a member of the Danish-Lutheran Mission. He has been in China twenty-five years engaged in evangelistic work.

Mr. PAO SHIH JIH is a member of the Episcopalian Church. He studied in Japan and now practises law. He is one of the original organizers of the Christian National Salvation Society.

Rev. F. W. S. O'NEILL, M.A., has been in China for twenty-three years with the Irish Presbyterian Mission in Manchuria. His work has been evangelistic and he is at present evangelistic superintendent of the district.

Professor T. C. CHAO, M.A., B.D., is a member of the Faculty of Soochow University, Soochow, which is connected with the Methodist Episcopal Mission, South. His principal work has been educational.

Dr. R. E. BROWN is connected with the Methodist Episcopal Mission. He started work in Chungking in 1918. He is now connected with the Methodist Hospital in Wuhu.

Rev. H. DAVIES, M.A., is a member of the New Zealand Presbyterian Mission. He has been in China eleven years engaged mainly in country evangelistic work. He is Chairman of the Board of Education for the province and also Chairman of the Provincial Evangelistic Association.

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SEPTEMBER, 1920

NO. 9

Editorial

Christian Toleration. TOLERATION has ever been considered a Christian virtue. It is essential to the working together of any group of people. For this reason it must be practised in large measure by Christians in China. We are all aware that there are divergent views on eschatology, theology, and methods of Christian work. Heretofore we have kept questions of faith and order out of interdenominational organizations and have thus been able to move together to a large extent, in spite of these divergent views. There are too many co-operative organizations, such as the Christian Endeavour, Sunday School Union, and the China Continuation Committee, whose membership represents divergent views for us lightly to give up the practice of toleration. Intolerance never convinced the other side. Christian love and life are shown not alone in verbal expression, but in the likeness of the character to Christ. We have heard a number of guesses as to the proportionate numerical strength of different phases of thought in China; though we have a wide correspondence we have no definite idea as to what it is. We do know, however, that just as divergent views exist at home, so they exist in China, and that neither can force the other out.

Intolerance even in its mildest form will not enhance the cause of Christianity in China. It will not help us make Christ

adequate for China's needs. We have heard much of late of the inability of the Chinese to co-operate for their country's good. We have wearied over the sad spectacle of the break between the North and the South. For intolerance to move throughout Christianity in China would mean a spectacle somewhat similar, for we, who stand before the Chinese and claim to have in Christ a great unifying power, and in love a great force, would be unable to prove our claim. To this nation distracted and fearful of being exploited we must prove brotherhood. For this a continuance of Christian toleration is essential. With China crying for help to bind her people together, Christianity cannot afford even the risk of a cleavage. We are persuaded too that in view of the common loyalty to Christ, it is unnecessary. After all Christianity is fundamentally the religion not of a creed but of a person—Christ.

* * *

**Is the Recorder
Biased?**

WE have heard indirectly that some of our friends think that the policy of the RECORDER is biased in favour of a certain type of thought or group in the missionary body. As a matter of fact, our policy has been just the reverse, though we may not have succeeded as well as we hoped. Looking over the names of our contributors for the last few years, we are not able to tell whether one phase of thought dominates them or not; we do not know them all in that respect well enough. It is a fact that during the last five years we have only once refused an article on account of theology, and that was written by a so-called "progressive." This we did because we do not deem it wise that the RECORDER should be a medium of controversy. We are not a theological magazine. It is also true that we have tried to secure treatment of certain subjects from a so-called "conservative" viewpoint—we do not like that word any more than anybody else—but have not succeeded. We never edit articles from a theological viewpoint, though we have once or twice edited the page on "Intercession" because it is not the place for controversy of any kind. The aim of the RECORDER is to promote co-operation. This theological controversy is especially liable to prevent; for that reason we have tried to keep out of it. The function of the RECORDER is to furnish information about the Christian movement in China. To do this we must present different phases of thought as we find them. If one phase of thought is more prominent in the

RECORDED than it used to be, this is due to the fact that it exists in China. We take no responsibility for any views in articles published, but do believe in free speech when conducted in a proper spirit. Our subscribers, who have been increasing steadily, represent all types of missionaries, methods of work, and phases of Christian thought. It is also a fact that we very rarely have to decline any article; they do not come in fast enough. It must also be pointed out that there are movements in thought appearing among the Chinese with regard to Christianity which are different from what they were a couple of decades ago. These Christian missionaries cannot ignore, and must try to meet. Our purpose is as far as we can to make conditions affecting Christian work in China known from all angles without ruling out any phase of thought, or permitting any one group to control us. Whatever our position may be, we must study what is going on in China to meet it intelligently. Such a policy seems to be the only possible one under the circumstances.

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Denominational Isolation.

WHILE some denominations are trying, in spite of many jolts it is true, to get closer together, others are strenuously attempting more complete isolation. But can denominational isolation ever prove that faith in Christ is the power for brotherhood? The expressions of our faith may differ, but the object is one. The proof that the essential result of Christian life is loving helpfulness cannot be worked out separately. Neither can we prove oneness with Christ and God by loudly proclaiming that we are *the one*! If God is love, then the spirit of love ought to be more powerful than denominational conviction, though this has its place. How can aloofness from our brethren draw men into fellowship with Him who fellowships with all of them? Is one's mission to the world enhanced or made more certain by announcing it through a denominational trumpet alone? To prove the unity of our faith in Christ and the sincerity of our motive to help men, rather than to consolidate our own position, we must do more together. Is it true that a more sustained and concentrated effort on the part of the people can always be secured on the basis of self-preservation—war—than on the basis of Christian love for others—altruistic service? There may sometimes be found ethical reasons to

justify war on the part of Christians, but can any reasons be found to justify the failure of Christian love to unite Christians in service for man? Faith in Christ has secured more individual altruism than any other motive. But can this faith also secure more social altruism? Not unless the bigness of divine love creates in us a spirit greater than personal or denominational interests. THE GOSPEL OF LOVE FOR OTHERS cannot be proved unless it is also big enough to help us work with others to carry it out. To claim a love that can enable us to unite with a lost world, and yet stand for denominational isolation, seems to make it easier to love the sinners who are expected to be antagonistic than the saints who should be sympathetic. But the world of sinners will stub its toe against the fact that the love shown toward the world of sinners does not work between the saints who claim to show it. Does not denominational isolation imply denominational self-love? Can self-love work better in the case of denominations than in the case of individuals?

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Missionaries and Merchants. It is generally assumed that the missionary and the merchant carry on a sort of bloodless conflict. It is unfortunately true that they have not always worked together as they might. But their relationships have improved of late years. They are both developing a sense of humor though one is out to give and the other to get. The sympathy of the merchant for the Chinese has grown and the methods of the missionary broadened. The merchant is recognizing how the missionaries indirectly stimulate trade; in some cases their methods are seen to be suggestive for business purposes. An American Consul recently recommended that merchants should copy the missionary practice of street preaching to advertise their wares. Of course the Chinese everywhere tend to imitate the missionary in the use of Western goods, thus he acts as a sort of advertising medium. So we find a better appreciation of the relation of the missionary to trade, and also a better appreciation on the part of the missionary of the possibility of the merchant with regard to indirect missionary work. *Finance and Commerce* for April 14th, 1920, announces the organization of a commercial museum in Szechwan, the direct outcome of co-operation between the merchant and missionary. The museum is a result of the International Friends' Institute in Chungking, which organization will have charge of it. We note too that in Shanghai, the Saturday Club has now been merged into the Pan-Pacific Association, whose purpose is to bring about better understanding between the people of China and those of the countries bordering the Pacific. Here again we have missionaries and

merchants working together for the common good. Merchants and missionaries are in a sense the heaven of a new world and a new day, and co-operation of this kind will not only help the merchant but will promote that friendly feeling which is as much an essential of successful trade as of effective missionary work.

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Christian Conferences in China.

THE Christian conferences heretofore held in China have each developed some particular contribution to Christian work therein. The Rev. E. C. Lobenstine, secretary of the China Continuation Committee, tried to summarize these in an address made this summer. At the Conference of 1877, which represented the coast and Yangtze Valley provinces, 126 missionaries were present: the extension of Christianity into the interior of China was its outstanding service. The Conference of 1890 was felt by missionaries of that date to mark the beginning of a new era in the work of Protestant missions in China. Its chief service was along the line of Bible translation and revision. The Centenary Conference of 1907 brought about the first step for interdenominational union, and gave a great impulse to the establishing of higher educational institutions. The Conference of 1913 came as a result of the Edinburgh Conference in 1910. This Conference greatly promoted Christian co-operation between Chinese and missionaries, as for the first time in a national Christian gathering Chinese were given a place. It also made Christian co-operation more feasible by the appointment of a permanent committee to carry out its aims. Since that time in addition to the China Continuation Committee, we have seen the development of the China Christian Educational Association, the China Medical Missionary Association, and the starting of the Forward Evangelistic Movement, the Yunnan Home Missionary Society, the China for Christ Movement, China Christian Literature Council, Work for Moslems, and the Phonetic Script Campaign. All these are attempts to promote Christian co-operation along national lines.

Now another national Christian Conference is called for 1921, which may be expected to gather up these threads of co-operation and weave them into something yet more permanent and more efficient. The next decade presents a tremendous opportunity for influencing the life of individual Chinese and the life of the Chinese nation never before offered.

The question now is: What shall be the contribution of this National Christian Conference to Christian work in China? In what special way will it serve and promote the Kingdom of God in China? We need to look ahead, aiming to move China towards Christ and for Christ. Here is a subject for much thought and much prayer.

A Litany for China

Oh God of the Nations !

We pray Thee to spare China from the misery which now envelopes her ;
From the enemies within and without her borders who are assailing her ;
From herself and the age-long bondage she has imposed upon herself ;
From the superstition and ignorance of the uneducated masses, and from those
who would keep them always ignorant ;
From the factions who, in selfish greed and lust of power and wealth, would
exploit her, be they of her own blood, or aliens ;
From the spiritual blindness which possesses individuals and governments
who are dealing with her, whether Chinese or foreigners ;
From the stagnation of the old and the ferment of the new, which deadens or
intoxicates ;
From the vices inherent in or thrust upon her, which corrupt and rot her body
politic ;

SPARE HER, GOOD LORD !

We beseech Thee to hear us, oh God, as we pray to thee for the great land of
China and the great race dwelling therein ;
That they may be saved from their task-masters and rulers, who are not think-
ing of human rights, and needs and sufferings, but of themselves only ;
That the women and children may receive their due of protection, enlighten-
ment and instruction ; the men learn mercy, gentleness, and goodness ;
That true religion may reach their hearts and minds ; the religion which pro-
tects the weak, and the sick, and the poor ; that comforts the dying, and
consoles those who suffer whether of the mind, the soul, or the body ;

WE BESEECH THEE TO HEAR US, OH GOD !

That cleanliness of life and conditions, of thoughts and acts may be borne in
on their consciences, so that personal life, health and character shall be
clean and pure ;
That the blessings of science and Christian civilization shall come to dwell
with the Chinese people, so that the houses, the towns, the whole land
shall be better, safer and happier ;
That the whole people shall know that no man and no nation liveth unto
himself, but all in the world are members of the great comity of nations
and men, be they what color, race, or creed they may ;

HEAR US AND SAVE US, OH LORD !

In this hour of her trial we pray Thee to defend China from the doom that
inevitably must overtake her, if her eyes be not opened and her political
body be not cleansed from the disease corrupting it ;
Enlighten us all as to our derelictions and shortcomings in her respect ;
Especially do we pray that the young Chinese men and women who have seen
the light, and who are purposing to give their lives to their country, may
be upheld in their vows and strengthened in unselfish patriotism, serving
Thee and their land ;

HEAR US AND BE MERCIFUL, OH GOD OF THE NATIONS !

—VIRGINIA LEE.

Contributed Articles

Wanted—A Christian Program for the Present Crisis in China

J. S. BURGESS

THE gates of the Capital are still closed, but everyone knows that the hated An Fu party has been utterly defeated. The many hundreds of Chinese women and girls who have been seeking refuge in the American Board and Methodist Missions are beginning to return to their homes. The crisis has passed.

In reflecting on the events of the last few weeks in Peking, several facts stand out with great prominence:—

1. The swift collapse of tremendous physical and material power, uninspired by any high moral purpose, is clearly revealed in the dramatic close of the An Fu despotism. For moral cowardice and utter selfishness the actions of some of the An Fu leaders almost surpass belief. One illustration stands out most clearly. When defeated on the western front, Commander-in-Chief Tuan Chi Kwi's only thought was for his personal safety. He took possession of the only train available, collected all the engines he could find and put them in front of the train so that his pursuers could not follow him, and then full steam ahead made for Peking. On coming to a long river bridge, crowded with his own soldiers, he went right ahead with no consideration for his men. Over two hundred were crushed to death by the General's train!

2. In contrast to the selfishness and cowardliness of the An Fu leaders, the rapid and well organized advance of General Wu Pei Fu and his brave eight thousand will go down as one of the romances of Chinese military history. Tuan opposed these eight thousand men with some thirty-two to fifty-five thousand. This large army was equipped with one hundred field guns, and with the famous "Big Ben," the largest gun of the Chinese army. He also had ten thousand rounds of ammunition for each of his men. Wu Pei Fu, on the other

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

hand, had only one hundred and fifty rounds of ammunition for each man, and only two field guns. These guns were used effectively by moving them from place to place along the battle line, thus giving the impression of a large amount of artillery. It is not necessary to go into the details of the battle. The principal fact was not numbers, but moral forces. A small group, well organized with a definite and high purpose, and a leader of unquestioned moral integrity, demonstrated this fact in a very few days of fighting.

3. The unity of public opinion in China has been clearly revealed the last few days. Not only the educated men, but even some of the coolies realized quite clearly the causes of the present outbreak. People were not fooled by the Peking public press that had been bought up by the An Fu party. It seems that practically everyone in China, except a handful of An Fu leaders, wished the downfall of this pro-Japanese party. There is also a striking unanimity of opinion as to the fundamental weakness in Chinese political life, which ought to be corrected. The Tn Chun system, secret foreign agreements, the muzzling of public press—these and other abuses, it is universally admitted, ought to be reformed.

4. The good effects of aggressive agitation, even under great difficulty, has been shown by the sudden collapse of the An Fu party. The group of students released from prison in Tientsin a few days ago, and the student body throughout China, are now reaping the reward of systematic and aggressive public agitation.

5. At the same time, the conviction has been brought home anew that the great mass of people, even the soldiers themselves, have relatively little conception of what the whole crisis is about. In talking to a group of defeated soldiers of Marshall Tuan's at Tuan Ho within three miles of the approaching Feng Tien troops, one could not help but be impressed by the lack of intelligent interest in the situation in which these men were placing themselves, by their failure to fight at such an important point. Their officers had all deserted them, and some ten thousand men of the ninth division were entirely uncertain as to what their next move should be. They were quite convinced that they had no grievances to settle with the so-called enemy, but they were uncertain as to what course of action they should take, except that they should not engage in fighting. There was no conviction of a duty to their country

on the part of these men,—and indeed why should there be in what is merely a mercenary army!

6. But the most striking fact, and the most alarming is the lack of leadership, and of desire to shoulder responsibility on the part of the better elements in Chinese life. It is not surprising that the shameless military leaders should desert their defeated army, but it is at first startling that honest, educated, open-minded Chinese citizens are many of them standing on the side lines simply watching the present crisis in China's life as they might observe the Presidential election in America.

And yet, when one reflects, this attitude is quite explicable! In city politics in the United States, we have seen the time when respectable citizens would not dirty their hands in the game of politics. In China, the case is one hundred fold more excusable: for centuries the only profession considered worthy of an educated gentleman's time was being an official. Political life has come to be looked at as the best possible opportunity for financial as well as social success. The most patriotic of the Chinese, seeing the utter lack of proper educational and industrial development in China, have many of them decided to have nothing to do with politics at all, but to devote themselves to preparing the next generation to do their part, and to creating sources of wealth which will be the basis of real social progress for the next generation.

However justifiable this position may be in the light of history, the fact remains that the lack of the aggressive stimulation of public opinion on moral and political issues by these educated citizens, is one of the principal causes of the present corrupt conditions.

7. The conviction has grown these days that Christian leaders have a larger constructive part to play in Chinese affairs than many of them realize. If the object of the Christian worker is not merely to build up his own organization, or to get a better reputation for his church, but to serve the pressing needs of the people, even though his services may not be known by the public, an unlimited field of usefulness is open to men of high Christian purpose. The rapidity and ease with which Mr. Wang Tung Ch'eu of the Faculty of the North China Women's University, and Mr. Liu Hsi Lien, of the Young Men's Christian Association, were able to work together with twenty organizations in the formation of the Peking Women

and Children's Relief Association, has shown quite clearly that the enthusiasm, organizing ability, and disinterested motives of Christian leaders, at once give these men a place of real influence. This organization, composed of men of all faiths and of no faith, has organized twenty-seven emergency relief stations to protect women and children in case of riots. These have been set up in the government schools, missionary compounds, Buddhist temples, Mohammedan mosques, and government institutions. There has been the greatest harmony in the rapid and effective organization of this work. The fact that the emergency that would make these institutions of value may not arise, in no way lessens the significance of the enterprise.

These seven considerations lead me to believe that there is at present open to the Christian community in China an opportunity of service of unprecedented magnitude. If there is the spirit of unselfishness and the honest endeavor to work for the sake of meeting the actual needs, instead of the sometimes used method of doing "social service" in order to have a "larger field for evangelism," the Christian people can play a large part in the movement for social reconstruction in China. If this role is to be taken up there must be a new policy in the Christian Church.

1. In the first place, there must be more intelligent study by the Christian body of the actual political and social conditions of the local community and of the nation. "Religious Statistics" are not enough. We must know the condition of the life of the people of this nation in a more scientific and intelligent way than we do at present.

2. There should be a greater emphasis within the church on the training for citizenship. Are Christians more patriotic than others? There certainly is no indication in the present crisis that, taking the rank and file, they are. Are we training the church members to keep entirely separate from this evil world, or to play their part as citizens in transforming this nation?

3. Are the Christians any better than the non-Christians in having an intelligent program for moral and social reform which they can offer in this day of China's pressing need? Recently a Chinese friend of mine was discussing the situation in this country with Dr. Sun Yat Sen. My friend made the statement that "Christianity is the salvation of China." He was asked by Dr. Sun to explain how Christianity could save China. After a lengthy exposition of the Christian program

as my friend conceived it, Dr. Sun said, "What you have just told me is no program for saving China. It is a program for converting Chinese to your belief and for building up the influence and power of the Christian Church." The Christian Church must have a real program of social reconstruction which it can present to anyone of high moral purpose, and the Christian must be willing to work with all men of disinterested motives to bring about a better social order in China. But you may say, "That is not religious work." My reply is that if our religion is not one that will make us better citizens and more intelligent servants of the community—if the religious dynamic in our lives does not work out in such a way—if in the long run, and on the average, we are not more efficient servants of the people (and this with no sense of boasting, but with a profound sense of gratitude to Christ) than those who have not this dynamic, then I don't want that kind of religion! If we have the sort of religion that expresses itself in intelligent service, we need not be always concerned about labeling everything we do as religious!

4. The Church in China also needs a new emphasis in its message—not new really, but as old as the gospel of Jesus—the message of the Kingdom. The depth of moral degeneracy displayed by the political leaders of China these days is a challenge to the Church to preach more than ever the message of moral integrity and of the obligation of disinterested public service, the message of the responsibility of intelligent men to their community! The message of Christian hope is also particularly needed at a time when good men are in despair of any permanent change in the governmental and social system of this country. Men need faith in a real God who is working for the moral regeneration of this nation.

5. But above all, what is more needed than any other thing, is that the Christian movement should be producing intelligent leaders who not only have high Christian motives and live moral lives themselves, and whose theology is perfectly orthodox, but leaders who know the political, economic, and social conditions of China, who think in terms of needs of common people, whose passion is the social reconstruction of the nation, along the lines of the ideals taught by Christ. Such leaders should be trained not only in ideals and ideas, but in methods of practical service, so that they will know how to apply these ideals to the particular needs of China.

Wasted Lives

WILLIAM G. LENNOX

IN any army, the good health of the troops is a prime essential for victory. How many armies have gone down in defeat before the forces of disease rather than before the enemy? In like manner, because of inadequate protection from disease, it is possible for the forces of God to meet relative defeat.

In the armies of the present day, through the use of preventive measures of modern medical science, the ravages of most of the great epidemic diseases have been stopped. All are familiar with the triumphs of the medical corps in the Great War. All remember that the great enterprise of digging the Panama Canal was possible only through the work of the sanitary experts. Is the Christian Church utilizing all the up-to-date measures of preventive medicine to preserve the health of its expeditionary forces?

The first essential in any intelligent effort to promote the health of a community is the collection and study of vital statistics.

Have the mission boards taken this first step? Do they know what per cent of their forces have been invalidated home, and for what causes? Do they know what proportion of the workers and their children have died, and from what causes? Some of the British societies can answer these questions. Such a query to the Bureau of Statistics and Research of the Foreign Missions Conference of North America brought this reply from the director: "I am perfectly sure that the records of the missionary societies are such that the information you wish could not be secured without great effort"; and it was not secured, though the request was backed by vote of the Executive Committee of the China Medical Missionary Association. Information which is lost in the archives is, of course, useless. It must be spread out on the council table.

Because mission boards handle trust funds, they are under unusual responsibility. Their books must be audited, to show how each dollar has been spent. What if they never balanced their books, or perhaps never kept them? Wasteful, you say, if not dishonest. Is not the lack of vital book-keeping also wasteful, if not dishonest? If it is important to know

how the dollars go, it is important to know how the lives go; this many to lack of vaccination; this many to dysentery-laden water; this many to lack of proper housing; this many children to substitution of amah for mother.

How much is the average missionary worth? Is he worth a case of vaccine? A new well? A car load of mosquito netting? New and modern houses? Is he worth that bacteriological incubator which only 18 per cent of our mission hospitals possess? There need be no guess work in the answer to these questions. For example, the *average* person in the United States is worth to the community something over \$4,000. Missionaries, being educated and trained beyond the average, and the supply being somewhat limited, are worth more,—say, \$10,000, or even \$20,000. The exact amount is for the boards to say. The value of the missionary assigned, the next question is, what is the likelihood of his being rendered useless by each of the preventable diseases? This point could be easily determined from properly kept health records. With these two points known, it would be merely a matter of arithmetic for expert statisticians to calculate the third, i.e., how much ought the societies to spend in protecting their workers from these preventable diseases. The insurance companies of America calculate that they can spend \$200,000 a year in public health education and save money for themselves. Similarly, it is possible for the boards to calculate how many thousands they can save by putting other thousands into things which make for the good health of their workers.

In order to help throw light on this problem, the writer has undertaken the collection and study of data concerning a certain phase of it. All married missionaries in China, over 2,200 in number, have been asked for facts concerning the health of parents and children. The remarkable manner in which the questionnaire-harried missionaries have responded to this one (about 80 per cent of those who were in China) demonstrates their recognition of the importance of the subject. A study of the answers received brings out many interesting facts. The writer hopes to report these in full to the missionary families who co-operated.

Though the facts obtained deal primarily with the health of children, there is a certain phase of the question which concerns the whole missionary body and which should be pointed out without delay. This is the past drain on the

missionary force because of the two diseases, typhoid fever and smallpox,—diseases which are now considered very largely preventable.

The situation can be most quickly presented by means of the accompanying charts. The statistics cover information secured concerning 1,300 adults and 3,200 children. They cover about 35,000 years of life in China.

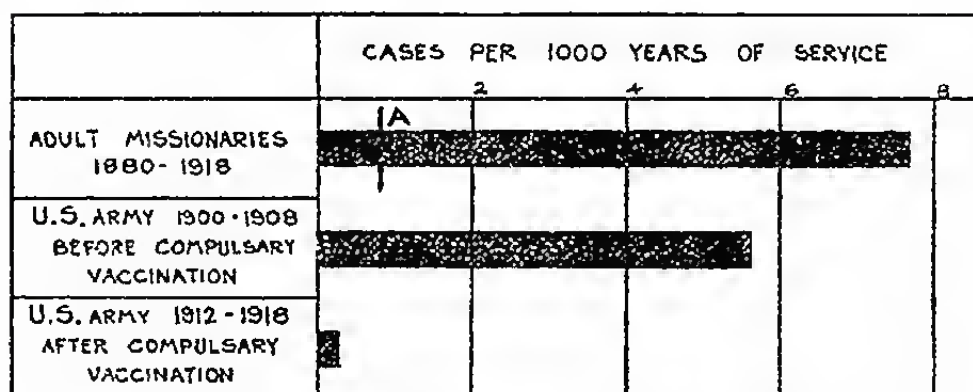


FIGURE 1. Cases of typhoid fever among missionaries, compared with cases in United States army before and after compulsory inoculation.

Figure 1 represents the cases of typhoid fever occurring among married adult missionaries in China, in contrast with the number occurring among United States soldiers. The long top line represents missionaries, the second line the United States army for a closely corresponding period, and before compulsory inoculation was inaugurated. The third magically shortened line shows the cases in the army *since* compulsory inoculation against typhoid and paratyphoid fever has been carried out. Ninety-five per cent of the cases in the army were thus proven preventable. Though improvement of sanitation played its part, the largest factor in this remarkable saving of life was the employment of preventive inoculation.

Alert missionaries and mission boards are realizing their responsibility for insuring lives against this disease, but all are not yet awake to the situation. Twenty per cent of the newly arrived missionaries in the North China Union Language School this year were sent to China without typhoid inoculation.

Let us suppose that all adult missionaries were regularly inoculated against typhoid. To allow for poor sanitary conditions in China, let us suppose that results were obtained only one-third as good as those obtained in the United States Army, and that the rate were reduced to point A in Figure 1.

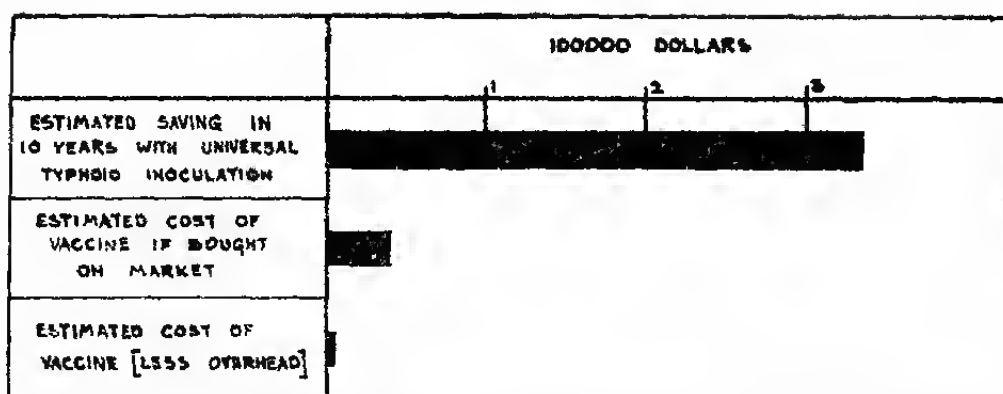


FIGURE 2. Estimated money saving which would result through use of universal inoculation against typhoid fever and the comparative cost of vaccine.

Figure 2 represents the saving to the missionary body which would result. The calculation assumes that ten per cent of the persons with typhoid have died (a conservative estimate), and that each death represents a loss of \$6,000: (i.e., \$4,634 for each person dying and \$1,366 through disability for those cases that did not die). These valuations are those worked out by G. C. Whipple in a computation of the typhoid fever bill for the United States. Applying this same valuation to the missionaries, the top line of the chart represents the amount of money which would be saved in ten years on the field, viz., \$336,000. If we consider the trained missionary worker of several times greater value to the world community than the average person of the United States is to his community, the above figure should be multiplied several times.

How much would it cost to effect this saving? Typhoid vaccine given every other year to 10,000 persons at the market price of a dollar a dose would cost \$40,000 (second line of the chart). The materials used in making typhoid vaccine cost almost nothing. If the laboratories and trained staff of one of our large medical schools could be utilized, a regular supply of vaccine could be sent free to each mission station in China at a cost to the boards of only a fraction of the above cost (bottom line of the chart).

One would be more hopeful for the universal voluntary use of vaccine in the future if we did not have before us some facts concerning the prevalence of smallpox.

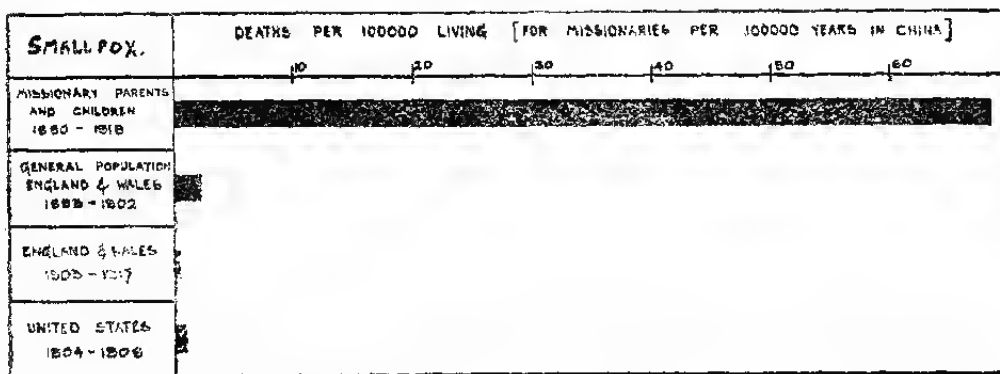


FIGURE 3. Deaths from smallpox among missionaries in China and among general population of England and Wales and the United States.

The long top line of Figure 3 represents the number of deaths from smallpox among adults and children as reported in these questionnaires. Compare this with the relatively insignificant lines representing the deaths among the general population of England and the United States. All these deaths among missionaries and their children took place more than one hundred years after Jenner demonstrated to the world that vaccination (except in rare instances) protects from smallpox.

If the boards kept vital statistics they would not advise missionary candidates that "the diseases of China are not such as especially afflict foreigners,—cholera, smallpox, etc." (Fourth report of the Board of Missionary Preparation of North America.) Small-pox has caused *six per cent* of the deaths of infant children of missionaries. If examining physicians knew this they would send no more unvaccinated babies to China.

Although there are certain sources of error in the manner of collection and tabulation of these figures, it is felt that they underestimate rather than overestimate the loss sustained. The families which have been hardest hit are not now on the mission roll, and were not, therefore, reached by this questionnaire.

It is true that the greater portion of this loss has been sustained by a certain few of the societies. Under the new conception of an alliance of Christian forces working together for the conquest of China, such losses to certain portions of the army must be viewed with concern by all.

The missionary societies are planning work on a hitherto unthought-of scale. Provisions for preserving the health of the forces must be in keeping. The missionary doctors are ex-

pected to be to the missionary body what the medical corps is to the army. But they themselves are fighting men, absorbed in their own campaign against sin and disease among the Chinese. Furthermore, unlike the medical corps of the army, their directions are carried out through education and persuasion, and not through force. To care for the health of the missionary body adequately there must be a decrease in the work for Chinese or large reinforcements for the medical staff. Among other things, the missionary community of China needs a health officer who shall collect vital statistics, distribute health information, vaccine, etc., and advise stations and summer resorts on matters of sanitation.

Though the responsibility for organizing an advanced program lies with the home boards, the request for action may well come from the field. The China Medical Missionary Association, in its recent conference in Peking, after considering these and other facts relating to the health of missionaries, unanimously passed resolutions calling "The attention of the missionary boards doing work in China to the need of an energetic, comprehensive, co-operative program, looking toward the physical well-being of the workers in the field. Among other items, such a program should include :

"First, the tabulation by the boards of their health statistics for the past, and where the records are inadequate, the installation of a system of vital bookkeeping by means of which they and the doctors on the field may be in possession of the basic facts necessary for intelligent action.

"Second, a thorough physical examination of candidates, with a greater degree of co-operation between examining physicians at home and physicians on the field.

"Third, the more complete instruction of missionaries in the best means of guarding against disease in the section of the country in which they are to work.

"Fourth, the securing for the missionaries of all the up-to-date means for the prevention of disease, such as yearly physical examinations, regular vaccination against typhoid, paratyphoid, and smallpox, proper housing, screening, etc."

The China Medical Missionary Association further offered "its support in the planning and in the execution of any such forward-looking program."

Boards may legislate and doctors may preach, but no plans will be successful without the intelligent, conscientious co-operation of the individual missionary. All agree that the

sentry on duty has no right to drink alcohol. Neither, then, has the missionary any right to drink unboiled water. The soldier who, through carelessness, shoots himself deserves no medal, nor does the missionary who is forced to the rear because of failure to follow the clearly known laws of health.

A life given to the service of God in China is well invested, but a life lost through the lack of preventive vaccination is wasted. Such waste endangers the success of the cause. For such waste those who are responsible must answer to the Commander of the forces.

Faith and Order

A LAYMAN

“**U**N'TIL we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

Throughout the whole Christian world there has arisen of late years an increased interest in and increased activity towards church unity. The Roman Church has been praying for it; the Eastern Church has been considering it, while the Protestant Church has been active in measures to bring it about.

It is interesting to note that the importance of unity has been more emphasized by those holding essentially some form of order, such as the rite of baptism, ordination of the ministry, or the supremacy of church organization.

To the observer it would appear that there is really a nearer approach to unity of spirit, at the present time, than has been manifest among Christians for many centuries and that the greatest obstacle to organic unity is the adherence to some form of order and insistence upon the necessity of its recognition.

The Protestant Church is divided into many families called denominations, but all hold their headship in Jesus Christ alone and are one in their loyalty to Him.

The Eastern Orthodox Church is divided into several national churches, also acknowledging their headship in Jesus Christ alone.

The Roman Church is divided, in its effective expression at least, into numerous orders of men and women, holding that

their bond of union is the Bishop of Rome and that there is no unity apart from him. With all this diversity of ideas concerning the Church, history has shown that God has not withheld His grace from any of these great communions. In the ranks of all Christian bodies have been individuals markedly owned and blessed of God, whose saintly characters have been recognized by the whole Christian world and whose lives and activities have been the most evident witness of the presence of Jesus Christ.

Another thing is evident that those to whom God's grace seems to have been given in greatest measure are those who have exalted Christ in their lives regardless of their adhesion to any form of order or communion and it would thus appear that difference of view in regard to church order does not prevent the outflow of God's grace.

The question naturally arises, does this difference of view necessarily *hinder* the out-flow of grace? My reply would be that it does not and that the Christian world is farther along in its progress toward the unity of the faith than if there had continued through the ages one visible organization with unanimity of view. It was doubtless wise when Paul and Silas were not agreed in regard to a matter of church discipline, to part company, each going his own way and doing his work in his own manner. It was a blessing to the Roman Church and the whole world when the great schism occurred at the time of the Reformation. The rise of Methodism was unquestionably a blessing to mankind. God did not withhold his blessing from these divisions in the Church and from many others, but His presence has been manifest in all and they have contributed to bring us nearer to the unity of the faith and the knowledge of the Son of God.

This would be a most monotonous and unprogressive world if we all thought alike, wanted the same kind of society, conformed to the same forms and customs and had but one form of religious expression.

The fact of variety in the mental and spiritual nature of mankind needs recognition and in the effort put forth for church unity it should be taken into account and given a place. The unity for which Christ prayed was the unity of the spirit, not formal unity.

The writer has had the privilege of living in a community where six different denominations are active in mission prop-

aganda. They are all helpful to each other. Each rejoices in the prosperity of the others and the success of one is shared by all and they are, in all essentials, one in Christ Jesus. Each presents the Gospel so as to appeal to that class of mind that his society more nearly represents, but it is the same Gospel. It is a condition of distinct denominational organization in machinery, with brotherly co-operation in the enjoyment of the use and results of the power that makes the machinery harmoniously effective.

In church unity then there can be a place for denominational expression and man's interpretation of church order need not stand in the way of the fullest church fellowship and the unity of the spirit in the bond of peace.

Do we not delay that for which we all pray and labor by a wrong conception of our objective? Why not frankly recognize the fact that an episcopal form of government is pleasing and thought essential by some and utterly repugnant to others. That a congregational form of government is thought most efficient and scriptural to some and most unsatisfactory to others. God has shown favor to both forms and both have been able "to breed saints." "It is the letter that killeth. The Spirit giveth life." Is there not a larger significance in Christ's prayer than any form of outward conformity, however complete, can express? Can any form of words, any expression of church polity, any explanation of Scripture, any theory of the Church afford a ground of unity that will ever prove satisfactory to all? The meaning of Christ's prayer goes deeper, is wider in its reach and vision than these narrow conceptions of men. "That they may be one as we are" is nothing less than unity in spirit, purpose, desire, and character. Different denominations need not prevent the fulfillment of Christ's prayer. They are as natural and as necessary as different methods of housekeeping or the formation of home life. The Roman Church has in a measure met this natural desire by its different orders, among whom there is liable to be as little essential unity as among the Protestant denominations.

Never before in the history of the Church have certain truths been so evidently essential and in need of emphasis and certain seeming corollaries so non-essential as to-day. The great creative truth of the divinity of Christ and salvation through him should so fill man's mind and soul as to leave no place for quibbling over collateral facts.

The real essential unity, the unity of the spirit in the bond of peace, is found only in the Son of God and in the knowledge of Him. This comes through conformity to Him, and those who are thus conformed, the Christ-like ones, are one in Christ Jesus and no other conformity can fulfill Christ's prayer.

There are two things that will survive and triumph over all obstacles. They are truth and liberty. All truth of whatever character, spiritual, scientific or other, is of God. It is born of the very nature of Him who created all things. It is eternal, unchangeable and unconquerable. Man apprehends the truth through the processes of his intellect, which is capable of developing and gaining strength and vision, provided it is free to function normally. As man is mortal with limitations, it is reasonable to suppose that he may not fully comprehend the truth, which is an attribute of the Divine mind, and that his comprehension will vary with the development of his intellectual and spiritual nature, changing through access of knowledge and experience. As there is an infinite variety in the intellectual and moral nature of mankind, there will be naturally a great diversity in the apprehension of truth, which will change if incomplete or erroneous, with increased opportunity of enlightenment. An essential factor in this developing apprehension of truth is liberty, a complete freedom from any restriction of mind or soul.

For some inscrutable reason man was given freedom of choice. He is at liberty to choose the evil or the good. This must be an essential feature of the fundamental law of the universe, a part of the eternal fitness of things that it is useless for man to try to oppose or circumvent. Any attempt to confine man to a form of order or expression of the truth is contrary to a fundamental law of nature and inevitably arouses in him a spirit of antagonism or a deadening influence inimical to all progress.

The essential unity, and the only unity worth while, is that which comes through a correct apprehension of the truth and the truth is made manifest by its fruits, the most important of which is unity.

The commission that has been directing its energies to bring about a better understanding and greater harmony among Christian bodies in lines of faith and order is doing a most commendable work. A prominent Chinese once said to the

writer, "The reason there is not more friendship between Chinese and foreigners is that they do not understand each other." That fact is largely true of Christian bodies. Many of them are nearer together than they know and while there may always be a certain degree of difference of opinion in regard to form and interpretation of truth, there is really no valid reason why there should not be a much larger degree of organic unity than there is at present. Such union should come through a discovery of similar tastes, ideas, and belief. The parents of a couple of young people might be able to prove the desirability of a marriage but if the couple are not drawn together by love, all considerations of economy and efficiency should have little weight.

Hasten then the day of organic unity among those bodies where desirable and natural but do not think that *essential* unity is impossible without the organic union of all Christian bodies.

Hitching a Hobby to the Gospel Wagon

A. G. ADAMS

SOME time ago for three successive nights in two towns forty miles apart, a carefully prepared presentation of Christianity and its central principle of "Love to God and Man" was made by means of an address illustrated by amateur lantern slides. This was listened to and looked at with breathless interest for over an hour at a time by more than fifteen hundred people, most of whom had to stand throughout the presentation during cold, uncomfortable weather.

Such success is worth sharing with fellow missionaries in evangelistic work, for all who have tried to hold the attention of untrained Chinese audiences know the impossibility of doing so for more than a few minutes at a time. This difficulty, combined with the frankly acknowledged inability of most of our hearers to understand much more than half of what we say, makes one despair of ever getting his message into the hearts and minds of the people. After three years' attempt at the usual itinerating preaching the writer became convinced that it was practically a waste of time and strength that should be devoted to more profitable service. Because of our lack of trained native pastors in this province the foreign

THE GOOD SAMARITAN IN CHINESE SETTING.



Photo by A. G. Adams.

A Chinese traveller "fell among robbers who both stripped him and beat him and departed leaving him half dead."



Photo by A. G. Adams.

"By chance a certain (Buddhist) priest was going down that way and when he saw him he passed by on the other side.
And in like manner (a Taoist priest) also."

See article "Hitching a Hobby to the Gospel Wagon."

THE GOOD SAMARITAN IN CHINESE SETTING.



Photo by A. G. Adams.

“But a certain Lolo (an aboriginee with whom the Chinese have little or ‘no dealings’) as he journeyed, came where he was; and when he saw him he was moved with compassion and came to him and bound up his wounds.”



Photo by A. G. Adams.

“And set him on his own beast and brought him to an inn and took care of him.”

See article “Hitching a Hobby to the Gospel Wagon.”

pastor must continue to devote a large part of his time to country work. How to make it worth while in my own case was the problem. Discouraged and pessimistic I sought after some new method. By a happy inspiration I have been able to change my discouragement to enthusiasm by simply hitching an idle hobby to the Gospel wagon.

The lure of the picture screen is universal and the stereopticon lantern has long been used by missionaries in portraying the Life of Christ and other Bible scenes as well as in health and educational campaigns. In our part of the province the use of this valuable accessory to our work has been seriously handicapped by the supply of slides being so limited and by the transportation of loaned or rented sets being so full of risk from robbery or breakage. The lantern in our station has been lying practically idle for years. Though I have for long been an enthusiastic amateur photographer I had always thought slide-making an art far beyond me, until I was forced by the necessity of using the lantern to make some new slides myself. The attempt was made with no instructions and was rewarded by the proverbial "beginners' luck" that launched me enthusiastically into making slides for my work.

Our evangelistic aim is the spread of the saving knowledge of God through Christ, and the principles and practices of Christianity as applied to every-day living. But how to get such abstract truths "across" is the problem. By means of the lantern one has access to the mind and heart with both the eye and ear highways unobstructedly open to him. For at least an hour at a time one can have the undivided attention and interest of the audience. It comprises a challenge to give the best, and is a fact that makes it worth while putting time and work into the making of slides that will convey the abstract truths in a way to be understood by the simplest minds. And the best way I have found to do this is to secure illustrations that are as familiar to our audiences as possible. Therein lies their greatest power. In order to get illustrations with this power to hold our audiences each evangelist is compelled to be his own slide-maker.

The field open before one in lantern-slide making in the spread of the Christian message is almost unlimited. The following list of suggestions are easily within the reach of all amateur photographers.

1. *Hymns.* Appropriate hymns can easily be written and their stanzas suitably illustrated one by one with familiar scenes.

2. *Texts.* Hundreds of texts from which brief sermons can be preached lend themselves nicely to illustration. Pictures of children invariably appeal and can be used to illustrate Luke 17: 1, 2.

3. *Charts.* The China Continuation Committee's charts make telling slides, and home-made charts of one's own work are useful in stimulating interest and coöperation.

4. *Reproductions.* Copies of pictures from magazines are readily made into slides, such as a recent picture of Marshal Foch at prayer, illustrating that great general's dependence upon God. Portraits of prominent Christians of all countries, such as Lloyd George and President Wilson, illustrate some fruits of Christianity in character and usefulness.

5. *Groups and Individuals.* Slides made of familiar Christian groups or individuals whose praises one can sing are helpful. Pictures of cured patients and the hospital, of graduates and their school, illustrate applied Christianity and incidentally advertise those institutions.

6. *Parables in Native Attire.* Posing natives to illustrate such parables as the Prodigal Son, and the Good Samaritan (see illustrations) enables the application to be seen more readily.

7. *Social Reform and Hygiene.* Slides of this nature, made by professionals, are already on the market for purchase or rental; for example, one can get the sad life story of some local well-known victim of opium, or of some other vice, and portray the downward steps with telling effect. Two new sets a year are sufficient for a big district like ours (as large as Massachusetts in area), and these can be shown to no less than two hundred different audiences a year, averaging 500 each time, enabling one to reach 100,000 people a year.

The following pointers for beginners like myself on (1) slide-manufacture and (2) audience-selection may inspire others to make the attempt by its very simplicity.

(1) *Slide-manufacture.* In taking pictures for slides any camera or kodak will do, provided it takes pictures no smaller than one and a half inch square. It is not even necessary to buy special lantern-slide negatives with which to make the slides from your negatives or films. Buy the quarter-plate

of a famous English firm, seemingly obtainable everywhere. We can get them in native shops on the street of even this inland city, at only \$1.30 a dozen, cheaper here than lantern-slide negatives in Shanghai. Print by contact in subdued daylight or bright lamplight as with gaslight paper, with about one-third the time of exposure. Develop like a negative.

In taking photographs for slides they must be a suitable size for the purpose, roughly about two inches square. Otherwise one must use the more complicated process of reduction. When made the film surface of the slide must be protected by a piece of plain glass which is easily obtained from a local photographer, who has more old used quarter-plates than he knows what to do with and will probably insist on giving as many as one wants—such has been my experience. Bind the two pieces of glass together with plain strips of paper and liquid glue.

When the slides are completed then the “homiletic instinct” must come into play in arranging them in the order best to enforce the truths they depict. Many presentations of the pictures are made before the most effective arrangement can be secured, for new inspirations will pour in with each presentation. A final consideration and incentive to slide making could be mentioned here, namely, that many of the slides will be very useful on furlough, and will greatly lighten the burden of deputation work.

(2) *Audience-selection.* In the selection of audiences it pays to limit the number to insure hearing and seeing with ease. If the lantern is good and the projection large a thousand people can be entertained in a temple courtyard. Hang the sheet on the edge of the platform at one end or of the balcony on one side, and manipulate the lantern behind, safe from the crush below. If the sheet is kept wet the pictures are much more brilliant. When the general public is invited Scripture portions can be sold at the entrance or during the day as the condition of admission. A few policemen at the gate are useful in keeping order.

Smaller audiences of 200 to 300, easily accommodated in the usual preaching halls, should be specially invited. To such select gatherings we invite the chief magistrate and highest military officers, and the leading gentry and merchants of the city. They always come and show great interest, often expressing their hearty approval. The lantern opens the way

into the highest official circles where we have shown our Christian pictures to the city mayor and his staff with all their women-folk. The government schools, the soldiers' barracks, and the most anti-foreign courtyard settlement will welcome a presentation of the foreign religion when given in that form, and all the more when they find it meets them on their own plane with illustrations from life common to them all. But the audience most worth while is that made up of Christians and such friends and relatives as they should be bringing into the Kingdom, whom they are urged to invite. In such audiences a special appeal is made to "come over the line" and the message is adapted to this end. In all audiences it is surprising how the women will come out in numbers equal to the men. It would be worth while to give the pictures just to see the pleasure and brightness they bring into the cheerless lives of China's women-folk. With all these opportunities, most of which we have taken advantage of this year with no little success, it is well worth our while to make lantern slides that will appeal to the people and convey the Christian message at the same time.

This autumn we are presenting the great central principle of Christianity (Luke 10: 25-28) as illustrated by Christian missions, partly as an apologetic and partly to show the application to life, illustrated by slides that were prepared for the most part during the summer. I would like to give an outline of this presentation in conclusion but this article is already too long. Let me urge all who make photography their hobby to hitch it to your load in the way I have tried to describe that you may share with me the pleasure of seeing the work of one's hands being profitably used by God for the extension of His Kingdom.

The Identity of the Ancient Religions of China and Scandinavia

C. WAIDTLOW

(Continued from page 563, August 1920.)

II. *The Shang (商) Dynasty (1766-1122 B. C.)*. In the Scandinavian mythology the gods Ty (Tyr) and Heimdall (the white Ass) are not allowed to come into prominence. Ty seems originally to have played a greater role than the Eddas ascribe to him, and Heimdall, the wakeful warder of the gods, must also have been very prominent. These two gods are likely remnants of a certain degree of knowledge of the true God, but they have been robbed of their attributes by the other gods, as is so often the case in idol-worship. A degeneration occurred in the Scandinavian mythology at the time when the war between the Vanir and the Aesir was closed by the adoption of the Vanir into the family of the Aesir. Njörd and his children Frey and Freyia are Vanir.

Frey is in the Scandinavian mythology characterized as the power controlling rain, sunshine, and the vegetation of the earth. The chief symbol by which Frey is represented in China is 太, and as he occupies the second place in the heavenly stems he is designated as 太乙. His diagram is 乾, which during the Shang Dynasty held the second place in the eight diagrams, but under the Chou (周) Dynasty was promoted to the first place (太乙者天也). Frey is in the inscriptions on the oracle bones and in Yüan Yüan's book called 祖乙 (old form 且 乙) or 父乙 (old form 𠂔 乙).

Besides the character 太 Frey is also designated by 米 (rice) and 禾 (grain), the latter especially during the Tsin Dynasty at which time Frey with Freyia ranked second amongst the deities. The symbol 米 seems to be used especially during the Yin Dynasty. In several combinations 米 can not possibly be satisfactorily explained as only meaning rice (see CHINESE RECORDER, July 1918, The Symbol of God in Chinese Writing).

In the writings of Chwang-tsi the statement occurs that Tao (道) is to be found in ordure (屎尿). This was most likely not intended to furnish the strongest proof that Tao cannot be localized, but more probably because ancient symbols of deities are contained in the characters for ants (螻蛄), tares

(穉穉), potsherd (瓦甓), and ordure (屎尿). In the latter is found the symbol for Frey (米). Frey is characterized as young (少), in contrast to Odin, who is represented as being old (老). Frey's boar Golden-bristle may be observed in radical 152 (豕), and likewise his ship Skdbladner in radical 137 (舟). The character for home, family (家), is therefore not to be analyzed as a pig under a roof, etc., but as a place where Frey is the chief god; indicating that the principal god in the house was the 奧, which contains a symbol of Frey (米).

Freyia, according to the Scandinavian mythology, shares the battle-field with Odin. Such is also the case in the Shang Dynasty, at least during its later parts, the Yin (殷) Dynasty. The chief symbol of Freyia is 女. One of the wives of Emperor Shun was named 娥皇, which most probably is a designation for Freyia. The character 娥 represents Freyia (女) by side of Odin (我). The character 妙 represents Freyia (女) by side of Frey (少). 金女, 女真, and 爾 also refer to Freyia.

It is highly probable that several of the deeds, which the tyrant Chou, the last ruler of the Yin Dynasty, is charged with, were really not immoral acts, but on the contrary religious performances, which in order to make an impression on future generations are transferred to the ethical sphere. Thus "meat was hung in a forest," and pregnant women were cut open to see their womb or "legs were cut off to see the marrow" (Faber, *Chronological Handbook*, p. 10)—which acts surely must be regarded as being connected with religious traditions and ceremonies. Sacrifices to Odin were suspended in trees, and of the god 真武 is found a picture where he is represented as cutting open his abdomen and a pair of twins become visible. It must be admitted that 真武 is a god of a later date, but he is, however, together with the god 玄武 a restoration of Odin. In the temple of the jade emperor (玉皇) the god 真武 is seen with bare legs, which may show that he is synonymous with Odin, who as wanderer had to ford the rivers. Odin is partly warrior, wherefore 真武 holds the sword in his right hand; partly wanderer who with the rod in his hand, roams about the world; partly sorcerer, yes even the god of all sorcery, wherefore 真武 places his left hand fingers in the well-known posture (掐訣), met with in Chinese incantations.

III. *The Chou (周) Dynasty (B. C. 1122-246).* Hero-worship is here given a prominent place. The first man becomes the great man 大人, the superior man, the sage.

Although from the beginning of the Chou Dynasty we do not find much similarity with the Scandinavian mythology which was cut short in its development by the introduction of Christianity, it can, however, not be regarded as entirely discontinued. According to the Scandinavian mythology Odin and his two brothers discovered two trees on the seashore, from which they made the first two human beings, a man whom he called Ask, and a woman named Embla. And in some way a similar tradition must have existed in China, as Fu-hsi 伏羲 and Nü-wa (女媧); both are connected with (屬) wood, tree (木). All virtues are now transferred to this first and great man. There is a similarity between him and heaven and earth. His knowledge embraces all things. With heaven and earth he forms a ternion. Like the sun he proceeds from the East (帝出乎震). All that hitherto has been conferred on the great gods is now transferred unto him. He is named 昊天. The first of these characters shows the sun, the representative of which he is, as having a more prominent place even than heaven. In the beginning of the Chou Dynasty Frey probably still stands as representative of Heaven (乾 and 天) and, Odin being discarded, Freyia now represents earth (坤 and 地). The idea of their personalities, however, gradually faded away, although they were given the titles of father and mother. An exception from this occurred in the kingdom of Tsin (秦), where Frey in B. C. 770 was installed as the chief god under the name of 白帝, which originally was the name of Heimdall, the white Ass.

Throughout the period when sun-worship is prevalent a tendency towards monotheism is noticeable everywhere in the non-Christian world as in Egypt (the god of Amenophis IV) and in Babylonia (the god Alarduk). One should, however, not be misled to believe that this in any sense could be said to be the worship of the only true God. This too does also apply to China, wherefore everything comes to concentrate around the great man, also designated 子 or 天子. The kingdom of Tsi (齊) is the leading power in this hero-worship. In Yüan Yüan's book son (子) is written in different ways, such as 大父, 大子. In one place he is seen with a bow in his hand beside a wild ox. In another place he is represented with a flag, a sword, or a spear in his hand. Still other places he is seen to carry money. In short he is playing a very important part in inscriptions on old temple bells, incense burners, etc. East is the place assigned to him in the diagram. The component parts

of the character 東 (east) are two of his attributes: 日 (sun) and 木 (tree). His animal emblem is the dragon (龍.) He is 天齊, that is the centre in Heaven. His title in the book 封神演義 is 東嶽泰山天齊 and he is described as supreme ruler over heaven, earth, and man, having the power to control fortune and calamity.

Odin is now entirely a parody: he is turned into ridicule. According to the Scandinavian mythology he is represented as being tall of stature, but now he is typified as a dwarf. The character 亞, which is a symbol for Odin and plays a most important role among the characters of Yüan Yüan's book as many other characters are written within it, now only signifies ugly, hunch-back. In Dr. A. H. Smith's book "Chinese Proverbs," pp. 125-127, are found various proverbs relating to Wu-ta-lang (武大郎). This is Odin caricatured. Regarding Odin, who previously was the superior god, it is now sarcastically remarked in connection with the completion of temples on Mount Tsi: "Did you see any temple to Wu-ta-lang?" Odin has thus come to be regarded as the ideal mean man (小人), the Chinese man-of-ill-fame in exact contrast to the great man. He is the departed worthy. I am convinced that the history and proverbs relating to him all have their origin in the Odin worship and its suppression. Ch'ü-yü (蚩尤), according to Sze-ma-chien, is the great man during the Tsin Dynasty. He holds the third place in the system of Shih Hwang-ti, but it is possibly Yen-ti (炎帝), also called Shen-nung (神農), who later has been ridiculed into Ch'ü-yü.

The first Emperor of the Han Dynasty, Kao-tsu, had originally allotted the first place in his system to Ch'ü-yü, but later on, especially under Emperor Wu-ti (140-86 B.C.) this superior place is given to Hwang-ti (黃帝). Hwang-ti is the faded image of Odin, as Yen-ti is of Thor, the peasant god. During the Han Dynasty the animal emblem of Hwang-ti was the bear, and that of Yen-ti the ape. Odin had two wolves at his feet and carried two ravens on his shoulders. The birds and animals before seen on the robes of the Chinese civil and military officials are surely originally emblems of deities which later became transferred to men.

The character which is used in speaking of Emperor Shun's sacrifice to Shang-ti is 類. At the present day there are three ways of writing this character. In my opinion each

form expresses a different conception of the gods. In its most common form (類) are found the symbols for the chief (頁) gods Frey (米) and Odin (犬); while in the more rarely used form (類) Frey (米) and Freyia (女) are represented as the principal deities. In the third form (類), which is used in Sze-ma-chien's book, Frey (米) and the great man (大) are the head gods.

In summary, we find three stages in the Scandinavian mythology. The giant gods (Aegir and partly Loki) where the numeral 9 is predominant; the Aesir gods (Thor and Odin) with 8; the Vanir gods (Frey and Freyia) probably with the numeral 7. Whenever a new family of gods comes into power it robs the attributes of the preceding gods. It is therefore exceedingly difficult to define which god the symbol appertains to. The same holds good in China too. But as a guiding rule it may be stated that the giant gods' period of greatness is prior to the Hsia Dynasty; that of the Aesir gods is during the Hsia Dynasty, and that of the Vanir gods during the Shang Dynasty. In the Chou Dynasty other courses are pursued but with the Tsin Dynasty, with 6 as predominant numeral, the giant god Aegir, whose principal symbols are mouth (口) and water (水), occupies the leading position. The great A-fang-kung (阿房宮) erected by the First Emperor, where the central hall was of such dimensions that 10,000 persons could be assembled within it, reminds one of Valhall, the royal hall of the slain. Aegir, who by the Emperor is characterised as 天主 and 天齊淵水 and is worshipped on a hill in the middle of a lake, becomes later on the jade emperor (玉皇), while the two guarding gods (千里眼) and (耳順風) standing in front of his temple, may represent Heimdall and Loki. 千里眼 has on his left hand an eye. Probably Heimdall who is able to look four hundred miles away had the same, as in Scandinavian lands such a sign signifies vigilance. 耳順風 has a serpent in his left hand. But Loki is the father of the serpent. The inscription serpent-father (虺父, in old form 𪛗 𪛗), often met with on the oracle bones, probably refers to Loki, and not to the soothsayer, as Mr. Liu-t'ie-yün (劉鐵雲) interprets. Each of the two Chinese gods has in his right hand a kind of axe which resembles exactly an axe found in Scandinavia, supposed to be a ceremonial axe from the bronze age, consecrated to the gods; it is not an ordinary battle-axe.

A great deal more could be written on this subject and more illustrations be brought forward, so it is my hope that

others with greater insight and more time to devote to this study will contribute towards the solution of this problem, in order that we may make some further progress in the knowledge of the ancient Chinese religion.

What the Chinese are Thinking About Christianity

The Problem of Christianity in China

PAO SHIH JIH

THIS is a letter published in *La Jeunesse*, commenting on Mr. Chen Tuh-sieu's article on "Christianity and the Chinese People" (see CHINESE RECORDER, July 1920, page 453). The letter, which was translated by Prof. T. C. Chao, has been slightly shortened for the sake of economy of space.

DEAR Mr. CHEN:—

We deeply appreciate your article on "Christianity and the Chinese People" which was published in *La Jeunesse*, Vol. XII, No. 5. I beg to offer in addition a few of my ideas. Severe criticisms of "eating religion" and "believing religion" (吃教與信教) have been common talk within our church during the past one or two years; there are also some newer phrases such as "church officials" and "church coolies" (教會官僚與教會苦力). The type of Church that these two classes of people have organized we must, of course, break down. The result of this breaking down must either be the awakening of these folks and their conversion or the failure of true Christians to accomplish their purpose. Some of our friends have said some very brave things. They want to hold up the principles of Christianity and to deal a successful blow at the existing bad church. A bishop at the Kuling Conference, the year before last, said, among some very clear cut and audacious words, the following:—"I hope that henceforth Christians will study the Bible in a new way. They must be guided by their own intuition and not by old theories (or traditions), putting forth in action as much as they can learn; because the world has changed and Christianity must make progress accordingly." The bishop

said these words in a very quiet way. It is significant that a bishop should say these words, showing his denial of the necessary validity of old dogmas and advising men to criticise the Bible anew to find out the true value of the faith. Nietzsche attacked Christianity and, creating the German type of ethics, also wanted men to evaluate anew the moral life. Although the purpose of these two men was entirely different, the one desiring to renew Christianity and the other to destroy it, yet in their attempts to call forth a new spirit fit for the new culture movement they are not unlike each other. Their difference, let it be repeated, is in the one's desire to glorify the true Christ and the other's aim of magnifying Germany. Among our own people, Mr. Hsü Chi Lung has also summoned us with a loud voice to the "revaluation of all values." His attitude toward the Old Testament and the Psalter is one of scepticism. His idea is that the Old Testament, including the Psalter, is not on the same footing with the New Testament in value. As the worship of absolutism and divine right and authority of Judaism, together with its exclusive particularism, is in direct opposition to Jesus' principles of equality and of love for enemies, it ought to be done away with.

Mr. Chen, is it not true that in our attempt to reconstruct the civilization of China the first step is to transvaluate all the values of its old ethics, old philosophy, old way of life, and all those things that have so long been considered the "constancy and meaning of heaven and earth"? Just now, there has appeared among the Chinese Christians a movement to hasten the progress of the Chinese Church. Fortunately there are not a few among the pastors and leaders of the Church, both native and foreign, that have a broad education and a knowledge of the world. And so it may not be difficult to realize our purpose. Under the auspices of the China Continuation Committee this year a National Convention of the Chinese Church was called, in which was started the China for Christ Movement. In the last analysis, it is of course a Christian culture movement. The National Committee of the Young Men's Christian Association recently held its Twenty-fifth Anniversary National Convention at Tientsin. The aim of this undertaking was, so far as I can see, also to promote the Christian Culture Movement through the Young Men's Christian Associations. Viewing these Christian undertakings synthetically, I dare to assert that the Christian Culture Movement, while relatively slow, will be

a carefully planned, organized, and sufficiently financed movement. There will not be many very able leaders. I hope that you will pay close attention to these undertakings, push forward their work, and also criticise it severely and justly.

How good are your words, "Whatever many people in a society believe, must embrace a very important reason. It of necessity constitutes an important problem of society. The spread of Christianity in China has continued now for four or five hundred years And because it has been accepted as the faith of a large number of our people, it has won a place in our spiritual life and must also influence our practical living. . . . Consequently I consider that the problem of Christianity is one that Chinese society ought to investigate. It is an important matter. I hope that our youths will not follow the unintelligent old folks, merely closing their eyes and saying meaningless things." How significant these words! Inasmuch as Christianity has become such a real fact and factor in Chinese society, Chinese scholars can no longer leave it without careful study or merely laugh at it. Aimless attack and shallow criticism of Christianity will be idle, foolish, and useless. But my letter is already too long and I shall await another opportunity to converse with you. In fine, as far as I see, your essay contains (1) the thought that Christianity is one of the important problems of our present society and ought therefore to be carefully studied, not to be blindly set aside; (2) the idea that the character of Jesus must be held up, recognizing that faith and love are necessary elements in social life; and (3) an attack directed against those who "eat the religion" and those politicians who try to utilize religion to their own advantages. I agree with you in all of these three things.

May the Lord bless you, and open your mind and heart.

What Are We To Read?

F. W. S. O'NEILL

THE difficulty about books is how to choose. For there are two things demanded of a book: (1) that the author should have the requisite equipment of knowledge or feeling, and (2) that he should have the faculty of putting his knowledge or feeling into words. In opening a new book, one hopes to find oneself listening to a master. But, for many of us, the masterpieces of genius, such as "The Merchant of Venice" and "Paradise Lost," have no particular attraction. What then? Never mind. A child is allowed to eat what he likes, before he is persuaded to absorb what older people consider good for him. The taste for reading is acquired in the same way. Follow your own bent, receiving all advice with polite scepticism. But now and again, give yourself the task of reading a classic in poetry or prose. Few of us are born with the gift of good taste. Most of us are able to acquire some measure of that priceless source of joy.

Before mentioning half-a-dozen books, more properly the subject of this article, reference may be made to one of the best missionary books ever written. For a friend in the homelands who has judgment in literature, nothing better could be recommended than "China in Legend and Story," by Campbell Brown (Oliphant, 1907).

In the Home University Library series (Williams & Norgate or H. Holt & Co.), there are five sections. Let us choose one volume from each section. "The History of England," by Professor Pollard of London University, is a delightful political sketch from the liberal standpoint. Take this quotation from the last chapter, on "English Democracy": "So long as the state was weak, it was cruel; and the hideous treason-laws of Tudor times were due to fear. The weak cannot afford to be tolerant any more than the poor can afford to be generous. Cecil thought that the state could not afford to tolerate two forms of religion; to-day it tolerates hundreds, and it laughs at treason because it is strong. We are humanitarian, not because we are so much better than our ancestors, but because we can afford the luxury of dissent and conscientious objections so much better than they could."

"Psychical Research," by Professor Barrett of the Royal College of Science for Ireland, is the first book one should read

on that pressing modern topic of spiritualism. Written from the inside, by one of the foremost investigators of supernormal phenomena, it is not only reliable, but also extremely interesting. Most of the book is more concrete than the following extract from the first chapter, on "Science and Superstition":—"The fact is our reason leads us to be instinctively hostile to the reception of any evidence which cannot be readily fitted into the structure of existing knowledge. We are all apt to overlook the difference between evidence which involves only a wide *extension* of our knowledge, and evidence which involves a flat *contradiction* of well-established laws, such as the law of the conservation of energy. If telepathy, clairvoyance, or even the existence of discarnate personalities be experimentally established, a vast extension—but surely no contradiction—of our present knowledge would be involved. Moreover, an entirely new discovery, such, for example, as the properties of radium, could never be accepted if, adopting Hume's argument against miracles, we refused to credit it on account of our previous experience having been uniformly opposed to it."

In the realm of politics, the chief concern to-day is about "Socialism." In the H. U. L. series, the exposition of this burning subject is by a man who may before many years be Prime Minister of Britain, though Leicester rejected him at the last election by a huge majority. No more competent exponent of Socialism could be found than the pre-war leader of the Labour Party in the House of Commons, J. Ramsay Macdonald. Here is a sample of the writer's quality: "Nature produces everything she can and kills everything she can; man produces what he wants and kills what he does not want. Nature's selection is mechanical, man's selection is rational; nature's selection is accidental, man's selection is purposeful. The partridge is dressed in khaki because nature killed its kith and kin dressed otherwise; man dresses himself in khaki that he may not be killed at all. Human progress is not the result of the natural law of the survival of the fittest, but of the human art of the making of the fittest. Nature surrounds her children with death, man surrounds his with life. Man, through his intelligence, co-operates with nature and with his fellows in order that he may live."

The late Principal of Newnham College, Cambridge, England, is a very learned lady, Dr. Jane Harrison. And

the title of her book, "Ancient Art and Ritual," sounds forbidding. But the work is a thing of charm, composed by one who can *see*, and *tell* you what she sees. "If there is to be any true living art, it must arise, not from the contemplation of Greek statues, not from the revival of folk-songs, not even from the re-enacting of Greek plays, but from a keen emotion felt towards things and people living to-day, in modern conditions, including, among other and deeper forms of life, the haste and hurry of the modern street, the whirr of motor cars and aeroplanes."

"The religious perception of to-day flows," Tolstoi says, "in the Christian channel towards the union of man in a common brotherhood. It is the business of the modern artist to feel and transmit emotion towards this unity of man."

The war has given prominence to the study of eschatology. A widespread change is coming over men's minds in regard to the future life. It is important, therefore, to know where to turn for competent instruction on "the last things." Regarding the Bible doctrine of eschatology, the best authority is Dr. R. H. Charles, Canon of Westminster. In the H. U. L. series, his introduction to the whole subject is called, "Between the Old and New Testaments." The following extracts are from the chapter, "Man's Forgiveness of his Neighbour—A Study in Religious Development." "Let us now contrast in a few words the teaching of the Old and New Testaments, and herein accept only that which is highest in the former. First, whereas the Old Testament in a few passages denounces the cherishing or manifestation of *personal* resentment against a *fellow countryman*, the New Testament requires universally the annihilation of the passion itself as regards fellow countrymen *and strangers*. Again, while in two or more passages the Old Testament inculcates that a man should do positive kindness to a hostile fellow countryman *when in distress*, the New Testament everywhere explicitly and implicitly requires him to render such services, whether the wrongdoer be Christian or non-Christian, prosperous or the reverse.

"We have now before us the startling contrast which the teachings on forgiveness in the Old and New Testaments present. How are we to explain it? . . . A study of the literature that comes between the Old and New Testaments shows that there was a steady development in every department of religious thought in the centuries immediately preceding the

Christian era. . . . On the doctrine of forgiveness new light has come through a critical study of the Testaments of the XII Patriarchs."

The books described above are all small. Smaller than any of the others, and more recent, is "The Ultimate Belief," by A. Clutton-Brock, published in 1916 by Constable, London, at 2/6. Would that this essay were in the hands of every teacher! How marvellously lucid is the style and how intensely vital is the theme, will be evident from a few quotations.

"The more religious we are, the more we see the need of philosophy, and the need of teaching it to the young from the very first. We cannot be good, we cannot teach others how to be good, unless we have clear ideas about the nature of goodness and the reasons why men should be good." "If the great evil in Germany is the conscious worship of Germany, the great evil in England is the unconscious worship of money, and against that our boys and girls have no philosophical protection whatever. They have, it may be said, a religious protection; but religion itself is at the mercy of a false philosophy."

"The philosophy of the spirit tells us that the spirit desires three things and desires these for their own sake and not for any further aim beyond them. It desires to do what is right for the sake of doing what is right; to know the truth for the sake of knowing the truth; and it has a third desire which is not so easily stated, but which I will now call the desire for beauty. . . . These three desires, and these alone, are the desires of the spirit; and they differ from all our other desires in that they are to be pursued for their own sake, and can, indeed, only be pursued for their own sake. If they are pursued for some ulterior end, they change their nature. If, for instance, I aim at goodness, so that I may profit by it, it is no longer goodness that I aim at, but profit. . . . So the spirit has three activities, and three alone, as it has three desires; namely, the moral, the intellectual, and the aesthetic activities. And man lives so that he may exercise these three activities of the spirit, and for no other reason. . . . In every human being there is the desire for the exercise of all three faculties. Education should make him fully conscious of that desire and should encourage him to value it, as a desire of the spirit, above all the desires of the flesh."

"The moralist, if he does not recognize the other two spiritual activities, inevitably comes to think of morals themselves as a means to comfort either in this world or the next, because he does not know what to do with his morals; the mere aesthete inevitably becomes a hedonist; the mere intellectualist a sophist or a pedant. Each is a failure of education."

"Knowledge is always a means to an end, and that end the truth; so that, without the desire for the truth, it is like the technique of an art used for some purpose not artistic, such as money-making—and the result, in both cases, is nonsense. . . . A boy who is taught knowledge without knowing the final reason why he should learn it, comes to hate it. He sees no connection between the labour of learning it and that desire of the spirit for the truth which is certainly in him."

"Unless we exercise our aesthetic activity, the universe is not glorious to us. Science is a discovery of arid facts, and duty obedience to a set of rules. When Christ told His disciples to consider the lilies of the field, He assumed that they had seen their beauty, that they had exercised their aesthetic activity upon them. If they had not done so, His statement that Solomon in all his glory was not arrayed like one of these, would have been meaningless. Solomon's array must have been finer than theirs, because more costly, to anyone who did not see the greater beauty of the lilies, and who was not aware that this beauty was to be valued absolutely and not because of its significance in terms of something else.

Love beauty for its own sake, and you will love it better than luxury, which you only value because it gives you comfort or heightens your importance. And this saying of Christ's is an assertion of the absolute value of beauty and the merely relative value of luxury."

"If you teach a child to pursue his spiritual activities, you must teach him to pursue his own spiritual activities, not yours; to seek for what he sees as goodness, truth, and beauty, not for what you see. But you can do this only if you have faith in the spirit that is in everyone."

"Education ought to teach us how to be in love always and what to be in love with. The great things of history have been done by the great lovers, by the saints and men of science and artists; and the problem of civilization is to give every man a chance of being a saint, a man of science, or an artist.

But this problem cannot be attempted, much less solved, unless men desire to be saints, men of science, and artists."

"Once understand the philosophy of the spirit, and you will see that we are all concerned with each other's spiritual activities."

Postscript. While these lines were being written, a letter arrived, sent on by the publishers, from an unknown correspondent in Belfast, Ireland. The opening paragraph of the letter is a pathetic commentary on what goes before. "I have heard," says my correspondent, "about your book, 'The Call of the East,' which relates to China, and the effect upon the people of Christian missions. I would buy the book, but that in present circumstances is not an available alternative. I am no longer young, being now in my seventy-first year, but I still do such work, as a clerk in a commercial office here, as I am able to do. The remuneration is not large, and from it no margin is over, from which I could occasionally buy a book.

"I take leave to ask if you would choose to lend me a copy of your book for a little while to enable me to read it."

Christian Renaissance in China

Statement of Aims of the Peking Apologetic Group

Translated by T. C. CHAO

WE who are Christians residing in Peking have experienced an awakening of our conscience, as the result of changes in our environment. Not only do we fully understand that Christianity is the greatest need in connection with the regeneration of Chinese society and that the spreading of Christianity is our greatest obligation; but we also clearly see that in the spreading of Christianity at the present time, we must make use of modern conceptions of science and philosophy in order to clear up the religious misunderstandings and doubts of the present generation, and with a view to proving the truth of the claims of Christ. At first, a few individuals had these ideas; but these few made their ideas known to others and out of a common interest and sympathy therewith a definite group was gradually formed. This group must, of course, maintain its proper mission and its right relation to the

outside world. As this organization must be designated, it took upon itself the name "The Apologetic Group." (In Chinese, it may be translated "the group of truth witnesses" 證道團.) As the name indicates, this group is not a secret society. We do, therefore, hereby declare the purpose and general policies of this "group" to all the Christians in China and to all who, we hope, will become Christians in the future.

In the first place we want to make known the cause of the formation of this group, which cause has already been intimated in what has been said above. This can be seen in its four leading ideas. (1) We all know that Christianity is growing in importance in China. Even those who used to antagonize religious movements now recognize the value of studying Christianity. We Christians, therefore, must all the more stir up our spirit and put thought and energy into the study of our religion so that we may make a contribution to national welfare. (2) The world is making rapid progress. Not only is this twentieth century different from the first century in character, but it is also quite unlike even the nineteenth century in numerous respects. And since Christianity is a world-saving religion, it must of necessity adapt itself to the present new situation, thus showing forth its saving power. Consequently we who are living in this age ought to adapt ourselves to our environment so as to interpret in modern terms the truths of our religion. (3) Every country has its particular customs and habits and the thought, language, and literature of its people have close relation to these customs and habits. The customs and habits of China are neither those of Judea two thousand years ago nor those of Europe and America of to-day. The development and the spread of Christianity can not be the same in all countries and under all circumstances. Consequently the people of China must have a special explanation of the Christian religion. (4) As the principles of Christianity are all inclusive and eternal, the sciences that came into being since the coming of Christ should not be in conflict with our articles of faith. But men who lived in the early days when many departments of learning had not yet been discovered, could not but entertain uncritical and incomplete conceptions and interpretations. But we are differently situated. Having at our disposal all kinds of knowledge, we ought to use them to interpret Christianity and thereby prove its fullness and richness.

In the second place, we want to make known the task which we propose. We hope to work along five lines. (1) To hold conferences of both Christian and non-Christian leaders for open discussions of such subjects as the future of Christianity and its relation to our social problems, so that on the one hand we may know the criticisms of Christianity that our thinking people are making, and on the other carefully study these criticisms to find out what the real needs of the Church are as well as to discover how we may apply Christianity to present social needs. (2) To select the most important doctrines of Christianity and social problems and request those who understand our faith thoroughly to prepare lectures thereon, so that through the use of such Christians may understand this method of evangelization and non-Christians may recognize the truth of Christianity. (3) To study the needs of society and prepare Bible study courses that will show how the teachings of the Bible are related to them and so prove that our faith is practical in nature. (4) To point out clearly those interpretations of the Bible, Church policies, forms, and creeds which are not adapted to the mind of modern Chinese Christians and to ask the leaders and members of all the denominations to think carefully on them and study them together, hoping that thereby satisfactory solutions to the many different questions involved may gradually be found. (5) To issue a monthly magazine, known as "Life" in which articles along the lines outlined above will be published.

In the third place, as the existence of our group may give rise to much curiosity on the part of different Christian denominations, we want to make known clearly, truthfully, and emphatically the purpose to which all members adhere. (1) We have organized this Apologetic Group in accordance with the dictates of our conscience, having no idea of selfish pride lurking in us. To quote St. Paul, "We are not as the many corrupting the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ." (II Cor. 2:17.) (2) Though this Apologetic Group is a free association of Christians of different denominations, yet the individuals composing it are loyal to the Church of Christ. It is our hope that our call to the different denominations scattered in China will help them gradually to break through the limits set by tradition and sectarianism and to unite themselves into one Church in China as well as in the world. We do not want to

establish a new Church, nor do we desire that on account of our work there should be dissensions between the denominations. (3) We are convinced that the spread of Christianity does not entirely depend on education and knowledge; it does, however, depend largely on good character. Therefore, we who are of the Apologetic Group must set a high standard of character giving no opportunity to outsiders for unfavourable criticisms, so that the faith we hold dear may not be proclaimed in vain. (4) We recognize that the knowledge and experience of such a small group are limited, and so we will be very glad to know the opinions of our fellow believers. We gladly welcome to our group Christians of different denominations at different places who approve our purpose and aim and desire to join us. We will humbly listen to the opinions of those who do not approve of our purpose and work, because truth belongs to no one party but to all men and whatever is within the pale of truth ought not to be hedged in with barriers or confused by dogmatic and unreasonable assertions.

In conclusion, we want to make known that henceforth the responsibility for any work carried out or literature published in the name of the Apologetic Group, will be borne by all the members of the group together.

Introducing the Phonetic

R. E. BROWN

THE success of the first attempt to introduce the phonetic at the Wuhu hospital community was not a subject for front page headlines. The class was made up largely of student nurses who knew character. They were not enthusiastic and said, "It is of no value to us who know character." As for teaching illiterates they did not believe they could learn it. Arriving in the community about the time the class was ended we were disappointed to get this report. The diagnosis of the situation indicated that a successful demonstration on illiterates was needed. After waiting a few weeks until an opportune time, a few women who expressed a desire to study were quietly made into a class. They were largely illiterate. Our Bible-woman was included as she wanted to teach patients.

We were not able to meet every night because of occasional interference by medical work, prayer meeting, etc. However, after about three weeks we were reading right along in the primer. About this time our Chinese pastor came and suggested that it would be a good thing to have a special prayer meeting service that week with some talks on the phonetic. As he had had some honest doubts about the value of the phonetic this was quite pleasing. The pupils had evidently been demonstrating. He insisted that we preside and it was agreed to on condition that he arrange the program. He had no trouble getting the nurses and the Chinese doctor to make addresses on such subjects as the value of the phonetic to the individual, to the nation ; the problem of illiteracy, etc.

Two pupils from the class read ; one from the sermon on the mount and the other the parable of the good Samaritan. One of them, a middle-aged lady, surprised us by adding a testimony of praise and thanksgiving for this new blessing that had come into her life. She said she knew a few characters but not enough to read and she had never expected to have the privilege of reading the scriptures in public.

Another surprise to the meeting came when members from a workmen's class were called upon to read. This class had begun only five days before but was able to read from the first three pages of the primer. The pastor was not on the program but was asked to say a few words at the end of the meeting. He told how he had changed his mind regarding the value of the phonetic. He compared illiteracy in China and America and hoped that by the aid of this new system China might become a literate nation.

As this seemed the psychological moment charts were distributed to be hung in the wards, nurses' and workmen's quarters. The next day about noon on going into one of the wards an up patient was found standing near the chart with a primer he had borrowed. He was slowly reading on the first page. The nurses and others who knew character had told him the sounds of the "letters" in the first lesson and he was happy on his way to literacy.

With only a little more than a year at the language the teaching of the class had been undertaken with considerable fear and trembling. But the results have been so encouraging and the change in the community sentiment so rapid we have become certain that the Church to-day has a new and powerful

weapon in its hand which may be used against the sin which is so evidently and strongly intrenched in illiteracy.

Our aim for the hospital is to teach every suitable patient. It will not be long before every workman and member of the staff will know it. Then it will be possible for them to help the patients as they study.

An interesting sequel to this story has just come to hand. A son of one of the women in the class came to visit his mother shortly after the class was started. He was a student in an inland middle school to which the phonetic epidemic had not penetrated. It had only been "heard of." He was invited to join the class. He at once caught the idea and the next day learned the alphabet and was ready for practice in reading. On going home he asked where he might get literature. He was given a book or two and one of the lists from the Distribution Fund. A letter has since come from him in phonetic describing his trip home and telling that he is planning to teach it to boys in a night school.

The workmen's class mentioned above, after being helped to the fifth lesson, was unable to meet for a couple of weeks. On going into their quarters one evening they were found in session. They were sitting around an empty goods box which served for a lamp stand. They were reading from the sixteenth lesson and had completed the alphabet. When they were told of some other books that were available they followed us home and the stock of some titles is exhausted.

Church Union in Kwangtung

H. DAVIES

"**I**T has a name but no reality" (有名無實) is so commonly affirmed of institutions established in China by both Church and State that one hesitates to record the formation of any new thing until it has proved its reality by bearing fruit worthy of its name. This perhaps is why the union of several of the leading churches in Kwangtung, which was consummated last July, has hitherto been so meagrely chronicled in the RECORDER. Yet there was really no need for hesitancy in this case, for the reality was there before the name, as was evidenced by the very natural way in which the union was consummated.

THE CALL TO UNION—FROM WITHOUT.

In placing on record this most important and far-reaching event of last year, it would be as well to trace the steps leading up to it. In 1918 a Conference Committee on Church Union was appointed by the Provisional General Assembly of the Presbyterian Churches in China, the Churches of the London Missionary Society and the American Board of Commissioners for Foreign Missions. This Committee met in Nanking in January 1919, and agreed on the following doctrinal basis of union :—

“ Our bond of union consists : (1) In our faith in Jesus Christ as our Redeemer and Lord, on Whom the Christian Church is founded, and an earnest desire for the establishment of His Kingdom throughout the whole world ; (2) in our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired Word of God and the supreme authority in matters of faith and duty ; and (3) in our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith, which faith has been the heritage and strength of the Christian Church through all its history.

“ The Church which will be established by this Union, being autonomous, will have the prerogative of formulating its own doctrinal statements ; but these will, we believe, in the providence of God and under the teachings of His Spirit, be in essential harmony with the beliefs of the Christian Church in other lands. Until such a declaration of beliefs has been formulated, each of the different sections of the Church will continue to adhere to its own doctrinal statements.”

It was further agreed that the object of the Union should be “ to bind the churches together into one body with a view to developing a self-supporting, self-governing, and self-propagating Chinese Church, which shall present a united living testimony to Christ and worthily represent to the world the Christian ideal.”

The form of government adopted was substantially a blend of Presbyterianism and Congregationalism, it being proposed that the united Church should administer its affairs through the Local Church (Parish or Session), the District Association (Presbytery), the Divisional Council (Synod), and the General Assembly.

The above basis and plan of union was sent down to the governing bodies of the churches concerned to express their approval or otherwise, and it was decided that if reports seemed to warrant it a meeting to organize the General Assembly should be called in the year 1921. It was further approved that steps be taken forthwith to consummate local union between those churches which were prepared to unite. Such was the call to union that came to Kwangtung from outside.

THE CALL TO UNION—FROM WITHIN.

But there was a call from within that was far louder than that from without, and it was the call of many voices.

1. The first voice came from the spirit of unity created by the work of the Provincial Council formed in 1913. This Council, consisting of representatives of all the churches and missions of the province, has been a uniting point for Christian effort, and so has brought together the Christians of the various denominations in such a way as to foster that spirit of mutual love and confidence which is the foundation of all true union. From this spirit there came the call "Unite."

2. For many years there has been a steadily increasing demonstration through reciprocity and co-operation of the spirit of unity existing among the missionaries under whose fostering care these churches have grown up. The possibilities of union effort thus became so self-evident that a call for more complete union was the natural result.

3. Western Kwangtung has a natural centre in the great city of Canton, where are situated the headquarters of most of the missions working in the province. This has made it comparatively easy for leaders to discuss in conference from time to time problems that are of common interest. Moreover, it has made possible that social intercourse and spiritual fellowship through which differences of opinion are lost to sight in the presence of those human and divine bonds that link Christians up into one great brotherhood.

4. Added to these was a call arising from a firm conviction in the minds of many that there is no reason why all Christians should not unite in one body. The divergencies of opinion and unseemly wranglings that have left their mark in the divisions that exist among the churches of the West have no significance in the eyes of the Chinese, and it seems

both unreasonable and wrong that the unhappy and weakening divisions of the West should be perpetuated in China.

So, when the call came from Nanking "Unite," the response from Kwangtung was both hearty and prompt.

THE CONSUMMATION OF UNION.

In accordance with the remit from Nanking, in April 1919 the Presbyterian Synod of Western Kwangtung and the governing bodies of the churches connected with the London Mission and the American Board, after having themselves agreed on union, sent delegates to meet and confer together in Canton. There was perfect unanimity on the basis and plan of union, a provisional Divisional Council (Synod) was set up, and a committee was appointed to arrange for the consummation of the union. The proceedings throughout were marked with a heartiness and unity of spirit that augured well for the future. Not only was there no dissentient voice heard, but representatives from two other churches, the United Brethren and the Swedish American, also asked if their churches might be admitted into the Union. The applause that greeted them made further reply unnecessary. In the evening the delegates brought a memorable day to a conclusion by meeting together in Holy Communion as a pledge of their oneness in Him Whom all owned as Saviour and Lord.

In June, six provisional District Associations were organized, comprising representatives of the three churches already mentioned and the church connected with the United Brethren Mission. These District Associations met and appointed delegates to the Divisional Council, and on July 16th and 17th this Council met and consummated the union of the four churches. The church connected with the Swedish American Mission was also welcomed into the Union.

The position therefore in Western Kwangtung now is that the Chinese churches which during the past few decades have been gradually growing up under the wing of the American Presbyterian Mission, the Canadian Presbyterian Mission, the New Zealand Presbyterian Mission, the London Mission, the American Board Mission, the United Brethren Mission, and the Swedish American Mission have now united in one body. The highest court in this union in the meantime is the Divisional Council, composed of representatives of seven District

Associations, which in their turn are made up of delegates from the Local Churches (Sessions) of all the above denominations.

Owing to separation by natural geographical boundaries and linguistic differences, the churches founded by the English Presbyterian Mission in the Swatow district have been left to make arrangements for local union in accordance with dialectic, geographical, and other natural affinities. For the same reasons the Presbyterian Church in Hainan has been left to develop its own local organization.

We now look forward to the year 1921, when with the churches in other provinces that are like-minded, we shall unite in a grand General Assembly and constitute one united church. The name for the united church favoured by those participating in this part of Kwangtung is "The Chinese Christian Church" (中華基督教會), and they have adopted this name provisionally until one has been definitely fixed by the General Assembly of the uniting churches.

The membership of the uniting churches in Kwangtung totals 19,363, being made up as follows:—Presbyterian, 13,008; London Mission, 2,014; American Board, 3,219; United Brethren, 587; Swedish American, 535. The union thus comprises nearly one-third of the total church-membership in the province.

It is obvious that a great many details remain to be worked out before the organization of the new church is complete, so with this end in view an organizing secretary has been appointed in the person of the Rev. Y. T. Li.

THE FRUITS OF UNION.

As very few of the churches within the union are self-supporting, it is quite evident that without the hearty co-operation of the missions concerned such a union would be robbed of many of its best fruits. Fortunately this spirit of co-operation is everywhere manifest, with the result that many of the anomalies that existed hitherto in respect to overlapping are now disappearing. In towns where hitherto there were two or three weak struggling churches one of which said, "I am of the United Brethren," another "I am of the Presbyterians," and another "I am of the London Mission," there is now one strong church which says, "I am of the Christian Church."

Moreover, whole districts hitherto worked by one mission, but which could be supervised by another mission with

greater economy of time and labour, are being handed over to the control of that body. Without the union of the churches on the one hand and the co-operation of the missions on the other, such desirable reforms could not be accomplished.

There still remain several leading denominations outside the new united church. Differences in church government and church practice are holding them back. While this is to be regretted, it is a matter for deep thanksgiving that a spirit of Christian brotherhood prevails between their leaders and those of the united church, so that while the day of province-wide union has not yet arrived, there is ground for a reasonable faith that the day will yet come when all who own Christ as King will unite together in one body to do Him homage and to fight under His banner for the conquest of the province.

Notes and Queries

How can we prevent that those under our influence
become "rice Christians"?

1. By teaching the people in the Word of God and leading them to feed upon His Word. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

2. By teaching the people the true nature of the Church according to the Bible. It is not a society for mutual earthly protection and benefit, but a company of "called-out ones," not of this world, but despised and often persecuted by the world. (John 15 : 18, 19.)

3. By teaching them the spiritual doctrine of the grace of giving to the Lord ;—that it is a joy to give and even make sacrifice for Him, who gave *all* for us ; that even before the Law, it was the Divine principle that one-tenth belongs to God. (Mal. 3 : 8-19.)

4. By teaching the people that the Chinese Church is *theirs*, not a foreign institution. That it therefore ought to be supported by the Chinese and not by foreign money. That an indigenous, self-supporting church is dignifying and self-respecting, and that true progress can only be made as the Church of Christ in China assumes a self-supporting basis.

5. By teaching the Chinese self-administration and granting them opportunity to carry it out in their church work. To the exact proportion in which they are self-supporting, the Church ought to be self-administrating.

Christians born and brought up in an atmosphere of the above scriptural principles, will not be in danger of being "rice Christians."

R. A. JAFFREY.

Why are the Chinese churches not self-supported like the early Apostolic churches?

In Apostolic times the missionaries outside Palestine were in the position of travelling laymen, each with his handicraft. They were Spirit-filled and prayer-saturated preachers who worked in the open air, or rather social evangelists—chatting about the Gospel in existing synagogues or dwellings. Their work involved no new buildings, either as chapels and preaching-halls, schools, hospitals and dispensaries. The churches they founded were home-circle household gatherings.

In China, mission work at least requires hired premises, and a whole-time non-trading Chinese preacher and school-master; while a full equipment involves the purchase of land, the erection of a well-built hall for worship and evangelistic preaching, a well-furnished school, and perhaps hospital and dispensary.

Now (1) the Chinese as a whole still firmly believe that our mission work is supported by our foreign governments ("else how does the money come?" as I have often been asked quite recently). Thus, its expenditure is no concern of the Chinese. (2) When this idea is so far corrected in the minds of inquirers that they entertain the conception of a "Foreign Benevolent Institution," they remember that Chinese Benevolent Institutions are wont to provide free schools and burial grounds, and administer relief to the poor in winter. They thus argue that we should do likewise. (3) When the members themselves are still further enlightened, there remains the fact that those members mostly live from hand to mouth, on \$1 to \$3 per month. And until the Church has grown considerably above a hundred, their actual spare money, if they gave the whole, would still be but adequate for several months' salary

for the Chinese preacher, and perhaps lighting and cleaning of the premises hired or erected. Thus it falls, as a rule, far short of self-support.

W. ARTHUR CORNABY.

Why so little success relatively among upper classes?

1. It seems to be in the nature of things, and a part of the divine plan. In our Lord's day it was the common people that heard Him gladly, and the upper classes that scoffed and rejected. When He chose the twelve to be associated with Him, and to carry on His work after His return to heaven, He did not take them from the upper classes. Paul, who might perhaps be regarded as himself an exception to the rule, has left on record his own experience, so far at least as the Corinthian Church was concerned, that not many noble were called, and he further goes on to say that God has *chosen* the foolish and the weak and the base things of the world.

2. But while recognizing the fact just stated, we know that the gospel can and does take hold of those in high station, and China can furnish striking illustrations of this. One of our teachers, a man of long experience, says that in order to get a hearing with the upper classes, a man must have a standing, largely a social standing, that commands their respect. And, from the very nature of the case, we have not in the past had any considerable number of such men. But our schools are now turning out men who will be able to meet the highest on equal terms, and we may confidently expect that God will use them to reach some of the highest as well as those of humble station, who must always form the bulk of our church membership.

W. ASHMORE.

Why so few literary lights among the Chinese Christians?

1. In the church of former days there was no special call for men of learning, consequently the Church was indifferent upon this subject and thus such men were not forthcoming when the need arose.

2. The government of the Church being largely in the hands of foreigners who were unacquainted with Chinese learn-

ing, they were unable to distinguish between men of ability and others and thus as men without ability filled the vacant places men of ability were unwilling to come forward.

3. As the management of mission schools was also largely in the hands of foreigners they naturally emphasized the study of English and neglected the study of Chinese. Thus not only was there no chance of producing men of ability but even the idea of producing such was lost sight of.

4. In regard to already existing scholarship the Christian Church adopted an attitude of suspicion and doubt. Thus, apart from men who were bound to accept such work as a means of living, or forced by some other circumstances, none would accept positions in connection with the Church.

5. Real scholarship being rare in China, because of the difficulties in connection with study being great, the ordinary man simply made a general knowledge of learning his aim. If one by chance should excel in his studies he at once rose into high position. How could the Christian Church hope to get hold of such men?

6. May we ask how the Christian Church can possibly by special treatment overcome the offers made by the outside world and attract these specially gifted men? Unless this class meets with such special treatment it is hopeless to expect them to submit to the conditions at present existing.

FAN TZE MEL.

Our Book Table

FOREIGN RIGHTS AND INTERESTS IN CHINA. WRSTEL W. WILLOUGHBY.
*The Johns Hopkins Press, Baltimore, Maryland. G. \$7.50. For sale
by Ed. Evans & Sons, Ltd., Shanghai. Mex. \$12.50.*

This book of nearly 600 pages, by one who has personal knowledge of China, is an attempt to define the present status of foreigners in China. In the main as found in official documents and in lesser measure in practice, the "rights and interests" of diplomats, merchants, and missionaries, in connection with residence, trade, navigation, postal facilities, concessions, extra-territoriality and religion, etc., are dealt with. Japan looms large in the book and her camouflaged plans to secure "paramount control" in China are frankly dealt with, together with the way she has gone the Powers one better in the "rights" claimed from the

treaties. The claims—implied or expressed—of foreigners and foreign states, together with the obligations in which China is involved are seen to be complex and incompletely known; foreigners, however, know better what they want than the Chinese know the obligations China has incurred. In our thinking these "rights and interests" would better be called "acquirements." There seems to be a touch of unconscious irony in the fact that after (in Chapter IX) asserting that so far as official pledges on the part of the Powers are concerned, China's sovereignty and territorial integrity stands on a fairly strong basis, Chapter X takes up the question of "Spheres of Interest," a point which seems to make a rather pronounced dent in the idea of "territorial integrity." A clear distinction, moreover, is made between "territorial" and "administrative" integrity, the latter apparently not being assured. Extraterritorial "rights" are said to owe their legal existence to concessions on the part of China, and it would appear that in many cases a privilege of residence has hardened into a "right" to hold property; out of situations of sufferance on the part of the Chinese have sprung vested rights which the Powers expect the Chinese government to protect, and themselves aim to protect if China fails. The book deals with the legal rather than ethical aspects of these "rights," which are based upon desire rather than duty, but sooner or later the ethical basis also will have to be considered, and in our thinking the sooner the better. Naturally this book is of more interest to diplomats and jurists than to others. It will, however, help any who sincerely desires or needs to understand better the present tangle of relations in which China is enmeshed through the enforced penetration of the West. The pressure of economic expansion has forced China to grant privileges; the same pressure is preventing her getting them back, even if she wants them, on the plea that she is not ready for them. The author is not encouraging as to China's ability to reform her judiciary system in accordance with Western standards—a fact which will defer the day when extraterritoriality will end. The author has tried to be fair and has quoted Chinese as well as foreign authorities. China cannot withdraw into herself and perhaps bygones will have to be bygones. Such studies as this will help forward the day when an understanding more satisfactory to all concerned will be achieved.

THE NEW MAP OF ASIA (1900-1919). HERBERT ADAMS GIBBONS, *Author of "THE NEW MAP OF EUROPE," "THE NEW MAP OF AFRICA," etc., New York, The Century Company. Second Printing. Pp. 571. \$2.00 gold net.*

The author of this book was for three years (1910-1913) Professor of History and Political Economy in Robert College, Constantinople, has been prominent as lecturer, traveller, newspaper correspondent of the *N. Y. Herald*, etc., in Europe, and was present at the Peace Conference. This work seeks to show in detail how the treatment of the various nations and racial groups of Europe, of Asia, and of Africa by the "Great Powers" in the past and likewise at the present time, has made a permanent world peace an impossibility. "No commentary is needed to drive home

to the reader the heartlessness, the immorality, the hypocrisy, the brutality of the European powers in their relations with Asiatic races." (P. 263.) "It had become perfectly evident during the Peace Conference that the Entente powers intended to apply the principles they had proclaimed only, in the case of nationalities subject to their enemies, and that President Wilson had not the courage to practice what he preached." (P. 367.) "There never would have been any Japanese imperialism had European powers not been conscienceless hogs." (P. 477.) In such a wide range of political and other history there must be many slips in details, and as in the phrase just quoted there are examples of "the weakness of intemperate strength," yet there are sufficient solid facts to fortify the main claim of the book. That Shantung should be uniformly misspelled "Shangtung" is at once inexplicable and inexcusable.

S.

PUBLIC DEBTS IN CHINA. By FENG-HUA HUANG, PH.D. *Studies in History, Economics, and Public Law, Edited by the Faculty of Political Science of Columbia University, New York. Longman, Green & Co., Agents, London. 1919. With six Appendices and a Bibliography. Pp. 105.*

This is a thesis for the degree of Doctor of Philosophy, in seven chapters giving an outline history of Chinese Domestic Loans, Indemnity and War Loans, Railway, General and Provincial Loans (Domestic and Foreign), with a very sensible chapter of Conclusions and Suggestions.

The author writes with commendable restraint and considerable detachment, though his narrative covers the details of the wolfish conduct of greedy outside nations dealing with the guileless Chinese lamb. With much of the criticisms many if not most friends of China will be quite in sympathy.

At the same time they would be pleased at some recognition that it is the political incapacity of the people and the hitherto remediless corruption of Chinese officials which has necessitated foreign loans. There is no mention of the vast benefits to China of an honest administration of the Chinese Maritime Customs, or of the financial salvation of the country through the collection of the Salt Gabelle under Sir Richard Dane, whose name does not occur.

The long catalogue of Foreign Loans only extends to June 1918, since which time the total loans to Japanese may for aught we know have doubled.

The booklet will be of service to those who have occasion to study the subject.

S.

THE SHANTUNG QUESTION AND OTHER CLAIMS AS OFFICIALLY PRESENTED TO THE PEACE CONFERENCE AT PARIS BY THE CHINESE PEACE COMMISSIONERS. *Chinese National Welfare Society in America. March 1st, 1920. Third Edition.*

This is a 95 page booklet (7½ inches × 5 inches in size) in three parts (in the Table of Contents strangely called "volumes"). It is a compendium of documents relating to the case of Shantung

as between China and Japan. Part I gives the preliminary "Instruction" to the Japanese Minister, with an analysis of the Twenty-one Demands, etc. Part II gives China's side of the case under four heads, and Part III states the demand for the renunciation of Spheres of Influence, the withdrawal of foreign troops and police, of post-offices, telegraphs, wireless, etc., of Consular Jurisdiction, of Leased Territories, Concessions and Settlements, and a claim for Tariff Autonomy.

Parts I and III are followed by a brief "Conclusion" summarizing the argument with no rhetoric or special pleading. This publication is a sign that the Chinese, in America at least, are waking up to the importance of countering the all pervading Japanese propaganda. This should have been done long ago, and should be unceasingly done now.

S.

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION, SURVEY OF MIDDLE AND HIGHER PRIMARY SCHOOLS. *Compiled by Rev. H. W. LUCE, Associate General Secretary, from data collected December 1918 to April 1919.*

This compilation of replies from 52 per cent of the Christian middle schools of China to the 566 items in the elaborate and carefully prepared "Form for co-operative survey" prepared by Mr. Luce in the autumn of 1918 is the most exact and valuable study of Christian education in China that has yet appeared. The compilation presents the statistics of the replies together with a reprint of the questions answered. The two must be taken together and carefully studied in order to gain the definite values which the "co-operative" survey affords. From a study of these statistics "vital findings" can be secured on the basis of which more intelligent consideration can be given to almost every problem of Christian education. It is to be hoped that these statistics are a beginning in that searching, scientific study of Christian education on which alone an efficient, progressive program can be based. Every Christian educator in China should undertake a thorough study of these tables. An exchange of such studies will add greatly to the "co-operative" value of the survey.

L. C. P.

JOURNAL OF THE NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY. *Vol. LI, 1920. Kelly & Walsh, Ltd., Shanghai.*

This issue of the Journal will be useful to those interested in China from the point of view either of its history, art, commercial development, antiques, poetry, or religion. W. Clifton Dodd treats of the relation of Chinese and Siamese, by describing the seven waves of migration of the Tai southward. In "Names and Nicknames of the Shanghai Settlements," George Lanning gives much interesting historical information about Shanghai as revealed in the names of its streets and various cognomens. Dr. Arthur Stanley compares "Chinese and Greek Art Ideals," showing how the Chinese have excelled in their appreciation of nature, though they have dropped behind the Greeks in their appreciation

of the human form. In a study of "Destiny, Fate," Mr. Evan Morgan helps one to understand why initiative has been weakened in China. Mr. Isaac Mason in a "Chinese Life of Mohammed" gives the Chinese idea of this great religious leader. Mr. Herbert Chatley gives a study on the possibilities and significance of China's coal deposits. An article on "Chinese Ideas of Antiques" contains much quaint psychology in connection with Chinese ideas of why antiques have value. Mrs. Florence Ayscough in an article revealing in itself vivid poetical feeling, deals with "Chinese Poetry and its Connotations," giving a detailed insight into the social background of Chinese poetry. Taken altogether this volume is unusually interesting.

CHATS ON ORIENTAL CHINA, by J. F. BLACKER. London: T. Fisher Unwin. 10/6 net.

This is a new "impression" of a book which was much appreciated when it first appeared in 1908. It was recognized as a useful introduction to the study of Chinese and Japanese ceramics, but much water has flowed under the bridges in England and America during the last twelve years. There have been more additions to the published knowledge of Oriental ceramics during these years than at any other period; and yet the publishers of this one-time excellent book are content to bring out another edition without revision which would bring it up to date. The only new things in this edition are the colored plates which are most creditably executed. After the first publication of this book the author, Mr. Blacker, collaborated with Edward Gorer in bringing out the magnificent two volumes on "Chinese Porcelain and Hard Stones." Hobson has published his monumental work on "Chinese Pottery and Porcelain," and the Metropolitan Museum its volume on Early Chinese Pottery, but the large stock of information in these volumes has not been drawn upon. From the standpoint of the present high cost of printing the publishers may justify themselves in issuing a "Fourth Impression" of this book in 1919 without revision or addition, but failure to do this is at the expense of the reader.

JOHN C. FERGUSON.

THE NEW CHINA REVIEW. Edited by SAMUEL COULING. August 1920.

This number contains a critical study, by Prof. H. H. Giles, of one of China's poetical rhapsodies, already translated and published by Mr. Waley. The political condition of the State of Lu, as it was known to Confucius, is treated by Mr. Arthur Morley. This article gives evidence of long and careful research. A study of Chinese life on the Tibetan foothills treats of the supernatural; in connection with this much interesting detail is given. The Rev. G. G. Warren concludes his summary of D'Ollone's investigation of Chinese Moslems. The two principal points are in connection with the Chinese name "Hui Hui," and the origin of Chinese Moslems.

THE KOREAN SITUATION No. 2. *Issued by the Commission of Relations with the Orient of the Federal Council of the Churches of Christ in America.*

Distinguishes plainly between reactionary and militaristic forces on the one hand and liberal and progressive on the other. Recognizes the mal-treatment accorded to some agitators in Korea. Does not think that America would ever intervene in a military way to help free Korea from Japanese rule. Claims that continued effort on part of Koreans to secure immediate independence will be harmful rather than helpful, and intimates that Korea may not yet be sufficiently trained for a democratic form of government. Does not think that any action of the Japanese Government is against Christianity as such, as the Korean question is primarily political and not religious. While criticising the Japanese where necessary, advises co-operation with them on the part of Koreans, while not giving up hope that independence will finally be granted.

HILLS OF HAN. By SAMUEL MERWIN. Indianapolis. The Bobbs Merrill Company. 365 pages.

A story of a girl of nineteen who, when returning to her widowed father, a well-known and devoted missionary in mid-China, meets on board the ship an author, who intends to investigate Chinese political conditions. She is attracted by him, and hears that he is unhappily married. She arrives at her home to find the country much disturbed and her father goes off on foot to investigate an attack made on a mission station. His mental processes on his journey are carefully described, as well as his conclusion that heathenism is better than Christianity for the Chinese, and that he has been wasting twenty years of his life. In this hour of despondency he falls into grievous sin. He later begins life over again. A cablegram announces that the hero is divorced, and he marries the heroine a few days later. Chinese seldom appear, except as a rather unpleasant background to the events described. The writer has apparently never heard of the presence of consuls in China, on their jurisdiction over their nationals in times of danger.

M. E. F.-D.

耶穌我救主. Prepared by Mrs. DONALD MACGILLIVRAY and LEO WEN LIN. Published by the China Sunday School Union, 5 Quinsan Gardens, Shanghai. Price M. \$0.50. Size, 7 ins by 9, 100 pages.

A well-bound and attractive book of pictures of incidents in the Life of our Lord together with illustrations of the parables. There are explanatory verses from the Mandarin Bible in clear type on the page facing each picture. The book would be excellent as a prize in a Sunday school, and as a Christmas present would delight the heart of any Chinese child. Three of the pictures are coloured, and forty-four are in black and white and that some of the latter are rather indistinct is the only drawback to the usefulness of the book.

M. E. F.-D.

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA. *27th Annual Session, 1920. Edited by FENNEL P. TURNER, Foreign Missions Conference, 25 Madison Avenue, New York City. G. \$0.75.*

This report enables us to get a world view of missions as seen from the viewpoint of its supporters in the United States. In connection with the question of unoccupied fields, Dr. R. E. Speer states that the United States has been spending on foreign missions about thirty million per annum during recent years. In reading one gets a glimpse of the energizing ideals which are responsible for this altruistic giving and for appeals for wider support as expressed through the inter-church movement and other organizations. Dr. John R. Mott gives a most stimulating survey of the present Christian opportunity throughout the world. Considerable attention is given to the changes taking place in the relation of missions to governments. It is shown, for instance, that where formerly missions had the lead in many countries in education, governments are now taking it from them. It is encouraging to note how the whole movement for Christian co-operation through the world is growing in spite of adverse criticisms and opposition in some quarters. There are emerging national missionary bodies, like the Foreign Missions Conference, in many countries through which Christianity is beginning to express itself in new ways, and which promise tremendous strides forward in Christian co-operation in the near future. The question of the support of the missionaries is treated sympathetically in detail, and in an enlightening way. Mr. George E. Roberts, vice-president of the National City Bank of New York, who is in close touch with the cost of living and exchange all over the world deals with the question as to whether the present inflation of currency and prices will change for the better. He thinks that eventually it must, but does not give much hope for the immediate future. The question of the support of organizations like the China Continuation Committee is gone into at length, and the principle of their support by the Boards accepted. The budget for this purpose, however, is to be approved by the missions on the fields concerned. This seems somewhat cumbersome and complex, but in the end makes the support of such organizations more definite. To read a volume like this is to get a better understanding of where the missionary enterprise is going. Many other questions besides those mentioned are taken up, not the least being the attempt to get in touch with German Christians again.

THE INFLUENCE OF ANIMISM ON ISLAM. By SAMUEL M. ZWEMER, D.D. Macmillan. G. \$2.00. 7½"X5".

To readers in China who have but little opportunity of studying the beliefs and practices of Moslems, this book will give much interesting information. In view of the stout claims to monotheism made by Moslems, it is decidedly interesting to find so many other objects of worship and veneration recognized among them.

While chiefly concerned with the connection between Islam and Animism, the book touches on many things with which we are acquainted in China, by no means confined to Mohammedans.

Many of the superstitions we meet in this land are shown to be widely held throughout the world, probably pointing to some common origin in the remote past. Tree and stone worship, amulets and charms, magic and sorcery, the disposal of finger-nails and hair, etc., these are matters which we meet in all parts of China, and on which interesting information is here given.

While many of the ceremonies mentioned are familiar among Chinese generally, some are peculiar to Moslems, or have a different shade of meaning with them. The 'Aqiqa sacrifice, connected with a newly-born child, is practised, in part at least, by Chinese Moslems, the hair being shaved off the child's head and an equivalent weight of silver being given to the A-hung—instead of to the poor.

Dr. Zwemer fulfils his purpose of showing "how Islam sprang up in Pagan soil and retained many old Arabian beliefs." We agree with him that wise and sympathetic missionaries will "find points of contact in Animistic Islam that may lead discussion straight to the Cross and the Atonement."

I. M.

STUDENT MINISTRY TO CHILDREN: *Manual for Teachers in Daily Vacation Bible Schools. Edited by HELEN WAGNER KULP. Published by Shanghai General Committee on Daily Vacation Bible Schools. 1919.*

There can only be a hearty endorsement of such a movement as that which this little hand-book aims to assist, the controlling idea of which is to teach idle children through the otherwise idle students in mission schools in our too often idle churches and chapels. The initiation and promotion of the plan is chiefly due to Rev. Robert G. Boville of New York City, whose second visit to China has not only further stimulated the movement this season but promises larger reaches of influence next year. As a suggestive "first-aid," the matter collected in this manual has been serviceable, but for future use one more consistently in Chinese or bi-lingual, with more detail for inexperienced student-teachers, would be expected.

J. L. S.

A NATIONAL SYSTEM OF EDUCATION. WALTER SCOTT ATHEARN. *George H. Doran Co., New York. G. \$1.50.*

The author shows in a striking way how education in the United States is becoming nationalized and gives various systems for achieving this from a state and church point of view. He makes it quite clear that the importance of religious education, which he defines as the motivation of conduct in terms of religious ideals of life, has been overlooked. He assumes that it is settled that on account of the principle of the separation of Church and state, the teaching of religion must be kept out of the public schools. This means that parallel to a national system of secular education, the Church must have a system of religious education which involves a large army of workers and a tremendous outlay. The author believes this necessary, however, if we are to combat the danger of materialism in a purely secular educational system. He

seems to overlook the fact, however, that the sectarian interests which have forced religion out of the public schools will also work for separation when you endeavour to get a national system of religious education. It would look as if we shall have a series of national systems running parallel to a certain extent to a national system of secular education. Fourteen diagrams help to make clear the author's ideas.

THAT DAMN Y. By KATHERINE MAYO. *Published by Houghton Mifflin Company, Boston and New York. Price \$3.50 gold. 432 pages.*

An exceedingly interesting account of the service rendered by the Y. M. C. A. to the American Expeditionary Force in France compiled by a practised writer after eight months' investigation of the work at the Front in all its branches, both before and after the Armistice. It is a wonderful record of great difficulty overcome and of heroic work done by men and women often under conditions which might well daunt the boldest. Ninety per cent of the welfare work done in Europe for the A. E. F. was performed by the Y. M. C. A. The title (which might be bettered) is one of the phrases which was often on the lips of American soldiers.

M. E. F. D.

STORIES FOR TALKS TO BOYS. F. H. CHURLEY. *Association Press, New York. G. \$2.00. Pp. 350.*

No claim of originality is made for this book which is designed especially for the use of Sunday school teachers, scoutmasters, boys' club leaders, Y. M. C. A. secretaries, and others who are called upon to speak to boys. Boys would enjoy reading it. All of the stories are clean and wholesome and many inspiring. They are arranged under sixty-five headings such as: ambition, character, conscience, courage, father and son, habit, health, ideals, joy, love, mother, optimism, patience, prayer, religion, service, training, vision, wealth, work, etc.

This is just such a volume as we have long needed and it fills the bill admirably. The type is large enough and clear; the paper and binding are satisfactory.

J. C. CLARK.

MISSIONARY MORALE. By GEORGE A. MILLER. *Published by the Methodist Book Concern, 150 Fifth Avenue, New York. Price \$1.00 gold. Size 7 x 4½ inches. 156 pages.*

"To discover the sources of the missionary's morale and live by them," says Mr. Miller, "is to achieve the victory that overcometh the world." In this book he does his best to help us all in the search, and in the life which should follow the discovery. The advice to would-be missionaries and to those who train them is excellent.

M. E. F.-D.

THE CHRISTIAN BASIS OF WORLD DEMOCRACY. By KENNETH SCOTT LATOURETTE. *Association Press, 347 Madison Avenue, New York. \$1.00 gold. "Books with Purpose" series.*

The attraction of a good title is apparent in the case of this book. And the contents are not disappointing. Arguing from the premise that the Kingdom of Heaven as conceived by our Lord was an ideal social order to which all races might attain, Professor Latourette makes a careful and searching study of the principles of Jesus as applied to the great national and international problems of to-day. The skilful use of the author's intimate knowledge of world history and of the present day problems in the East together with the vigour of his method, based on actual class-room questions and answers, make this little book peculiarly well fitted for the needs of Chinese students in their earnest search for truth.

J. J. C.

THE CANTON UNION THEOLOGICAL COLLEGE CATALOGUE, 1919/20.

UNIVERSITY OF NANKING BULLETIN CATALOGUE, 1919/20.

UNIVERSITY OF NANKING BULLETIN DEPARTMENT OF MISSIONARY TRAINING, 1919/20.

The course outlined in this announcement runs into five years.

WORLD FRIENDSHIP. The American Council of the World Relations for International Friendship of the Churches, 75th Street, New York. Deals with various subjects affected by the program for world friendship.

WENCHOW; A WONDERFUL STORY OF MISSIONARY PROGRESS AND OPPORTUNITY.

UNITED METHODIST MISSION IN EAST AFRICA.

SCHOOLS IN CHINA FOR CHRIST.

Pamphlets dealing with the work of the Foreign Missions Committee of the United Methodist Church, and sold for 2d. They suggest attempts to study the situation and to form new policies in connection therewith.

SURVEY OF THE FIELDS AND WORK OF THE NORTHERN BAPTIST CONVENTION.

This booklet of 151 pages is packed full of detailed information about the work of the Northern Baptists throughout the world. It is both comprehensive and condensed; even busy men can read it.

LOVE IN ACTION. Annual Report for 1919 of the Hangchow Medical and Training College. An attractive booklet giving interesting personal and statistical details about the work of Dr. Main's hospital.

Missionary News

New Methods

Last year we opened a school for blind boys, which is run by a blind catechist who is also assisted by a blind teacher-student from Moukden. It has throughout numbered ten blind boys, the numbers being limited only by means.

R. D. LORD, Yenchow.

1. We have won the confidence of a great many of the leading business men by giving a series of seven weekly lectures, followed by discussion on modern principles of business. This seems to have proved to the business men that we are here to serve.

2. A purely Chinese laymen evangelistic movement. This has just started. Its effectiveness has not yet been demonstrated.

L. TODNEM, Tsuanfu.

1. We have used this year a new method of holding the Christian leaders' class. Instead of holding this in the central stations as formerly it has been moved from one out-station to another, continuing a week in each out-station visited for five weeks last fall and a month this spring. The morning and evening were given to study, recitation, and religious services, and the midday hours to preaching in the surrounding villages; more than a hundred villages were touched in this way.

2. We have by hearing the testimony of a number of these men, learned that the tent preaching is a very effective

method and we would recommend it to those who have not tried it. We are going to try holding large meetings in large centres, borrowing buildings from the Chinese for this purpose.

H. G. ROMIG, T'enghsien.

The organization of a Children's Church where the older children of the boarding schools are put at service for the children of the street has done much for the boys and girls who have recently joined the church, and has interested other students in practical Christianity. Instruction is also given to many little children who come only to this service. Every child has an attendance card which is stamped each week. Singing, Bible truth, and hand work are the things taught.

H. E. DAVIS, Shanghai.

For the last three months I have given our workers 15 chapters a month in the Bible to study and then at the end of each month I have called them together here at the head station and examined them in these 15 chapters. Then I let them give an account of their month's work, and then discuss with them any improvement that could be made along any line and any new line of work that we had discovered to be necessary. A little refreshment in connection with this meeting is followed with united prayer for the same month's work.

E. A. AANDAHL, Tongnek, Honan.

In answer to your question I would say that the Rev. F. S. Drake started intensive student work here last year in connection with the Y. M. C. A. and feels very much encouraged. A wealthy ex-taotai has got his son to join and he and one or two others have given several tens of dollars. Mr. Drake has English classes, Bible classes, and tennis run by the members themselves with dollar subscriptions, and lectures by local and outside men in chapel. There is also a billiard table and a gramophone. A nucleus is gathering round.

F. MADELEY, Tsingchowfu.

1. A plan of study for the women—ten steps—(1) 12 Bible courses; (2) ten verses and tracts; (3) an easy book of doctrine; (4) selected hymns; (5) catechism, etc., to Gospel of Mark. First step completed the student is given a certificate with a colored paper star pasted under the numeral one, and room for other stars as other steps are completed. 2. A deputation of local church members and workers, with one of the missionaries goes out for a week's preaching in a country village where there are no workers or Christians. Expenses are paid by local Church.

J. N. MONTGOMERY, Hwai-an-fu.

THE BIBLE UNION OF CHINA.

PURPOSE. 1. We, the undersigned, are constrained to band ourselves together as an association "to contend earnestly for the faith which was once for all delivered unto the saints."

BASIS. 2. 'This "faith" we hold to have been revealed in the Holy Scriptures of the Old

and New Testaments, whose *integrity* and authority as the inspired Word of God we most fully accept. 'The fundamental doctrines of this "faith" we hold to be set forth in the Apostles Creed, accepted according to its original and obvious meaning.

CAUSE FOR ACTION. 3. We note with anxiety the divisive character of much of the recent teaching in certain theological seminaries of the West. We feel that the state of both the Christian and non-Christian world demands unity of purpose and steadfastness of effort in preaching and teaching the fundamental and saving truths revealed in the Bible. We are convinced that this is no time to sit quiet or even to pray and work merely in private while we allow the entrance of teachings which are dividing the Christian body and leading many to doubt the foundations of Truth and accept in their stead an incomplete "social gospel."

We therefore present the following program:—

PROGRAM. 4. To this end we desire:—

(1) To unite in prayer that God may so direct this movement as to arouse the Church of Christ to its deep need of a firmer grasp on the fundamentals, and a fresh realization of the power and sufficiency of the simple Gospel of our Lord Jesus Christ, the preaching and teaching of which has been blessed of God since the beginning of missionary work.

(2) To promote the circulation, reading and study of the Bible, trusting that its Divine Author will use

this movement as a testimony to its integrity and authority.

- (3) To prepare and circulate literature and text-books, witnessing to the fundamental truths of the Bible.
- (4) To represent to our home boards and supporters the vital importance of accepting for missionary service only such candidates as will handle aright the word of truth. To help in finding and securing the election, upon the faculties of our Christian institutions, of such men and women as will uphold the Christian fundamentals.
- (5) To arrange for deputation work and occasional lectureships looking to the convincing presentation of the fundamentals of the Christian faith; and to make these available to Christian educational institutions, thus helping to counteract by positive teaching any attempts to influence, by text books, or otherwise, students and church leaders towards beliefs and activities contrary to sound doctrine.
- (6) To maintain sound teaching in theological seminaries and Bible schools and prevent divisive influences in the same, specially on such cardinal truths of the Bible as are now being attacked, e.g., miracles and the atoning sacrifice of Christ, and to seek means by which able exponents of the "faith" may reach the present and future leaders of the Chinese Church.

- (7) To ensure that those who faithfully uphold the principles herein set forth may be adequately represented on mission and union committees and in other movements and organizations. To secure the appointment by missions, churches, and organizations of such delegates to the proposed NATIONAL CHRISTIAN CONFERENCE of 1921 as will most faithfully uphold the standards herein set forth, and otherwise influence the Conference in the interests of evangelical truth.

- (8) To promote all measures for the deepening of the devotional, evangelistic, and missionary spirit in all Christian enterprises.

[This statement was adopted by one hundred and fifty missionaries on Kuling in August. An ad-interim committee of which Rev. H. M. Woods, D.D., is Chairman has been appointed. An invitation to join this Association is to be extended to all missionaries in China.—Ed.]

TO THE CHINA SUNDAY SCHOOL
UNION AND OTHER CHRISTIAN
BRETHREN IN CHINA.

The Christian Committee in charge of the plan for the World's Sunday School Convention to be held in Tokyo in October send their most sincere greetings to the Sunday School workers and other Christians in China.

We are looking forward to this World's Sunday School Convention as one of the greatest opportunities that has ever come to Japan for the promotion of the modern Sunday School

Movement, and for giving stimulus and strength to the Christian Church in general. We have confidence in the World's Sunday School Association that the program that they are preparing and the delegates and speakers that they will bring will give to our delegates not only information, but inspiration as well, and make a lasting impression. We are confidently expecting that through our delegates who come from all parts of Japan, and the visits of the foreign delegates together with the press reports of the Convention, that the Christian message will be given to Japan as never before. We hope, too, that through the visits of the foreign delegates, and the representative delegates who come from the different countries, that this same blessing may be carried to the other nations of the Far East to as large an extent as possible.

We have been glad to hear from time to time of the wide and increasing interest of the Korean Christians in the Convention and that they expect to send their full quota of two hundred delegates, or more. We anticipate that their presence will make a distinct contribution to the spiritual life of the Convention. We are anxious, too, to have a representative delegation from China, not only for what you will be able to take back, but for the contribution that you may make to the success of the Convention. It is fortunate for us, but only an incident, that this truly World's Convention shall be held in Japan, and we are hoping and praying that the delegates from all the different nations will come together in the true spirit of Christ and World's Brotherhood.

We are fearful whether we shall be able to comfortably entertain our foreign delegates, but the foreigners in Tokyo and the Japanese, both Christian and some non-Christians, are planning to open their homes to entertain the delegates and some have asked especially to be allowed to entertain Korean and Chinese delegates.

Besides the general program, which because of the music and pageantry will be wonderfully inspiring, the Committee are planning for a scientific institute, and we shall be glad to have one conducted in Chinese for the Chinese delegates, the same as we are planning for the Japanese, Korean, and Occidental. In these institutes we plan to use the experts from abroad and the program can be made to suit the desires of the Chinese Sunday School Union.

Some of us were glad recently to meet and to hear Mr. Yui, the National Secretary of the Chinese Y. M. C. A., and we are looking forward to real pleasure of Christian fellowship on a much larger scale at the time of the Convention. We believe such associations will help us better to understand each other, and help us to be able better to work for the common cause of the Kingdom in which we are alike interested.

We assure you that our one hope and prayer is that this World's Convention may be used of God in firmly establishing the Modern Sunday School Movement, so that not only the children of Japan, but the children and young people of Korea and China may be reached for Christ to a large extent in this generation, and that much greater success may be made possible for the whole Christian move-

ment. To this end we need not only your co-operation in the sending of delegates but your earnest prayers.

Your brethren in Christ,

S. EBARA, 江原素六, Chairman, World's Convention Committee, Member House of Peers.

KAJINOSUKE IBUKA, Vice-Chairman, World's Convention Committee, President Presby. College, Tokyo.

H. NAGAO, 長尾牛平, Vice-Chairman, World's Convention Committee, Director Imperial Railway.

Y. HIRAIWA, 平岩愷保, Vice-Chairman, World's Convention Committee.

HINOMICHI KOZAKI, President National Sunday School Association, Pastor Reinanzaka Church.

H. KAWASUMI, General Secretary, National Sunday School Association.

HORACE E. COLEMAN, Educational Secretary, World's Sunday School Association.

A. OLTMANS, Member Executive Committee for World's Convention.

(Later advice from Japan states that enthusiasm for the Korean delegation has waned and it is doubted that much of a delegation will attend.—ED.)

CHRISTIAN CLUBS IN HANG-CHOW.

Hangchow is getting to be a great place for conferences and clubs. It has two distinctively Christian clubs. One is the "Christian Fellowship Club." It meets every Tuesday evening except during the summer and the China New Year holidays. Originally one club it has grown now so that it is divided into two sections, "East" and "West," that is eastern and western parts of the city, for there is no distinction between Chinese and foreign members. The purpose of the club is to give mutual help in the Christian life and work and to promote sociability among the young Christians. There are

from thirty to forty in each section and there is a friendly rivalry to see which can get the largest number of members each evening. The number present is telephoned so that each section knows how many the other has. A programme committee arranges the topics and leaders for three months ahead, the leader always being the host of the evening. Forty-five minutes are spent in Bible study or in the discussion of some practical problems in the light of the Bible. Refreshments are then served and the rest of the time is spent in social pleasures, — games, stunts, and the like. Some very bright things are gotten up for these evenings. The membership consists of young men, married and single. Married men always bring their wives and single ladies do not hesitate to come and have as good a time as any one. The expenses are met by voluntary contributions. Missionaries are all welcomed and sometimes asked to serve on the programme committee, but the leadership is in the hands of the Chinese. A big union meeting is held once a month at which there is a special programme.

Our other distinctively Christian club is the "Christian Leaders' Fellowship Club." This was organized some four years ago, the purpose being to give the leaders in the churches a chance to get acquainted. Only those who are leaders in the churches are eligible for membership,—preachers, church officers, school teachers, Sunday school teachers, leaders in personal work, women evangelists. The dues are forty cents a year. A meeting is held every two months either in connection with one of the churches, the Y. M. C. A., or one of the Christian

schools. The order of the gathering is first refreshments, which are paid for from the funds of the Club. While this is going on people chat, walk around and get acquainted or sit as they please. Then follows an address on some assigned topic of practical help to leaders.

At the last meeting, which was held at the Union Girls' High School, after refreshments on the lawn, Rev. T. C. Bao, as chairman of the committee, reported on the lottery survey. (See CHINESE RECORDER, August, page 589.)

J. MERCER BLAIN.

Gleanings from Correspondence and Exchanges

Messrs. Edward Evans & Sons, Ltd., 30 North Szechuen Road, are now sole and exclusive agents for the Christian Endeavour publications.

Miss Ruth Paxson has been elected Hon. General Secretary of the Yunnan Chinese Home Missionary Society. She has severed her connection with the Y. W. C. A.

Drs. C. J. Davenport, Philip B. Cousland, and Thomas Gillison have had the order of the Chia Ho. 5th Class, bestowed upon them by the Chinese Government in recognition of their long and valuable services. We offer our congratulations.

From the "London and China Express" of June 17th, 1920, we learn that a school for Chinese is to be opened by Chinese in that district of London known as "Chinatown." The initiators of this experiment are all Chinese. The classes are to be free, and the necessary expenses met by voluntary contributions. About fifty men and forty children entered the school when it was opened.

At the 37th annual meeting of the International Missionary Union, held at Clifton Springs, New York, in June, over a hun-

dred missionaries were present. A resolution was passed calling upon the governments of the countries under whose flags these missionaries were sent out, to make sure that the same religious freedom is obtained for their mission countries as is enjoyed by their homelands. Cordial endorsement of the inter-church movement was also given.

Recently in Yung-hsing-hsien, Hunan, several women whose feet had been bound were seen walking barefoot. In one case especially the feet had been bound very tightly, and walking appeared very difficult and painful. The women were decently clothed and of modest and respectable class. This unusual step was taken to demonstrate that they had really unbound their feet, and to furnish an object lesson for the stimulation of others. This is one result of an active anti-foot-binding campaign in that district. Such things are encouraging.

The Rockefeller Foundation announces its decision not to establish the proposed medical school in Shanghai. The world situation has changed so greatly that much of the energies of this foundation have to be deflected to Europe, and put into meeting

world needs, hence the decision to concentrate on the Peking Union Medical College, and in addition to co-operate through the China Medical Board with hospitals and pre-medical courses in important centres in China. It is hoped to make the Peking school correspond to the highest modern standards.

The "Scientific Temperance Journal" for May, 1920, gives an account of a movement among Chinese students in America to organize against the use of alcohol in China. This is in response to the prohibition movement in the United States, and a protest against the invasion of China by alcohol interests. More than 200 of these students have organized a Chinese Students' Prohibition League. At the three annual meetings of Chinese Students in America this matter was enthusiastically received. The League proposes to carry on an educational propaganda among Chinese in America and China, and to study the consumption of liquor in China by both natives and foreigners. They propose to canvass all Chinese students in America and to present an organized appeal to the American Government to prevent the invasion of China by alcohol interests.

The effects of prohibition are being carefully studied. In a pamphlet on Some Effects of Prohibition, William H. Pear,

General Agent of the Boston Province Association, gives a summary of messages from secretaries of welfare organizations in fourteen different cities. A decrease of distress and crime usually connected with drunkenness is shown. In the "Federal Council Bulletin" for July 1920, Dr. McLennan, Director of Welcome Hall, a large social centre of Buffalo, gives facts to show that prohibition has not increased the drug habit. In fact, the number who have become drug addicts through prohibition of alcohol is very small compared with the number that were made so by the former free use of alcohol.

From the "Gospel Bell" of June 20th we learn that the Yunnan Chinese Home Missionary Movement is arousing considerable enthusiasm. Mr. Chen Tieh-hsen has been asked to become Field Secretary of this mission. The Rev. and Mrs. Ting-li-mei and Miss Chen Yu-ling are with Mr. Chen Tieh-hsen, to work in Yunnan indefinitely. It is expected to send out new workers in the early fall. It has been finally decided to open the first station in the city of Lufungshien, about three days' journey south-west of Yunnanfu. Miss Cornelia Morgan, an independent missionary, is withdrawing from the city with a view to turning full responsibility over to the Chinese Home Missionary Society.

Personals

DEATHS.

JUNE:

16th, Mrs. Ruth Tolman Helde, at Chengtu, in childbirth.

23rd, Harold Ekblad, at Kweihwa-ting, aged one year and four months, from dysentery.

25th, Mrs. W. Richardson, at Hwangyeu, from heart failure.

26th, Janet Mann, at Lanchowfu, aged one month, from whooping cough.

JULY:

6th, Mrs. Helen E. Montgomery Lockwood, at Hongkong, from malaria.

29th, Miss F. Sauzé, at Chefoo, from syncope while bathing.

AUGUST:

12th, Mr. Ralph B. Colson, at Kuling, from meningitis.

10th, Miss H. E. Kunkle, P. N., Linchow, at Kuling, accidentally drowned.

ARRIVALS.

JULY:

10th, Miss Ira Hynds, Nanking Memorial Hospital.

18th, Miss Elsa Logan, from Mokanshan, Miss Fown, P.E., and Miss Jaffei from Kuling. Rev. E. C. Jones, M. E., from Foochow, Rev. F. B. Bloulshardt, M.E.M., Futsien. Rev. and Mrs. Dawson, L.M.S., Dr. Hoy, R.A.C.S.

22nd, Mr. and Mrs. James Smith, C. and M.A., from Canada for Wuchang.

23rd, Miss Ruth Goforth, C. and M.A., from Canada for Annam.

AUGUST:

4th, Mrs. Anderson, E.P.M.

5th, Mrs. Gillies and Miss E. McCarthy from England.

14th, Dr. and Mrs. Ancell, P.E.; Dr. and Mrs. D. Sloan, P.N.; Mr. and Mrs. R. C. Wells, P.N.; Mrs. R. H. Sonle, P.E., Hankow; Miss P. Flint, P. E., Hankow; Mr. Foster, P.E., Yangchow; Miss A. Bishop, P.E.; Miss M. Monteris, P.E.; Miss G. Begger, P.E., Hankow; Mr. R. W. Watts, P.E., Wuhu; Deaconess E. M. Sworder, S.P.G., Peking; Miss I. Garnett, S.P.G., Peking; Mrs. T. F. Carter, P.N.; Mr. W. E. Smith, Hangchow Christian College; Mr. and Mrs. Oleen, M.E.F.B., Language School, Nauking; Mr. Winter, M.E.F.B., Language School, Nanking; Miss Battin, W.F.M.S.; Miss I. Luce, W.F.M.S.; Miss E. Hobbart, W.F.M.S.; Miss N.

Dillenbeck, W.F.M.S.; Miss A. M. Powell, W.F.M.S.; all of Peking.

17th, Dr. Mary Stone, Miss Hughes, Shanghai.

DEPARTURES.

JUNE:

6th, Mr. and Mrs. T. M. Elliott and family; Mr. and Mrs. Hayes and family; Mr. and Mrs. O. R. Magill and family.

12th, Mrs. H. E. Dennis and children; and Mr. H. M. Wagner, Jr.

22nd, Mr. B. B. Wilcox and Miss C. A. Potter.

JULY:

10th, Mr. and Mrs. H. W. Hubbard and family.

11th, For U. S. A., Miss Idaberg, Nazarene Mission, Chiao-ching, Shantung.

18th, For England, Miss J. Smythe, B.M.S. For U. S. A., Mrs. Reimert and family, R.C.U.S.; Mr. and Mrs. K. Beck, R.C.U.S.; and Miss Nettie De Jong, P.N.; Rev. and Mrs. I. Stocker, S.P.G.

23rd, For U. S. A., Dr. Robt. Boville, D.V.B.S.; Mr. and Mrs. Weigel, U. of L.; Dr. and Mrs. Leach, A.B.F.M.S.; Miss S. Wang; Dr. and Mrs. Hamilton, F.C.M.S.; Rev. and Mrs. Dowling, P.N. For England, Rev. and Mrs. Peill, L.M.S.

25th, For Norway, Miss L. Flatla. For U. S. A., Miss M. Dalland, N.M.S.; and Miss G. H. Blanchard, A.B.M.

27th, For Germany, Mr. and Mrs. Ruck, Ind.

31st, For U. S. A., Dr. and Mrs. McFadyen, P.S.; Rev. and Mrs. B. Grafton, P.S.; Mrs. Baxter, P.S.; Miss Dresser, P.N.; Miss Hyde, P.N.; Rev. and Mrs. E. D. Chapin, P.N.; Rev. and Mrs. R. G. Coonradt, P.N.; Mr. and Mrs. Booth, P.N.; Miss C. J. Batty, W.F.M.S.; Miss Dyer, W.F.M.S.; Rev. and Mrs. McDaniels S.B.M.

AUGUST:

15th, For U. S. A., Miss May Belle Thompson, W.F.M.S.; Miss Rahe, W.F.M.S.; Miss Christman, P.N.; Mr. and Mrs. Worley, M.E.F.B. For England, Dr. Mary Horn, U.J.S.; Miss A. J. Turner, U.M.C.; Dr. and Mrs. Fulton, P.C.I.

16th, For England, Miss A. Sowerby, B.M.S.; and Miss P. Williss, B.M.S.

21st, For Canada, Miss M. I. Thompson, M.C.C. For England, Rev. and Mrs. W. Eddon, U.M.C.

THE CHINESE RECORDER

誌 雜 務 教

VOL. LI.

OCTOBER, 1920.

No. 10

Registered at the Chinese Post Office as a Newspaper.

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The Five Pa

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The Salary Question

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1. Soga Memorial Chapel, just completed. 2. Two dormitories, gift of Mrs. C. H. McCormick of Chicago. Completed January 1917. 3. Students Administration Hall, completed 1908. Gift of Mr. John L. Severance and his sister, of Cleveland. 4. Library Science Hall, opened January 1919. Gift of Mrs. Arthur Searcy, Cleveland. The plans for the group of buildings were drawn by Mr. H. E. Peltier of Chicago, the first foreign architect to definitely combine an Chinese, Chinese and Western style in architecture.

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NOTES ON CONTRIBUTORS

The Rev. JAMES W. INGLIS, M.A., is a member of the Mission of the United Free Church of Scotland. He has been in China thirty years, of which time twenty-one years have been spent in evangelistic work, and nine in theological teaching.

The Rev. GEORGE DOUGLAS, M.A., is a member of the Mission of the United Free Church of Scotland. Most of his thirty years in China have been spent in Liaoyang, Manchuria. His work has been evangelistic, pastoral and educational.

Mr. ARTHUR MORLEY, L.R.C.P., Edinburgh and Glasgow, is a member of the Wesleyan Methodist Mission. He has been in China thirty-four years engaged in medical work.

Mr. F. B. LEARNER is a member of the China Inland Mission. He has been in China eleven years engaged in evangelistic work.

The Rev. THOMAS LOWRY SINCLAIR, B.A., is a member of the Protestant Episcopal Mission who has been in China thirteen years engaged in evangelistic work.

Mr. JOHN H. REISNER, B.A., M.S.A., is a member of the Presbyterian Mission (North). He has been in China six years in connection with the College of Agriculture and Forestry in the University of Nanking.

Rev. E. MCNEILL POTEAT, Jr. M.A., Th.M., is a member of the Southern Baptist Mission. He has been in China three years engaged in city evangelistic work. He is secretary of the Honan branch of the International Anti-Opium Society.

Mr. ISAAC MASON, is a member of the Friends Foreign Mission Association. He has been in China for twenty-seven years. For about twenty-two years he did evangelistic and church work. For the past five years he has represented the Friends' Mission on the editorial staff of the Christian Literature Society. He is secretary of the North China branch of the Royal Asiatic Society.

Prof. T. C. CHAO, M.A., B.D., is a member of the faculty of the Soochow University, Soochow, which is connected with the Methodist Episcopal Mission (South). His work has been educational. He has recently joined the staff of the CHINESE RECORDER with a view to helping us keep in touch with Chinese thought.

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Editor-in-chief. Rev. FRANK RAWLINSON, D.D.*

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Editorial

The Famine. THERE is enough in China to feed all, but it is badly distributed; furthermore, so many live from hand to mouth that any catastrophe shutting off their local source of supplies at once plunges them in misery. One of the worst famines that has ever come to China has begun in North China. It is said to involve thirty million people. Steps are already being taken to organize relief measures. Relief of suffering people is a form of social service that no Christian questions. We anticipate, therefore, that all Christian Churches will be in the lead in taking up collections to meet this great need. We hope every Christian Church in China will do its part no matter how small. Here is a most practical opportunity to prove the Christian spirit of brotherhood. Two Committees—one in Shanghai with Tang Shao Yi as Chairman, and one in Peking with Mr. R. H. Clive as Chairman, have been organized. If it will help any of our readers, we shall be glad to receive funds and pass them on to those qualified to receive them. In such case checks had better be made payable to this office. We hope there will be an immediate and strong reply towards the meeting of this need.

**Institutional
Church Work.**

THERE has been a noticeable increase in China of what is called "institutional" church work. Among those engaging in this type of service there is a growing consciousness of the need of getting together for the purpose of more definite formulation of principles and interchange of methods and experience. During the summer at both Kuling and Mokanshan small groups met for informal conference. They decided to take advantage of the National Christian Conference in 1921 to call together for one day those interested in this type of Christian work. It is proposed that this one-day conference be held immediately preceding the main conference. For this purpose an Institutional Work Conference Committee of eight, composed equally of Chinese and missionaries, was appointed to arrange the program. The Rev. A. R. Kepler was appointed as Chairman, and the Rev. Sidney McKee of South Gate, Shanghai, as Secretary. It is hoped to have one or two commissions on special problems to report at this Conference. In order that such a Conference may be successful it is necessary that the Committee get in touch with all those engaged in institutional or community church work. Such are therefore urged to send their names to the Secretary and at the same time to send in the names of others interested in this type of work, either directly or indirectly. We are glad to note these plans, and hope that a successful Conference will result. The time has come for the Christian Church to make clear the significance of the Gospel for the community as well as the individual. There is a growing demand that the Churches do more than open their doors a few times a week. This Conference is an attempt to outline plans to meet that demand.

* * *

German Missions.

WE are glad to note that careful consideration is being given to the future of German missions. There are also signs of a desire on the part of these missions to resume their work. A report given before the International Missionary Meeting at Craus, near Geneva, in June, 1920, stated that the number of native Christians under the care of Protestant and Roman Catholic German missions now left without the supervision of their former teachers is estimated by the Germans to be about one and a half million. Dr. Arthur J. Brown, in a speech given before the Foreign Missions Conference in 1920, stated that prior to the war, the German Protestant societies were conducting an

extensive foreign missionary work. They had 2,400 missionaries, 9,000 native workers, 240,000 boys and girls in the schools, and according to Dr. Richter, 850,000 Christians under their care. We sympathize with the fact that this burden lies heavily on the hearts of German Protestant leaders. The resolutions adopted by the Foreign Missions Conference of North America in 1920 note with satisfaction that at the meeting of the Executive Committee of the World Alliance for Promoting International Friendship through the Churches, held at the Hague, on October 3rd, 1919, the principle "of the freedom of the whole Christian Church to carry the Gospel of Christ to all the world" was applied to the problem of the future of German missions. Now while all the problems arising out of the war are not yet settled, there is evident desire on the part of Christians to see German missions take up again the work laid down. It is pointed out that if the German societies cannot care for this work, American and British societies must do so, or else it will be lost. To do this it is stated that five million dollars a year will be needed. There seems to be agreement that it would be best for the Germans to resume this work themselves, and we can only express the hope that ere long this will be possible. The separations that showed themselves during the war need not be continued indefinitely. In view too of the National Christian Conference of 1921 it is imperative that the spirit of Christ should again become dominant in the relation between all mission societies. The contribution of German Christians is still needed in China.

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Bible Union
of China.

It is the function of the RECORDER to look at the effect of movements on Christian work in China.

We wish, therefore, to draw attention to the importance of guarding against some possible dangers in the Bible Union movement which emerged this summer. The statement on which our remarks are based is not yet, we understand, in final form. First drafts of such statements are usually unsatisfactory even to their supporters. But while this published aim is still tentative is the time to note and correct its possible dangers. With the fundamental motive of the movement to emphasize the place of the Bible in Christian work in China all will agree. Its possible dangers lie in its implied methods not in the motive. The movement is in danger of being taken as

a precursor of interference by a voluntary group in matters heretofore left to churches and missions to decide. Even the appearance of this all national organizations have heretofore avoided. Conscientious attempts to promote this propaganda as outlined may easily infringe on religious liberty. An attempt to have all the missionaries sign for or against a theological statement, either this one or another,—which we understand is to be done shortly,—may induce a feeling of mutual suspicion or distrust especially of those who do not sign. This would militate greatly against the spiritual life of all concerned. The proposed effort to get missions and churches to elect representatives to the National Christian Council on the basis of these “standards” involves the risk that the planning for and work of that Conference may be absorbed in a discussion of rival interpretations of belief rather than focused on the great tasks we need at once to do together. Even in the days of the heated “term” question no such attempt was made; indeed by common understanding the subject was kept out of the Conference. No attempt has ever been made in China to thus influence a National Conference. We frankly disagree with the statement by the projectors of this movement, that it is not “divisive in its nature”: it is not, of course, so conceived by them. But that herein lies its most evident danger is seen in the “acrimonious” division which marked its inception on Kuling, and which may be repeated in many other places. Such sharp division of missionary sympathy has not been known since the “term” controversy. We have enough information in hand to know that this danger is already recognized as a likely result of this movement. We cannot at this time afford a division of our forces. It would stall our mission work. Finally there is a still more subtle danger. In the mist arising from the discussion of interpretations on which we have not agreed and possibly never can agree, the face of Christ, in the necessity of loyalty to whom we all agree, may be obscured with loss to all our workers and work.

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**World's Sunday
School Convention.**

A YEAR ago the Executive Committee of the China Sunday School Union faced the question of promoting a Chinese delegation to this Convention, and after most careful consideration it was decided that this could not be done. It was therefore decided to recommend that the Convention either be postponed or

held elsewhere. This action was taken unanimously and concurred in by a considerable group of Christian leaders, present by special invitation. This decision with a strong covering letter giving reasons for this step was sent to the Executive Committee of the World's Sunday School Association. Later the China Sunday School Union expressed the hope that conditions would so change that a representative Chinese delegation would be possible. Conditions have not yet materially changed. Due announcement of the Convention has been made from time to time. Thus the door has been kept open. The problem has also been widely discussed in different parts of China. During the year the Committee of the World's Sunday School Association sent Dr. J. F. Goucher to extend a special invitation to Chinese Christians. So far, however, as our information goes no body of Christians in China has voted in favour of going, and some have voted adversely. During September, Dr. Ibuka, President of the Presbyterian College in Tokyo, Chairman of the National Committee of the Japanese Y. M. C. A., and a Vice-President of the Tokyo Committee of the World's Sunday School Association, together with Mr. Stafford, a business man of New York and prominent on the Convention Committee, arrived in Shanghai to discuss this matter with Chinese Christians. They were cordially met and given ample opportunity for such discussion. Their visit was of course too late for official church or mission action, even if such action had been desired. The deadlock remains as it was; the feeling against going being stronger than otherwise. No representative Chinese delegation or leader will, so far as our present information goes, be at Tokyo. On this matter there is some difference of opinion amongst the missionaries. The Chinese Christians, however, must be granted the right of free men to settle this burning issue for themselves. The difficulties in the way are not only political, but moral and Christian. There is the drug trade for instance foisted on China though forbidden in Japan. Chinese Christians in Shantung and Korea have suffered directly in spite of the presence in the Japanese constitution of the right to religious liberty: in some cases at least studied intolerance seems the only explanation. A party of Sunday School visitors to Korea recently found it extremely difficult to get in touch with Korean Sunday School scholars, which was not true of Japanese scholars. We wish Dr. Ibuka could have come earlier, and brought more Japanese Christians with him. In spite of this deadlock it is quite evident that Chinese Christian leaders are willing to discuss these problems with Japanese Christian leaders. We hope that this can be done much more directly and frequently in the immediate future. There is of course considerable doubt of the wisdom of attempting this in the convention.

Promotion of Intercession

CHARLES GALLAUDET TRUMBULL.

How Much Are We Praying?

We often hear the expression, "prayer and service." It suggests that prayer is one thing, service another. There could not be a more mistaken idea. Prayer *is* service. Prayer is the highest form of service and the most energetic service any child of God can render; for prayer, true prayer, is energized by the omnipotence of God, and, as has been well said, it "releases the energies of God."

Our Lord says, "If ye shall ask . . . I will do" (John 14: 14). And if God can do greater things than man, then prayer is the most resultful investment of our time that we can make,—up to the limits of such time as God would have us give to prayer. Have we honestly asked God to show us what proportion of our daily time, as a working basis, he would have us give to prayer? Have we realized that, after allowing one-third of the day's twenty-four hours for sleep, if we give one solid hour of the remaining sixteen to prayer, we are using only six and a quarter per cent of our waking hours for the most effective form of service we can render, and ninety-three and three-quarters per cent of our time to other matters, most of them less important? Or, if we give two hours a day to prayer, we are giving only twelve and a half per cent of our waking time to the highest service we can render God and our fellows, and eighty-seven and a half per cent to other matters.

Might we help men more, might we bring out of death into life more souls, through faith in Christ as their Saviour, if we perhaps "talked less to men about God and talked more to God about men?" If we really want the world-wide revival to come, for which—God be praised—so many are praying, may we not ask God to reorganize our own prayer life, and then let him really do so, at any cost to our own man-made ideas and plans?

Those who would be in touch with what the writer believes is the most God-used intercessory agency of which he has any knowledge, will do well to drop a line to the Great Commission Prayer League, 808 North La Salle St., Chicago, U.S.A., and ask for samples of its prayer leaflets. Legitimate prayer requests of any sort sent to the League are faithfully brought before God in prayer.

Contributed Articles

The Value of Some Liturgical Features in Church Services

A Symposium

LET it be understood at the outset that there ought to be no restriction of the freedom of prayer, the right and privilege of the Church to speak directly as sons to the Father.

This being granted, the question remains how many under present conditions really pray with the minister, how many allow their thoughts to wander during a long prayer, how many listen as to a devout meditation, but do not actually speak face to face with God. And again while free prayer means freedom to the minister it sometimes involves the people in bondage, where the minister has no deep experience of the spiritual life, and offers a stereotyped form of work, with the uniformity of a book but without its distinction of expression.

The needs of the situation will not be met by the mere issue of printed forms. Modern prayers may help the minister in supplying material, they will not be of much use to the congregation. If we examine existing liturgies, and the English Book of Common Prayer in particular, we find that on the whole the ancient parts are the most valuable, while the prayers added after the Reformation sooner wear thin with constant use. In Scotland, John Knox's service-book was allowed to fall into oblivion, it was a modern composition, mainly for the use of the minister.

The ancient prayers are largely based on the Bible, and to this they owe their power. A great part of the Latin missals and breviaries consist of extracts from the Psalms and Prophets, based on the mystical interpretation of the Old Testament. And the power of this Scriptural language is due to its direct use of concrete images to embody spiritual truth, giving a defined outline which the mind can fill with a great variety of content. Thus we may use the Lord's Prayer daily,

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yet with new thoughts every time. Or take these words "O Lord make clean our hearts within us, And take not Thy Holy Spirit from us," or the Introit of the French Reformed "Our help is in the name of the Lord, who hath made heaven and earth"—there is a condensation of strength in such words which allows of infinite expansion in thought, and thus is not exhausted by frequent use.

I would suggest the following as an ideal to be worked for :

1. Get the people to use their hymns as prayers, e.g., "Just as I am" as a preparation for Communion. Make a small selection, so that the words may be familiar, and the mind will not be distracted with deciphering character.
2. With an educated congregation, use select Psalms, the New Testament Canticles, *Gloria in excelsis* and *Te Deum*.
3. Recite the Apostles' Creed and the Nicene Creed.
4. For use at Communion, teach the *Sanctus* and *Agnus Dei*. These express with intense concentration the worship of the redeemed and their faith in the one Sacrifice.

JAMES W. INGLIS.

One of the most serious defects of ordinary Chinese character—of modern times at least—is the lack of a sense of reverence,—the result, I suppose, of centuries of engrossment with materialistic pursuits. In most Japanese temples that I am familiar with there is decorum; and the surroundings, as at Nikko for example, are awe-inspiring and a real aid to devotion. Chinese temples, on the other hand,—even those at Chüfu—though often beautifully situated are, as a rule, otherwise repulsive; the air is foul; beams, walls, images, altars are heavy with dirt and cobwebs; the priests and attendants are a tatterdemalion crew; there is normally smoking and spitting and coarse joking under the eyes of their gods, which seem to command no restraint or respect; while the ritual at its best is perfunctory and anything but uplifting or reverent in demeanour.

This perhaps need not surprise us when we consider the visible representations of the conceptions in the hearts of the worshippers of the objects of their worship. "They that make them shall be like unto them," is the statement of an absolute natural law. And is it not heart-breaking to see men

made in the image of God and meant to hold fellowship with Him sinking to such depths of self-degradation and abandonment of the dignity of manhood?

But what concerns me more as a missionary pastor working for the upbuilding of Christian character and the coming of the Kingdom of God is to note how much of the old atmosphere clings to our converts long after they have abandoned idolatry and turned to the worship of Him whom they no longer doubt to be *the one God*. Intellectually they *know*; but from lack of imaginative development,—(Chinese in spite of being born actors are very deficient on the imaginative side)—they fail to give their concept content. Hence when left to themselves our people—many of them—though real converts, seem to feel nothing incongruous in a dirty or tawdry place of worship, in an unkempt person, in noisy interruption of the act of prayer, in careless praise and handling of the Scriptures, in the most disgusting hawking and spitting and stentorian yawning during a service. I grieve to say that the passages of some of our Manchurian churches are littered with spittoons to this day. One feels that with a more real apprehension of the presence of God in His Holy temple and the significance of His worship these profanities could not be.

“What has all this got to do with the value of Liturgical features in Church services?” you ask.

It is largely with a view to counteracting such blemishes and as an aid to devotion that I would advocate more attention to liturgical elements in the services of all denominations, and not merely translations of western *Books of Order*, however venerable, but liturgical features specially adapted to Chinese characteristics. For example, for the sake of inculcating the true attitude of reverence in which to approach God in the service of the sanctuary we have in this city for many years adopted the practice of opening our Sunday morning diet of worship by rising in a body and, with bowed heads, singing unannounced the Scripture sentence, “I will arise and go to my Father.” And this is immediately followed by a reverent recital of the Lord’s Prayer. It has the same effect as the General Confession at the beginning of the Anglican service. Occasionally the introductory confession is varied with other Scripture sentences, also sung, such as “Our soul waiteth for the Lord,” or “The Lord is in His holy temple,” or a

Sanctus. I have found that without this introduction the approach is apt to be jaunty and thoughtless, or, as in the case of those who begin with a recital of the Lord's Prayer, a mere perfunctory gabble,—*nien ching* 念經. Near the forefront we also place an antiphonal recitation of the Beatitudes before the first extempore prayer. This service is to remind believers of what is required of those who would worthily approach God in prayer—*獲罪於天無所禱也* is really more Christian than Confucian, and incidentally it emphasizes for the non-Christians present, in a form which they can understand, some of the cardinal points of our faith.

In Scotland we are from earliest childhood spiritually nurtured on the Psalms, and there can be no doubt that there is no literature comparable for inculcating a spirit of reverence and enriching the language of devotion. They also form one of the most valuable parts of the Anglican liturgy, but they are there arranged and generally used, to my mind, too mechanically to gain their full effect. Once more their recital at such length is apt to degenerate into mere incantation. On the other hand, for devotional purposes, a wise selection of fifty passages from the Psalter specially arranged for chanting or antiphonal reading ought to be in the hands of every Chinese Christian, and if one were used at every Church service and our converts were familiarized with their wealth of devotion I venture to affirm that they would go far to arrest carelessness of attitude in our approach to God in the house of prayer.

A Scottish Presbyterian cannot be unmindful of the risk in all liturgies that mere form will take the place of the real thing—the substance. His national history has also taught him that liturgical elements, while often helpful, and more or less necessary for the child, are not *essential* to the worship of full-grown men. And yet he has to admit that in the national revolt against “prelatic tyrannies,” in the past we have perhaps sometimes missed in our sanctuary services worshipping God in the beauty of holiness. This is what we must secure in the upbuilding of the Chinese Church at all costs, however it is to be obtained.

Let me mention a cognate matter before closing. A singular legacy has come down to us from the “Manchurian revival” of 1908 in our weekly (Saturday evening) prayer-service. After half a dozen requests for prayer and thanksgiving have been made known by one and another present it

is the custom for the whole congregation to kneel down and join audibly—each one offering his and her own prayer, quietly but aloud, for the object desired. This procedure is repeated four or five times interspersed with an occasional verse or two of praise or a short individual prayer.

This is a practice which I have learned to value because it makes for reality and fellowship. Under the guidance of a wise leader it delivers the prayer-service, which by the way should be a *prayer*-service, from the vices of formality on the one hand and sloppiness on the other. With us it arrived spontaneously and naturally to relieve pent-up emotion at the revival time, and it bids fair to remain as a permanent survival. A colleague remarked to me at the time that he never appreciated till then the full meaning of the passage which describes "the sound from heaven as of a rushing mighty wind" followed by the gift of tongues with the descent of the Holy Spirit at Pentecost.

I shall be glad to learn whether a similar practice obtains elsewhere. One sometimes wonders whether it can be natural in any land where the children are not accustomed to learn their lessons aloud. In China, however, it seems to me to be a "liturgical feature" which ought to be natural, beneficial, and to be encouraged. One cannot forget that in the early church the custom of the Christians to gather on their knees round about the converts at the administration of baptism, praying in the same quiet, audible manner for the baptism of the Holy Spirit and the grace of steadfastness, was a great source of "*comfort*" in the face of persecution.

Grant us too this grace, O Lord.

GEO. DOUGLAS

(*To be continued.*)

The Five Pa

ARTHUR MORLEY

THE *pa* are spoken of in the *Tso-chüan* as being five, but their names are not given. They are generally thought to be Huan of Ch'i, Hsiang of Sung, Wên of Chin, Mu of Ch'in and Chuang of Ch'u. The number was probably made in order to correspond with the five *Ti* and the five elements whilst the particular individuals were chosen in order to distribute the honour amongst the states roughly of the century from the middle of the 7th to the middle of the 6th B.C. The term, however, is of later and popular origin. Mencius read into it the idea of force: but certainly none of the five would admit that his authority rested upon mere force and though the term is used in some sense or other by the *Tso-chüan*, the more professedly documentary passages of that work call Wên not *pa* but 'Chief of the Nobles.' The greatest and earliest of them, Huan and Wên, derived their authority from the king and if this be necessary to the *pa*, they were the only ones of the five who attained the dignity. After Wên the real power remained for a hundred years in the Marquises of Chin who preferred to call themselves 'Lords of Covenants.' Then force was undoubtedly its basis.

I. HUAN OF CH'I.

When Marquis Hsiang came to his title in Ch'i, some of the ministers, knowing his irregularities, left the court. One of them took his younger brother Hsiao-pai to the viscounty of Chü and two others, Kuan-chung and Shao-hu, took another brother, Chiu, to Lu. When Hsiang was murdered after a licentious reign of seven years, the Marquis of Lu came to an agreement with the ministers of Ch'i on behalf of his protégé whom he escorted with an army to take possession of the inheritance whilst Kuan-chung was sent to bar Hsiao-pai's way from Chü. Hsiao-pai encountered him and in the skirmish was struck by an arrow in the belt. He immediately fell to the ground as though killed and Kuan-chung sent the news of his death to Lu; so that Prince Chiu, thinking himself now the only candidate, pursued his journey leisurely and arrived in Ch'i to find his brother already installed. This account, given by Ssü-ma, hardly tallies with that of the *Tso-chüan* which

says that Hsiao-pai received prior intelligence of Hsiang's death and hurried back secretly. He came to the title in B.C. 685 and is known as Marquis Huan. After defeating Lu, he demanded the death of his brother and the surrender of the two officers. Prince Chiu was sacrificed and Shao-hu chose to die with him, but Kuan-chung begged to be allowed to serve the new ruler and the officer sent for his arrest persuaded Huan to employ him: so he became chief adviser in Ch'i throughout almost the whole of Hu'an's long reign.

Neither the text nor the commentary of the classic indicates that Prince Chiu was older than Hsiao-pai. Ssü-ma however, says that he was the senior: but in the four books where Marquis Huan is frequently discussed, not always favourably, there is no charge brought against him of supplanting an elder brother.

Lu had agreed to his terms and in the war which followed Huan was both the aggressor and the loser. His ally, the Duke of Sung, was murdered before peace was made, and Huan presided over a council of a few of the states to discuss the matter at Pei-hsing. This was his first meeting: it was of small importance as the disorder in Sung had already been settled and no other feudal lord was present. Huan had previously annexed the viscounty of T'an, for personal discourtesy to him when in exile, and now he annexed the small semi-independent state of Sui, for not sending a representative to Pei-hsing. In the same year, B.C. 681, at Ko, he made peace with Lu. There he met a fellow peer for the first time in conclave. The commentator, Kuang-yang has a tale, not endorsed by the *Tso-chüan* but adopted by Ssü-ma, to the effect that when the covenant was about to be signed an officer of Lu drew his sword and compelled Huan to add a clause restoring some lands which he claimed and that Huan by the advice of Kuan-chung afterwards respected the enforced treaty and so won the respect of the states. Hitherto he had shown both greed and a love of revenge, some prudence and no generosity. About this time, however, his ambition rose to a higher level, possibly as the influence of Kuan-chung began to be felt, and after the peace of Ko we do not find that he again moved his troops for the direct advantage of his own state.

The Duke of Sung repudiated his engagements made at Pei-hsing and Huan decided to enforce their fulfilment. With Ch'ên and Ts'ao he therefore invaded Sung and was joined

later by a contingent from the King under the Earl of Shan. This royal recognition was his first real step towards the *pa*-ship. Sung submitted and in the winter Huan called a meeting of his allies at Chüan, in Wei, B.C. 680. The business was introduced by the Earl of Shan and was resumed after the New Year under the presidency of Huan. It was attended by the Duke of Sung, the Marquises of Ch'ên and Wei, and the Earl of Ch'êng, the noteworthy absentee being the Marquis Chuang of Lu. The Earl of Ch'êng, however, like the Duke of Sung, had to be taught that treaties should be kept. In the summer the Earl's troops invaded Sung with which he had so recently covenanted, and Marquis Huan promptly threw his armies into Ch'êng.

In the winter of B.C. 678 a meeting was assembled at Yu, in Sung. The Earl attended and the Marquis of Lu also gave in his adhesion: in all nine feudal lords were present. This was the largest which had yet been known and may be considered the first general meeting of the feudal lords. It made Marquis Huan the recognized leader of the central states and for the first time he demanded the full solemnity of a formal oath over the blood of a victim. At this meeting two administrative decrees touching the King's prerogative were promulgated: one raised Chu into a viscounty and the other gave the Marquis of Ch'ên precedence over him of Wei.

Three years afterwards King Hui by appropriating private lands for a new park drove some of the leading families of the capital into rebellion. They raised the standard of the King's uncle, Prince Tui, but were unsuccessful and the Prince fled to Wei. The Marquis of Wei sent troops to expel the King and put Tui on the throne. King Hui fled to Ch'êng and in the autumn the Earl made a sudden attack upon the royal palace and carried off some valuables for the use of the King but made no attempt to restore him until the summer of B.C. 673 when Tui was killed and Hui again took possession. The Earl died soon afterwards and his successor lost the royal favour and when at last the King sought to punish Wei for its share in the rebellion he turned to Marquis Huan of Ch'i. Huan's greater distance and the King's first appeal to a different quarter may explain, but will not excuse, his want of earlier action on behalf of his king. Now he obeyed. He met the Marquis of Lu within the boundaries of the offending state but not until the third month of the following year did his troops follow. These

movements would be in harmony with a desire to persuade the Marquis of Wei to give satisfaction for his father's offence: but persuasion failed and a battle had to be fought. Huan then received presents and returned in B.C. 666. It would be unjust to fix upon him the stigma of receiving bribes in the King's service. Eight years had passed since the offence was committed and the culprit was already dead, but the King's 'face' had been saved by a sufficient punishment of the son. The present, however, would have been better sent to the King.

In B.C. 662 Marquis Chuang of Lu died. His Marchioness, Ai-chiang, one of the many free-mannered princesses of Ch'i and either daughter or niece to Marquis Huan, bore him no son but her sister who accompanied her on her marriage had a son by him. There was, however, an older son by an inferior wife. Ai-chiang had been carrying on an intrigue with her husband's younger brother, Ch'ing-fu, and urged him to seize the marquisate: after Chuang's death he had the heir to the title killed. His brother, Yu, who had supported the heir fled to Ch'ên. Ch'ing-fu not venturing yet to take the seat for himself, put up Ai-chiang's nephew, known as Marquis Min. As far as we have the facts, Marquis Huan's behaviour at this crisis in the affairs of Lu is of all his later career the most open to criticism. Tso-sieh says that he had thoughts of annexing Lu: if he sought to prepare the way for the accomplishment of that design, he could hardly have chosen a better course than the one he took. Ch'ing-fu found it prudent to go to Ch'i and was allowed to return to the state which he had troubled. On the other hand a like permission was not given to Yu until the spring of the next year. In the winter Huan sent an officer to report upon the state of things in Lu: he found that in his opinion Lu could not be annexed now but that its troubles would not cease as long as Ch'ing-fu was in charge, yet that nothing need be done for he would soon ruin himself. This report clearly intimated that the young Marquis was in danger yet no guarantee was demanded for his safety and Ch'ing-fu was allowed to run his course. In the autumn of the next year he had the Marquis murdered and Yu again fled carrying the remaining son of Marquis Chuang with him. Lu proved to be too hot for Ch'ing-fu and his paramour and they had to betake themselves elsewhere, the one to Chü and the other to Chu. Yu returned, established his protégé, and demanded the surrender of Ch'ing-fu: the Prince was given up and on the way

to Lu hanged himself. When a settlement seemed likely to be made without his assistance, Marquis Huan had Ai-chiang put to death. It will be charitable to suppose that he held her guilty only of unchastity: otherwise, if for the double murder, her death at his hands at this time was unseemly.

It may be hoped that Marquis Huan's inactivity in the affairs of his neighbour was forced upon him by the pressure of events which threatened a large part of the empire with desolation. Hitherto the barbarous tribes which had troubled the Chinese were the Jung and the I. Their power, however, as a serious danger to the central states had passed away but at about this time the more terrible Ti tribes began to threaten from the north. In the year that Marquis Chuang of Lu died they overran the large viscounty of Hsing, immediately to the west of Ch'ü on the other side of the lower Yellow River and in the spring of the new year they were still raiding the country when Kuan Chung exhorted his master to take measures against them. 'The Ti and the Tung' he said 'are wolves to whom mercy should not be shown: whilst all belonging to the great Yü are closely related and none of them should be abandoned.' Relief was sent but the punishment, if any, cannot have been heavy for next year they made a still more distant raid upon Wei and inflicted still more damage, leaving, we are told, only some five thousand families in the entire state. Huan sent clothing and live stock to relieve their destitution. Next year Ti again descended upon Hsing but now the Marquis had time to despatch a considerable army: yet no fighting is spoken of. The barbarians may have retired with their booty before the approach of the troops who came not so much to punish as to save. They helped the people to remove and fortify their capital, B.C. 659. More may have been done to check the raiders than what appears in the only record which we have, but the account which it gives hardly justifies Confucius' well-known eulogium of Huan's efforts to save Chinese civilization from sinking into barbarism.

Whilst Marquis Huan was thus engaged and probably for that reason, Ch'ü invaded Ch'êng. The southern kingdom had already obtained a hold upon the basin of the Huai and the ancient marquissate of Ts'ai was largely under its influence. It had begun to bring pressure upon Ch'êng by a series of military demonstrations meant to draw attention to certain aspirations of equality rather than to make definite demands. After the

fashion of the times, when the invaders retired, Marquis Huan sought to strengthen Ch'êng's fidelity by holding a meeting of nobles in its territory. This, however, did nothing to intimidate Ch'u who next year invaded the earldom for the third time. Huan now determined upon a grand combination the preparations for which took two years. Pretending that Ts'ai was the objective he first overran it, but the real attack was to be more to the west.

The friendship of two small viscounties subject to Ch'u was secured to guard his left whilst his main force swept through Ch'êng towards the sources of the Huai. As the plan developed its justification had to be made. Kuan-chung instead of taking the safe ground of Ch'u's repeated invasions chose what doubtless seemed to him the higher one of allegiance to the Chou dynasty; and referring to the tribute of Yü he demanded the reason why Ch'u had not paid its share of ribbed grass and further asked the cause of King Chao's death on the River Han three and a half centuries ago. The King of Ch'u sent an envoy to negotiate with the allies who were only just across the frontier, and Huan in acknowledgment moved his camp a short way into the rear to Shao-ling. Tso-shih records or imagines a conversation between the Marquis and the envoy. Huan had the hosts of his allies drawn up in array and took the envoy in his own chariot to review them. He said that they were not there to glorify Ch'i but to continue the friendship which had prevailed amongst the nobles and asked what Ch'u thought about being on the same terms with him. The envoy answered diplomatically that his master could desire nothing better provided that the friendship rested upon virtue. Kuan then tried another method and asking who could withstand such a great multitude was told that if dependence were placed upon strength Ch'u had the Han for its moat and great as was the multitude it would be powerless. This doubtful conversation gives the only intimation of the nature of the peace that was made after some delay at Shao-ling in B.C. 656.

Thus ended the great military effort of the Marquis. Chinese critics are constant in praise of the skill with which he avoided bloodshed by concealing his intentions until within the enemy's territory, when submission might be looked for. It would seem that, like most of his undertakings since he adopted the rôle of general pacificator planned for him by Kuan Chung, he intended from the first to obtain prestige by

a bloodless campaign : but the credit of avoiding bloodshed should perhaps rather be given to him who was willing to yield the prestige.

Meanwhile trouble was again threatening in the royal house. The King wished to make a younger son, Tai, his heir and the eldest son appealed to Marquis Huan who in the year after the meeting at Shao-ling met the states at Shou-chih. It is to be supposed that they agreed to support the legitimate heir, for the King set himself to break up the alliance but was able to detach only one of the nobles. The Earl of Ch'êng showed himself open to royal flattery and secretly left the meeting. It was already autumn and not until the next summer could Huan collect the forces of his allies to punish the renegade. The King of Ch'u came to Ch'êng's assistance by a counter attack upon the neighbouring Hsü, whose Baron had been at the meeting. As was intended, this drew the allies off Ch'êng and they went to relieve Hsü but Ch'u retired before them. Nevertheless the Baron immediately went to make a formal and abject submission to the King of Ch'u with his hands tied behind his back. The hollowness of the treaty of Shao-ling was already apparent. The Earl of Ch'êng was not allowed to take part in the next meeting. He laid the blame of his behaviour upon the chiefs of the great families and offered full submission if the Marquis would order their removal. Huan was inclined to adopt the proposal but Kuan Chung objected to the iniquity of it and the Earl was still held in disgrace. Soon afterwards the King died and his eldest son succeeded peaceably to the throne. The proceedings which we have briefly related show the weakness of the Crown and how the first of the *pa* could punish a feudal noble for obeying his King. Their real interest is deeper. The early Kings of Chou had frequently claimed the right to appoint their own successor and according to tradition King Wên himself owed his place in the dynasty to this patriarchal right. Doubtless the eldest son of the principal's wife always had a strong position and custom was increasing the restriction put upon the father's choice. For the time this preference for primogeniture, until it became the recognized principle, rather augmented causes of strife. Most of the disputed successions in the *Ch'un-ch'u* period were not due directly to polygamy but to those two conflicting principles in a society where custom had to win its way without the aid of statute law, and in the succeeding

period of the "Fighting states," with all its political turmoil, disputed successions were comparatively rare. The nobles under the guidance of Marquis Huan did much to establish primogeniture. They also asserted the right of the people, through their leaders, to be heard in the choice of him who should reign over them. In the end this latter contention did not prevail: but for the time it too was successful. The records make it probable that before his death the King gave way and renounced his intention of appointing Prince Tai. The meeting at Shou-chih deserves to be better remembered than many others of greater fame.

The new King, Hsiang, acknowledged his indebtedness to the Marquis and sent the prime minister, the Duke of Chou, to sanction a meeting of the nobles at K'uei-ch'iu, in Sung B.C. 651. Marquis Huan, now some seventy years of age, took his place on the dais by the side of the Duke, who began the proceedings by presenting him with tokens of the royal favour accompanied by a special exemption from doing obeisance in respect to the Marquis's years. The aged Marquis, however, descended the steps, performed the prostrations, and re-ascending received the gift. The Duke then retired and left the nobles to discuss public affairs under Huan's presidency. At Chüan his authority was limited: at K'uei-ch'iu it was general and it may be said that here the system of the *pa* was fully established. The terms of the commission are not preserved but we learn that at a later time Wên of Chiu, who would not be content with less than what the precedent at Ku'ei-ch'iu allowed, received only a general command "to assist the King." It was not a parliament: the feudatories in council did nothing to limit the theory of the King's prerogative, but only acknowledged that the royal executive had been delegated to another. The representative of the King did not take part in the covenant and the throne was in no way committed to its decisions. They attempted no petition for the amendment of the laws and the code of Chou was still intact. The covenant bound only themselves to amity. Ku'ei-ch'iu is one of the great meetings in Chinese history and had all the pageantry with as little ultimate benefit as the Field of the Cloth of Gold. Mencius is eloquent in praise of its decisions, but as he gives them they are the very platitudes of government. The only item which might be of interest is that restrictions should not be laid upon the sale of grain which, as usually explained, only

meant that when the harvest failed in one state the friendly allies should not refuse to sell. T'so-shih gives another side to the picture which therefore is not accepted by the critics. He says that when the Duke of Chou had opened the meeting and was on his way back, he met the Marquis of Chin hastening to take part in the proceedings and said to him, "You need not go. The Marquis of Ch'i does not make virtue his chief object: he is most earnest about what is remote: in the north he invaded the Jung, in the south he invaded Ch'u: I do not know what he may attempt on the coast, but he will do nothing in the west. Let your lordship put down disorder in Chin and you need not be anxious about this meeting." The Marquis had not attended any of the meetings held by Huan and he turned away from K'uei-ch'iu.

The remaining years of Marquis Huan's career need not keep us long. The King of Ch'u recovered his rebel cities on the Hnai and formally incorporated them in his own dominion, then in B.C. 645 delivered a blow against the prestige of the north in a new direction and a more distant field by an invasion of Hsü, on the lower Huai. Kuan Chung was now dead and Huan, drawn towards the coast, had to contend with a wily enemy and discontented followers alone. Delays occurred and the sequence of events is far from clear. In B.C. 543 he gathered the nobles for the last time to protect Tsêng, from the I tribes, but no progress was made against Ch'u. His grip on things was slackening and during the meeting the Marquis of Lu could venture to send his troops on a private expedition but not without being put under arrest. Huan may have been ill-advised in keeping the discontented nobles so long upon distant and minor business, but he was an old man with something of the obstinacy of age, and if we cannot praise his wisdom we may admire his perseverance which did not spare himself in the public good. In the ninth month he returned to Ch'i. It was his last journey. On his way through Lu he met his daughter the Marchioness and granted her the release of her husband. He died soon after reaching home, before the close of B.C. 643.

Marquis Huan is one of the great reputations of mid-Chou times yet it is difficult to point to any real achievement of his. He was criticized in his own times for seeking too much what was 'remote' in large policies and giving too little attention to what was 'near' in regular administrations. But it is for his

larger policies in instituting the *pa*-ship, giving more constancy to the law of succession, maintaining the sanctity of treaties and recognizing the duty of helping brother states when spoiled by the barbarians, that he is chiefly remembered. A hundred years after his death, Shu Hsiang, one of the best men of that time as quoted by Tso-shih, said of him "He followed virtue like a flowing stream. He condescended to the good and was grave and reverent. He did not accumulate wealth or seek his own desires, but gave away unwearingly and was never tired in the search for good men." If we may credit Tso-shih, he more than once showed inclinations which a naturally virtuous man would not have entertained but he overcame them. Probably also, of an easy disposition, he yet laboured in public affairs to the end of his many years. He was not the 'flowing stream of virtue' but he followed it, and the general opinion is that he learnt to do so from Kuan Chung. In this sense his virtue was "borrowed" but we need not add that "he forgot to repay it."

Tibetan Work in the District of Siningfu, Kansu

F. D. LEARNER

PERHAPS I am not far wrong in thinking that most readers know but very little of our far off district of Siningfu. Having just recently covered the road, I am again reminded of the hugeness of the distance which separates us, it having taken nearly two months, very little of that time having been spent in resting en route. We are actually thirty-one travelling days from the railway head, and twenty-four stages from Sianfu, the capital of Shensi. Only those who have travelled the road, either by mule litter, Chinese cart, or horseback, really know what it means.

In dealing with such a subject as the above, let me first of all refer to what has been done, and then, what could be done.

FIRST:—WHAT HAS BEEN DONE?

Up to the present there has been nothing done in a direct way. On the other hand, quite a little has been done in indirect ways, but to my mind this is not the kind that really counts.

For instance, it is true that the majority of the Tibetans in the district of Sining can speak Chinese, but it is limited. For carrying on business transactions, it would be considered a good vocabulary, but when it comes to things religious, we find that we cannot make ourselves readily understood. Thus you will agree with me I think, that in order to obtain good results in Tibetan work, it is absolutely necessary to have at least a little knowledge of Tibetan itself, in order to preach, instead of preaching to them in the Chinese language.

[Having it thus laid much on our hearts, we have made a start in the Tibetan language, but it is only a start. I was able to come to terms with a Lama, and then later on with a Tibetan teacher in the Tibetan School in Sining, and we hope that in the future to be able to do something in the way of telling the Gospel to the Tibetans in their own language.]

Our district is indeed a huge one. Round Sining there are four distinct Tibetan districts. To the north is the Mao-peh-sheng district, which district includes the famous Lama-series of Koh-mang-si, C'hoh-tsang-si, T'ien-t'ang-si and many smaller ones. To the south is the Kuei-teh-ting and Pa-i-en-rong district. To the east is the Nien-peh-hsien district, including the Lama-series of Kao-miao-si and Tsu-t'an-si. To the west is the district of Dangar, and Ko-ko-nor, which district is indeed a huge one. Each one of the above mentioned districts is a field in itself, and readers will readily see that it will take more than a mere handful of missionaries to evangelize such a huge area.

Sining is thus surrounded by Tibetans.

During the past six years while we have been living in Sining, these districts have been visited, and about one thousand Gospels sold yearly in the Tibetan language, besides a great quantity of pictures and tracts being given away.

Journeys have been made over the border into Tibet itself, and on the whole we have been well received by the Tibetans, having been to their tents, and they in return visiting us. On such occasions, Gospels and tracts have been exchanged for butter, milk, etc. It is true that we have not been more than two or three days' journey over the border, but I think that I can safely say, that journeys of *at least* seven or eight days could be taken west of the Ko-ko-nor in perfect safety.

It is very marked how the attitude of the Tibetans is changing, and especially so during the past three or four years.

Whereas in former years they would not accept a Gospel even as a gift, now they are willing to pay ten cash for one. I believe the time to be not far distant when there will be a great awakening in the "closed land," and may Christian Missions be willing and ready to enter with the much needed Gospel.

A few months ago in talking to Mrs. Learner, I had remarked that "it would be very encouraging if we could see one Tibetan showing real interest in the Gospel before we go home to England at the end of the year." I even went further and said, "Oh that one Tibetan could be baptized before we go home! I would take it as a definite encouragement from God." Little did I know that the answer was so near. It was on this wise.

At Mao-peh-sheng, the Tibetan district to the north of Sining, while I was sitting in the Inn, the work of the day being as I thought over, there came a knock on the door—I called out "come in," thinking it to be perhaps the inn boy, or someone else. To my surprise in walked a Tibetan. I invited him to sit down and drink some tea and partake of some of my meal. He did so, and we had a long talk together. During our conversation he told me that he had come over from his village, about thirteen miles away, on purpose to invite me over to his home, having heard from a friend that I was in the district.

I literally *had* to accept the invitation, even although I had meant to return to the city on the morrow.

The next day found us at his village among the mountains, where I had a very pleasant stay. During my stay at Shao-lu-üen, the name of the Tibetan village, the whole family were indeed kindness itself, and showered all kinds of good things on me. On my arrival, a sheep was quickly killed, and we had a big feast. I don't think I have ever eaten so much fresh butter and drunk so much fresh milk before in all my life.

Ch'i-fah-chia had heard about me from a friend, and this friend having told him the Gospel as he had heard it from me, was aroused by such "good news," and thus he invited me over to his home to hear more.

Ch'i-fah-chia has since entered his name on our books as an enquirer, also persuading his uncle to do the same. Since that time he has received a deal of persecution, having been beaten by the priests for refusing to give money to the monastery, and for other reasons. His two sons with their two wives have run away from home, refusing to live with their

father any longer ; and in other ways he has indeed been tried severely. Please pray for this family, that they may indeed go forward.

During the winter months especially, the streets of Sining are well dotted with Tibetans as they come in from all sides to do business, both buying and selling. We continually have a stream of them coming to the Mission premises, and it is quite marked to notice how very friendly they are with us. I have seen as many as thirty Tibetans come into the Sunday morning service in the Chapel, and not only just the common people, amongst them being Lamas, and the so-called "living Buddhas." We indeed do have a wonderful opportunity of making the Gospel known to these Tibetans, and who can tell how many "seeds" will really fall into "good ground." Quite near to our Mission premises, in fact almost within a stone throw, is a big Tibetan temple called the "Ta-foh-si." This temple was built in the T'ang dynasty and thus is over a thousand years old. At the present time it is in repair and is again being made an elaborate building, some tens of thousands of taels being spent on it. The chief mover is the well-known living Buddha "Ke-lang-tsaug," who is a very go-ahead man, having collected sufficient funds from the Tibetan people, not only to complete the repairing of the Temple, but also enough to build himself a fine big foreign house.

The chief idol of this temple is 50 feet in height, and many thousands of Tibetans come yearly from all parts, and some from far off places, to worship at this Temple.

The majority of these Tibetans come to pay us a visit. This is indeed a very unique opportunity of not only telling them the Gospel, but also to get the Scripture into their hands, which they take back with them, some right into the interior of Tibet. In closing this little article, I must dwell very briefly on the second part :—

SECOND :—WHAT COULD BE DONE ?

We are hoping that in the future, very much more will be done in a direct way for these Tibetans, than has been done in the past.

To my mind, to make work among the Tibetans a real success, one must give up one's time and strength entirely for them, leaving other work entirely alone.

For instance, to be in a work which is partly Chinese, partly Tibetan, and partly Mohammedan, as ours is, the former taking up the majority of one's time, very little can really be accomplished for the second or third.

On the other hand for a "little band" of workers to be set aside, preferably in one centre rather than being scattered in various places, specially for work among the Tibetans, I would even dare to think that it would not be so very long before there would be a little church in that place.

I hope and pray that the time is not far distant when there will be quite a few such "little bands" all over Tibet, and two or three such "little bands" in our Sining district, say one in each of the four districts I have mentioned above.

I invite all the RECORDER readers to help by their prayers. The Lord Himself hath said, "We shall see greater things than these," and oh that we might see at least some of these "greater things" in this land which was called "The Great Closed Land," but which now, praise God! is called "The Land, whose Doors are opening."

Unity and Organization

T. L. SINCLAIR

MOST Christians desire unity. Two prominent ideas with regard to the kind of unity desirable are being brought forward. One, unity through co-operation, the other organic unity. Mr. Poteat in his article in the February number of the RECORDER advocates the former of these. There are probably many good arguments for each view. However Mr. Poteat's arguments are rather far-fetched and his conclusions too sweeping.

In discussing our Lord's prayer for unity, he says, "The unity which our Lord was praying for was a unity of participation in His glory and a unity of apprehension of His glory," and seems to infer that our Lord's prayer has nothing to do with the matter. Our Lord prayed that they (His apostles and others converted by them) should be one as He and the Father were one. Is the oneness of Father and Son simply one of participation in and apprehension of glory? Furthermore our Lord adds "That the world may believe Thou didst send me."

Therefore we must conclude that the kind of unity we should have is the kind the Father and Son had and it should be such as will convince the world that our Lord is divine. So long as we fall short of this we are not fulfilling the will of Christ. To strive for less would be disobedience.

Mr. Poteat also states that our Lord did not attempt to unite the different sects of Judaism. Why should he? Were they a part of the Church he wished to establish? Did he come to found a new Church or perfect that of the Jews? Was there any more reason for his trying to unite the Jewish factions than for our trying to unite the factions in the heathen religions of China? The old Jewish church was to be superseded by a better. There was no reason for attempting to unite that which was to be superseded: there might be every reason why the one which supersedes it should be united. I agree with Mr. Poteat when he condemns "giving up" as a basis of unity. However in this connection he goes on to speak of authority and says, "We are oftentimes reminded that not until there was unity of command in Europe was victory put within the hands of the allies. . . . Now if we are to be true to our parallel we must insist that the various denominations give up their authority and place it in the hands of one organization. And that is precisely what we had with a vengeance for fifteen dark centuries before Luther rebelled." Perhaps the analogy of allied command is an unfortunate one. Certainly if organic unity means that absolute authority is to be placed in the hands of one man or a group of men, or if authority is to be the same as that in the days before Luther rebelled, then let us have none of it. But is it necessary that it be such. The Presbyterian Church has a certain amount of authority over its members. If there was one organization and it had authority similar to that which the Presbyterian Church has over its members, would that be the same as that in the days before Luther. The Baptist Church is congregational but each local church has some authority over its members. If the denominations united and had authority similar to that of the local Baptist Church, would it be the same as that in the days before Luther.

Mr Poteat then goes on to say, "And there are certain people who will not place any kind of ecclesiastical authority in any organic institution, recognizing no authority, save that of the Head of the Church, of whom we are a part of His body."

I wonder what he means by that. If he means that such people claim that Jesus Christ gave to individuals or organizations authority to do certain things and it is such authority they recognize, then those who are working for organic unity claim no more than this, but probably even less. If Mr Poteat does not mean this, and one could hardly infer that he does, then what else could he mean but that such people claim the right, to teach, to preach, and to do what they believe is right, and that no person or organization has the authority or right either inherent or from Jesus Christ to prohibit or hinder them. If such is what he means, I wonder how many such people there are. Claiming such for themselves they must grant the same privilege to others. There are some people who claim to have the gift of tongues and other wonderful gifts. There are some who claim that they alone have the truth and spend their time, not in converting the heathen but in proselytizing. Besides these there are the Christian Scientists and a number of other sects of most doubtful orthodoxy. Would those who recognize no authority save that of our Lord allow such people to preach in their churches? If not, they would be exercising authority. If a minister claimed and preached that the bread and wine of communion became the actual body and blood of our Lord would he be allowed to preach such. If not some individual or organization would be exercising authority. In other words has any individual, group of individuals, or organization the right to say that certain things shall not be preached in the Church of which they are members? Has any individual, group of individuals, or organization the right to excommunicate or put such people out of the Church? If so he, they, or it would be exercising authority and, therefore, must recognize authority. It would be just as well, when we talk about authority, to understand clearly what we mean by authority.

When Mr Poteat draws the conclusion that organic unity as an ideal is unnecessary and impracticable, he may be right if there be no other kind of authority than that he has in mind, but to those working for organic unity there is a kind of authority very different from that he has in mind. If he went into the matter thoroughly I think he would find that there are really very few if any who neither exercise nor recognize authority of any kind and that organic unity is not an aegis of ecclesiastical monstrosity.

We live in an age of criticism, skepticism, religious uncertainty and confusion. There are many inside and outside of the Church who deny the verbal inspiration and infallibility of Scripture. There are many who deny the Old Testament miracles and some even go so far as to deny the miracles of our Lord and His divinity as well. Shall we say to all of them and to all others, "So long as you believe you are acting in accordance with God's will you are free to preach, teach, and do what you like and we will recognize you as bona fide members of the Church." Or shall we recognize that the Church or part of the Church has the right to say there are certain things which you cannot preach and do, and still remain members in good standing.

Foreign Missions and Agriculture

JOHN H. REISNER

THE main interests of every nation, in which there is marked missionary activity on the part of "Foreign Missionary Societies," are agricultural. This statement applies to China, Korea, India, Persia, Arabia, Turkey, Egypt, Africa, and, to a somewhat less extent, to Japan where manufactures and commerce are developing so rapidly: for even Japan is essentially agricultural.

There is a theological school in Foochow, China, where, in 1920, fifty-four students, preparing for the Christian ministry, were enrolled. Four of these fifty-four students were recruited from the large city of Foochow; the remaining fifty came from the country districts and towns.

There is an American missionary society in Shantung Province, with a Church membership of 6,162, thirty-two of whom are city dwellers, the remainder are country, village, and town folk, distinctly rural in their daily life and habits of thought. To this same mission are attached 250 pastors, evangelists, and Bible-women, everyone of whom came from the country. Out of one hundred and eighty day schools for boys and thirty-five day schools for girls, administered by the mission, every school is in the country.

At the 1920 annual meeting of the Shantung-Honan Christian Educational Association, there were represented 678

mission schools, with a total enrollment of approximately 13,000 students, mostly of lower primary grade. Forty-seven of these schools were in cities; the remainder were in villages and small towns. Ninety-three per cent of the school work was in a distinctly rural environment. It would be wrong to say that 93% of the school work was distinctly rural, but would it not be infinitely better and more effective for the church if such country school work were definitely rural in its character and influence?

In China, at least, consciously or unconsciously, the Church is recruiting its workers, those on whom she is placing the greatest share of responsibility for the propagation of the Christian message, from country-bred folk. The following statements will help to make this truth more real. The Yenping Conference of the Methodist (North) Church in China has about 174 paid workers. Seventy-five to ninety per cent come from the small "hsien" cities and villages. Practically all of the paid workers of the Central China Conference (of the same Church) are recruited from the smaller cities and villages. (The interests of practically all the "hsieu" or district cities are essentially rural as we understand the meaning of the term in the West). The West China Conference of the Methodist Church has about one hundred paid workers and practically ninety per cent are from the country. With 75 to 85 per cent of China's population rural, will the above ratios ever be any different? The answer—not a prophecy—is, they will not be materially different for generations to come; if ever.

The greatest resources of the Church in China, and it must be so in other missionary countries, are at the present time in the rural population. What is the Church doing to conserve these resources; conservation being used in the sense of developing and utilizing not only for the present generation but for the generations to come?

One evident answer would be, the church is preaching the Gospel of Jesus Christ with all that the clause "Gospel of Jesus Christ" connotes, such as transformation of individual lives, the development and maintenance of hospitals, education, social service, sanitation and so on. But is the answer sufficient, and are our methods efficacious? Christ said He came, not that men might have life, but that they might have more abundant life. Is He referring only to spiritual things, or does the term life have a more comprehensive designation, and include

the elements (in addition to spiritual) that enter into the normal daily life that we live here on earth, producing necessities for ourselves and others, combating the stern realities of economic pressure, and otherwise trying to maintain ourselves as a unit of society, and possibly leaving the world a little better place for those who come after us? After a day's preaching and teaching, which doubtless touched upon more abundant living, Christ was unwilling to send his listeners away hungry, which the human instincts of the disciples, even after close contact with Him for a considerable time, prompted them to want to do.

The Church has seen fit, and rightly so, to develop, in addition to its churches, hospitals, schools, and so on, but the idea of utilizing agriculture in any of its varied aspects, seems not to have taken much root in the minds of mission administrators or missionaries.

This condition, however, is passing and the possibilities of agriculture in connection with mission work are being realized from the missionary on the field to the Board secretary at home.

The enlarging vision of the missionary can best be shown by quoting an extract from the report of the Central China Conference of the Methodist Episcopal Church (North) to their Quadrennial Programme Statement Conference held in Peking in February of this year. "To broaden our base by some typical village plants. By villages, we mean communities of from 1,500 to 20,000 people, with from 40,000 to 80,000 within a radius of from four to seven miles. So long as we still have many compact communities of from 10,000 to 20,000 people without Gospel approach, we are far from the time when we can locate chapels and schools in small villages or homesteads or farmsteads; but whether following lines of least resistance or deliberately choosing strategic positions as we may now do, we feel that the time has come for a more scientific and adequate development of our country circuits. In Central China Conference most of our rural circuits are of sufficient population and areas to be constituted districts. It is our plan to build and equip a sort of primary unit in a centrally located town of the circuit; said unit to contain chapel of convenient size, primary schools for boys and girls' playgrounds if possible, quarters for housing the workers, reading rooms and whatever else may be necessary for reasonable educative and redemptive work in the town, making the church institution the social center of the

community. In towns or villages within 15 or 20 *li* of this center will be opened primary schools and preaching halls, as fast as forces permit. Along with these usual forms of service should go others, specially adapted to rural and agricultural communities, occasional lectures,—illustrated if possible—on topics of interest to farmers, descriptions and demonstrations of approved methods, simple and cheap machinery, and better seeds. By helping to improve the grains, fruits, and vegetables, the cotton or silk, we shall win the confidence of the people and again save by serving. Our preachers should know how to bring information and help to people. No other agency contemplates this form of service and by co-operating with the agricultural department of our colleges, we shall mediate between knowledge and need, and help improve the economic condition of the people. All this reacts on spiritual issues."

At the same Conference occurred what may seem to some to be a very radical step; namely, that in the accepted report of the Committee on Bible and Theological Education, it was recommended that special efforts be made to prepare ministers for country as well as for city churches. "We urge that in connection with each school of religion a specialist in agriculture offer such courses as deal with agricultural production, rural economics, and rural sociology, and that the vital relationship between these courses and practical evangelism be kept constantly before the minds of the students."

A Committee on agricultural education has recently been appointed by the China Christian Educational Association whose duty it is "to prepare an all China program, looking toward the introduction of agriculture into our mission schools through the development of provincial normal training centers for the suitable preparation of teachers." In this connection a budget of \$728,000, Mexican, on a five years' programme, has been approved by the China Christian Educational Association for inclusion in the Inter-church World Movement for the development of four agricultural training and extension centers.

The writing is on the wall. Missionary public opinion favorable to the utilization of agriculture in its various forms is rapidly crystalizing. Adjustments in due time will be made in the administrative machinery to include this new form of missionary service. It will find its greatest development in the mission schools where it will afford self-help, manual and vocational opportunities to the students. It will help save, by serv-

ing the people in their every-day interests and needs. It will attract the country folk, the tillers of the earth, and in affording a normal, helpful and permanent point of contact, will aid greatly in preparing the way for hearing the Gospel message gladly. The "preacher of the doctrine" will come to be looked upon as a friend, interested in more abundance, both spiritual and material, in the daily life of those whom he is trying to serve, and thus will he save by serving.

The day of agricultural missions is dawning, and there is beginning a new chapter of service on the part of foreign missions for those to whom the Gospel is preached.

The Salary Question

E. McNEILL POTEAT

THE birth of the China for Christ Movement has given rise to a good deal of interest and some speculation. Whatever else may be involved in the new committee's taking over part of the work of the China Continuation Committee, and the equal responsibility of foreigner and Chinese in instigating a thoroughly Chinese movement, it is certainly true that in the light of these changes and forward steps it is necessary to rethink certain problems that have vexed missionary endeavor from the very beginnings. The most constantly discussed questions among us are those that center around the *ne plus ultra* of self-support, and we are promised that the inception of this new movement will have tremendous significance in the adjustment of these questions. This is obvious in that this is to be, as far as possible, a Chinese movement and self-support must be induced in a larger measure before it can be thoroughly Chinese in character. Ultimately such a program will make it unnecessary for foreigners in the name of mission societies to hold property in China, and there is little doubt that the greatest measure of spiritual results will follow the greatest measure of self-support. We wish to raise herein the question of the possible adjustment of the unfortunate and more or less unavoidable disparity between foreign and native salaries for the reason that this is certainly one of the most sensitive points in the matter of self-support, and it is just possible that the new movement may provide the solution for the whole question.

It may help us first to ask : how are the salaries of foreigners regulated in China? In the first place, salaries are adjusted on the basis of physical needs. Daily living expenditures, the necessities that life in the Orient demands, the anticipation of the future necessity for the education of families in China and abroad, these items are what are regarded as the needs of the foreigners. In the second place, salaries are flexible—not elastic! In the event of increased living expense, or extended travel, proportionate addition is made. As the size of a family increases there is also an allowance, and when the schooling time demands more money, there is generally a fund provided for education. In the third place, salaries are regulated by foreigners in mission boards, on the basis of reports from the mission fields, and these individuals are competent to adjust wages to needs, and additions to exigencies. The general basis is what is conceived as a living wage. Some missionaries have gotten rich in China, but not on their salaries.

How are the salaries of our Chinese associates regulated?

Partly by custom, and Shakespeare was right when he said "Custom doth make dotards of us all." Somehow or other we seem to imbibe the Chinese fidelity to custom once we touch the shores of the mysterious East. Because a Bible-woman has been getting \$6.00 a month, an evangelist \$9.00, and a city pastor \$18.00 since our mission was organized it is not for us to remove the ancient landmarks of our fathers! They are regulated, these salaries, *almost wholly by foreigners*. We know somewhat of the scale of local rents, the price of cotton cloth and the fluctuations of the wheat or rice markets, but never having lived as Chinese, it is just likely that we strike the margin between supply and demand too closely. Fearing that too much money will produce profligacy, we induce penury by too little. We in many instances keep our associates down to their own scale of living, rather than lift them up to a higher and more comfortable plane, by providing the means therefore. Moreover the salaries of our friends are often inflexible. For the enlargement of families we make no definite allowance except perhaps a gift of congratulation. For the sudden and rather general rise of prices we find our fellow workers more or less unprepared. We know of an instance this year in point. For reasons that need not be rehearsed the price of wheat advanced 100% during the winter, yet there was no provision made to meet this situation—a situation which

caused real hardship—because of the inflexibility of salary regulations. We undertake in a great many instances to educate the families of our associates in our mission schools, rather than to make it possible for their fathers and mothers to do so, a course which would encourage thrift and providence in saving, and self-dependence in educating their children.

But we write thus not merely to complain. There are of course two sides to every question and it is unnecessary to go into further detail in presenting the differences in scale and adjustment of Chinese and foreign salaries. What we wish to do is to propose two things. Let us do so by asking a question. Why would it not be possible for the China for Christ Movement to appoint a salary commission of Chinese, whose specific duty would be to investigate living conditions and the contributing elements that make life abundant and livable in all the places in China where mission work is in process, and which can be regulated by money? We have implicit trust in the leadership of this movement. We cannot suspect its leaders or its proposals of anything but the completest personal disinterestedness in the prosecution of the Kingdom enterprises. Such a commission of men and women could investigate conditions everywhere and report and recommend a general scale for the salaries of all the offices that our Chinese brethren and sisters hold, pastors, colporteurs, evangelists, Bible-women, etc., considering general training and educational advantages. The second proposal is this: This report might be submitted to a salary commission in each mission, which group would be composed of members from each station in the mission, and it would be their duty to approve the recommendation of the C. F. C. M. in toto, or revise and correct it where local conditions demand or suggest revision. This mission committee, like the commission of the C. F. C. M. would not have the power to enforce such recommendations until the time of complete self-support is arrived. They, in the extended interim will consult their foreign associates whose money will be expended until self-support is a fact.

What are the possible results of such a proposal? We can only touch on a few. It would place the handling of one of the most delicate of problems in the legislative control of the Chinese Christians. Shakespeare also said, "He who steals my purse steals trash," but obviously he placed less value on things temporal than some of us who can be indiscreet and almost acrid

in the regulation of salaries. Some will reply that such a plan would tempt certain individuals to manipulate funds for a friend in the service of the mission. But the *office* would have the stipend attached thereto, irrespective of the office holder. "City pastor's salary \$30.00." We care not whether he be Pastor Chang or Pastor Li. Moreover we trust implicitly, some might say recklessly, the choicest of our possession, the Word of God and the preaching thereof, to our associates. Are we to with-hold the trust of money from his fellow Christians who know his need and the very manner of his life? Strange consistency that can trust the dissemination of the Gospel to a group of tireless workers, and can deny the right of regulation of wage to the members who share their work and are more a part of their life than foreign friends can ever be! Again, it would put an end to odious comparisons, which we so heartily deplore. How many of us have heard the question, "Why does the foreigner live in such a fine house, when we are provided a scant three-room dwelling?" But the most important result would be that it would initiate practical self-support in many ways. Some may doubt the wisdom of our Chinese brethren distributing foreign funds. Aside from this casting suspicions on the reality of the Christianity of our friends, it would find itself eliminated when the Chinese, seeing they could regulate the salaries of their brethren, could also produce them. There is little interest indeed in the dispersion of other people's funds, but if they could say how much money goes here or there, they would be infinitely more apt to provide the money than otherwise. Finally, it would produce confidence. The fire that keeps the pot of industrial unrest boiling in the West is the lack of confidence between capital and labor. We must be fair and say that in certain places in the East such a confidence is unlikely so long as the present situation obtains. And mutual suspicion is the exterminator of spirituality. Spiritual results from such genuine confidence would be incalculable. Wages would no doubt be somewhat higher in certain instances, but properly so, and that might be a step in the right direction. Where there are at present independent churches in China such regulation of wage scales is in force. Shall not the C. F. C. M. start us off in the right direction that we may eventually touch the golden shores of the land of self-support?

Such a plan has been tried, and with success. For example, the salaries of the Chinese secretaries of the Y. M. C. A.

are certainly in particular instances adjusted by the Board of Directors of the local association. Some have thought that their wages were comparatively too high! The trouble is more apt to be in the comparison than in the wage. Spiritual efficiency can never tag along at the tattered heels of physical ineptitude.

It might help us in this important matter to look again at verses six to ten in the sixth chapter of Galatians. To sum up let us paraphrase the thought. (1) "Share the good things of life with those that teach the Word. (2) Make no mistake, our results will be in proportion to the provision we make. (3) If we are niggardly in taking care of the Lord's servants, we will reap niggardly results; if we regard the body as the Temple of the Spirit and provide for it, we shall reap more abundant fruits of the Spirit. (4) We mustn't weary of doing the *best we can*. We will discover better days and better plans, if we faint not. (5) Therefore, let us treat all men fairly, and especially those of the house-hold of Faith." This of course is not unmindful that the Holy Spirit fills, prepares, and impels us in our labors. There are certain responsibilities that *we* have, and in the realization of which the work of the Spirit will be made easier.

What the Chinese are Thinking about Christianity

The Independent Church

ISAAC MASON

IF there are missionaries who are opposed to the growth of a healthy spirit of independence in Chinese Christians, and who have designs of perpetually keeping foreign control of a Chinese organization, it has been my good fortune not to meet them, and I hope they are so few as to be difficult to find. With a considerable experience of evangelistic and Church work, I have usually found missionaries very ready to welcome the co-operation of Chinese Christians, and to encourage the growth of self-government and self-support. In some cases we may have been too slow to recognize such movements, but in far more instances the Chinese themselves have not felt ready for independence or self-support, and in matters of such importance it may be gain in the end to have

progressed slowly rather than with unwise haste at the call of a minority of enthusiasts. It is unfortunate that some of our Chinese brethren are obsessed with the idea that they have to fight for freedom and independence in Church life, as is sometimes done for citizenship in a State. The joining or leaving a Church, or the establishing of an independent organization, should be purely voluntary matters, and "where the Spirit of the Lord is, there is liberty."

It is with mingled feelings of admiration and regret that one reads a recently published booklet* which professes to give the Chinese view point of the Independent Church; it is a collection of extracts of statements by 150 people, and while we admire the fine spirit which animates most of the writers quoted, and the healthy aims set forth, we cannot but regret that some so palpably misjudge the foreign Churches and missionaries. To imply that the position between the foreign missionary societies and the Chinese Churches is that of master and servant, or of menials or slaves (奴隸) is either deplorable misunderstanding or unkind misrepresentation quite unworthy of intelligent Chinese Christians. In a century of missionary effort, and with thousands of foreigners concerned, it cannot be denied that some unfortunate occurrences have taken place at times; but it is hardly fair to build thereon a theory of oppression or repression.

Whatever good results may follow the circulation of the book so far as fanning the spirit of independence is concerned, we cannot help feeling that there will be harmful results in the way of suspicion and estrangement which will be regrettable, the more so as with a little more tact and a truer love and appreciation, such could be avoided, and all parties could co-operate to promote the object which in reality we all want to promote. One feels the lack of much spiritual dynamic in the booklet; the appeal is largely on a lower plane, and the impression is somehow left that the idea is as much to "p'ai wai" on the "China for the Chinese" cry, as it is to save men or manifest the spirit of Jesus Christ. Much is said about the grievance of foreign control, and too little about hearty co-operation and mutual trust and love which would go a long way towards settling problems.

*"Chinese Viewpoint of the Independent Church; a symposium." Edited by T. C. Li. The Mission Book Co. Price 15 cents. Chinese title, 國人教會自立譚.

Allowance must be made for exaggeration in all movements striving to be popular and to rouse the people, and we are too accustomed to oriental hyperbole to wish to give a literal value to every statement; with this thought in mind, a brief reference to some of the extracts will suffice to show how some of our well-meaning brethren have been betrayed into unwise expressions.

One man says that to be independent is the present most pressing duty of Chinese Christians; other matters depend upon this and can be attended to afterwards. Such a view is remarkable when one thinks of the crying need for reform of every kind; the growth of the opium habit, the dishonesty and corruption so abounding, etc. One would have thought that followers of Christ (who spent no time over whether his Church should be "independent" or not) could see pressing calls to practical Christianity among needy humanity rather than giving first strength to matters of Church government.

Some writers say that the Church has at present many undesirables in it, and this would be remedied in an Independent Church. Time and experience will show whether this will be correct or not. One writer goes so far as to say that the Boxer uprising was a result of the injuring of the people by those who trusted to their connection with the Church to brow-beat others. This will find great acceptance among the enemies of the Church; but could it be substantiated as a fact?

The references to the Missions give the view that these are quite apart from the Chinese Church, and Chinese who are loyal to them are apparently not considered as being part of the Chinese Church, but more or less as foreign agents. It is implied that the relationship of slaves or servants exists so long as what is termed "foreign control" continues.

One man hopes that the poison of the mutual jealousies and the divisions of ceremonies and rituals of the Missions, will be escaped by the Chinese. Our efforts at Union and Co-operation have evidently failed to impress this brother. The same writer says that whenever a Church desires independence, the foreign mission should leave it and go and find a new sphere for its work of evangelizing and establishing Churches,—to be moved on again a little later. But is the breaking of fallow ground not the responsibility of the Chinese Church also? Is the preaching of the Gospel and the winning of men to Christ in the first instance so important that only foreign missions

can do it? Or on the other hand, is it of minor importance compared with Church government, so that it does not matter who does it so long as the government of the Church, when once founded, shall be kept entirely independent of foreign help? Or is it after all a financial problem, met by using foreign funds for all the spade work, the cost of buildings, etc., all to be yielded up when required or demanded by the "independents" who balk at accepting the full responsibility? Surely Chinese Christians cannot feel quite happy with such methods.

Chefoo is given as the approved example, where a certain mission gave up all to the Independent Church, and went to open up new work elsewhere; this is considered the height of grace; but it is naively added that such a result would not have been obtained but for the pressing of certain zealots! Is this what the movement really means? to make things so uncomfortable for missionaries and Chinese workers who have patiently laboured for years, that to preserve peace and Christian love they have to evacuate, and go start elsewhere, presumably to be followed a few years later by the same tactics? The picture is not very edifying, and does not seem to belong to the spirit of our common Lord and Saviour.

Apparently unconscious of inconsistency, one man says that independence will, among other things, break down divisions and barriers and lack of unity, because it will mean the establishing of a complete *Chinese* Christian Church, which is apparently to be separate from the Church of every other country; so the barriers are not destroyed, after all, but only removed and placed elsewhere! In this brother's view, it would appear that the prayer of Jesus should have been that all *Chinese* may be one, not that "they all"—over the wide-world—should be one in Christ Jesus. Christianity is *not* national, but supra-national. Jesus did not establish a Jewish Christianity, but a world-wide Christianity. The divisions and sorrows of the Church in the past have largely arisen from jealousies, personal and national; it is a reproach to the Church of Christ that in the recent war national sentiment was allowed to triumph over Christian unity, and fellow-members of Christ's family fought and killed one another because they thought more of nations and countries than of the Christian unity. It will be a thousand pities if China is going to learn nothing from the past, but is going to repeat and perpetuate the mistakes of others by

insisting so much on a *national* Christianity instead of realizing that the true Christian should have the broad spirit and vision of his Master, refusing to be cribbed and confined by any narrow patriotism or loyalty to any man-made hedges of country or Church. A question of prior importance to the independence being advocated should be "Is a man a servant of Christ, trying honestly to promote His Kingdom?" If he is, then the question of nationality, Church, or method, is of minor importance. Surely there is room for all in this needy land, and as it must and will naturally come to pass that the Christian work as a whole will gradually pass into Chinese hands—the sooner the better so long as it comes about wisely and decently—what need is there for this forcing of the pace, and especially why this apparently uncharitable spirit to foreigners shown in some of the writings in the book referred to?

One reason given why the Chinese Church cannot do other than aim at independence is that so many foreigners are deficient in the Chinese language, and cause listeners to despise them. There may be some truth in the charge, and it should stir up the present generation of missionaries to greater zeal and more efficiency in the knowledge and use of the language of the people. But it should not be forgotten that the missionary ranks of the past century produced many great linguists, and the bulk of the Christian literature in China to-day has been produced by foreigners, collaborating with Chinese—often with those not belonging to the Church. Halting though the speech of missionaries may often have been, fairness demands the recognition that it has been much blessed in the proclaiming of the Gospel and the establishing of the Church in China, and our Chinese fellow-Christians might at least have been as generous to our short-comings as are non-Christians, whose politeness enables them to make the best of us, giving full credit to our good intentions.

Even if deficiency in the language was worse than it actually is, one fails to see therein a "reason" for independence. Foreign merchants and bankers know still less of the language, yet no one thinks of suggesting that as a reason why banks and business houses should be solely Chinese, having no dependence whatever on foreigners. In business life men can see the mutual advantages of co-operation; is it only in religious matters that it is harmful? I doubt if any Chinese who are employed by, say, the Hongkong and Shanghai Bank, consider

themselves the 奴隸 of the foreigner, though they are probably under stricter foreign control than any pastor or church member connected with a Mission. A minister is a servant, but not a slave; there is nothing mean or shameful in honest service whether it be rendered to one's own nationals or others.

The subject of independence is one on which Chinese and foreigners should amicably reason together, and the proper solution should not be difficult to find. No foreign Missionary Society has begun work in China to exploit the Chinese, and no true missionary is giving his life in loving service from selfish motives. If any man is working for the glorification of a foreign Church, or with a view to keeping Chinese under foreign control, he should revise his aims immediately, and work solely from the constraining of the love of Christ, and the desire to help his fellow-men. Simple gratitude and common honesty should enable Chinese Christians to lay aside unworthy suspicions, and we may then frankly recognize our mutual desires, and realize that our true position is that of co-workers in the great Cause. Chinese must increase while foreigners decrease in all things relating to the Christian enterprise in this land; but so long as we are really helpful to one another, let us have mutual respect and forbearance, and show genuine co-operation instead of, on the one hand denying the natural entry upon full responsibility of the Chinese Church, or on the other hand of an impatient haste to an independence which will leave a gulf unbridged, and probably accentuate national differences at a time when we ought all to be working for international unity, and especially the unity of the Christian children of God's great family.

Emancipation of Nominal Christians

ZANG TSUNG

This article with others is published to meet a demand on the part of missionaries to help them get in touch with Chinese thinking as it affects Christian work. To do this properly we must give the negative as well as the positive side of such thinking. This article, which we have shortened by cutting out quotations of others' ideas, is entirely negative. Yet it represents what some are thinking about Christianity and, in this case especially, ideas that are being sent broadcast. The writer, who is now a student in America, is full of misconcep-

tions of philosophy, history, and religion in general and Christianity in particular. He aims to make an appeal for sincerity. But he overemphasizes the intolerant aspects of Christianity and ignores or is ignorant of its altruistic aspect. He represents therefore the negative side of China's indigenous response to Christianity. His superficial thoughts do, however, remind us that there are many sincerely perplexed young people in China who need special help. Furthermore he shows how the Press can be used against Christianity and should be used for it. Such articles should not go unanswered. The Press can be used to help the Chinese to think truly just as successfully as to think with such budding culturists.—EDITOR.

[Translated for the CHINESE RECORDER by Mr. T. C. Chao from the "Lamp of Learning" of the "China Times" for August 20th, 1920.]

RELIGION and a mere conception of life are not identical things. *Religion is inherited superstition.* Most of our conceptions of life are beliefs created by the wisdom of individuals. Not such are the religions that sociologists, historians, and anthropologists study. They go to society and investigate its system of inherited superstitions. To them Buddhism and Taoism, Christianity, and the worship of foxes are all religions. The study of religion in Western societies is equivalent to the study of Christianity, because the religion of Western societies is mostly that religion. Not so in China. In Chinese society the religions are those of Kwan Yin, the Tu Ti, and ancestral tablets. So whoever talks about the religion of China without specifying what it is, may be talking about the religion of Kwan Yin, the Tu Ti, and ancestral tablets.

In the West Christianity has undergone an experiment of two thousand years during which time it has given men many horrible lessons the most obvious one of which is that it is a hindrance to the progress of civilization and culture. The most prosperous age of Christianity was the Dark Ages of Europe. Almost at no time during the Renaissance and the development of science has this hindrance not been in evidence.

Now we, the young people of China, have the responsibility of protecting and developing the culture of the world.

The influence of Christianity is increasingly felt in China. Christians increase in number. Those who embrace the old superstitions, with the exception of monks, priests, and nuns, do not have to undergo any form of initiation and consequently can renounce their religions and regain their freedom at any

time. But those who accept the new superstition must submit to a rite of initiation. After having received baptism one becomes a Christian. Just as the Buddhist monks eternally are monks after having been burned on the head, so are Christians always Christians after having received baptism. I have seen many persons join a Church and have never seen any one leave a Church. Not only so, but after one identifies himself with a Church, his children and children's children all become Christians at birth. If such a state of affairs should continue, most of our people would become monks of the new type by heritage. The influence of Christianity in the West is decreasing from 100th degree to zero degree, but in China it is increasing in the reverse order, from the zero degree to the 100th degree. History has clearly shown how this new superstition cruelly butchered people of other religious faiths. So in our advocacy of democracy, we must try to spread popular education, reconstruct art, and at the same time *lessen the influence of religion*. There are many now who, in their promotion of the new culture, also help to promote the new superstition; and so Christianity also becomes a vital problem of to-day. In my opinion, only one point in this problem, however, is worthy of our discussion and that is: How shall we preach the gospel of free thinking to Christians?

Among the already too many Christians of China, there must be a large number of nominal Christians who have received the new kind of burned spots on them when still children and who are now not willing to be the new kind of monks when they come to a higher knowledge. But because they had received baptism they cannot but be Christians though only in name. This class of people I propose to call nominal Christians. Among them there are many lovable and thoughtful youths who are most unhappy. Superstitious people believe everything in the Old Testament of course, but people who are wide awake have already lost faith in the Bible as infallible as the laws of heaven and earth. Therefore in their mind, their knowledge is always struggling with their Bible. There can be nothing more unhappy than such a mental state!

Such Christians ought to declare formally their withdrawal from their Church. At a time when freedom of conscience is greatly prized, who dares to prevent any man from withdrawing from a religious organization? But why do these nominal Christians not take such a step? There are, as I see it, two

reasons, First, such a step would provoke many friends and teachers and disappoint one's homefolks. Secondly, it would call forth scorn from non-Christians. With regard to the first difficulty we who are not Christians cannot render assistance. It all depends on the individual's courage. We can, however, sincerely say to the nominal Christians, with regard to the second difficulty, that we will not laugh at a man who thus changes his mind and discards an old superstition; because such a change in the eyes of free thinking people as we are means progress. We would instead welcome such persons to our group, the group of free thinking people, as they were welcomed by Christians when they joined their Church.

In May this year Prof. F. H. Giddings said these words to his students before they left school: "The most shameful thing in the world, the most wicked and mean thing is self-deception." I sincerely hope those who have understood and realized that the acceptance of the *new superstition* is a *mistake*, will declare their withdrawal from *their Church openly and without equivocation*. I can simply offer Prof. Giddings' words to those who have lost faith in the *infallibility of the Bible* and yet are trying hard to take a few words from the Bible in order to protect their religion and their empty name which they have inherited, in a dishonest clever way.

Notes and Queries

How to avoid Friction

"**P**REVENTION is better than cure," but sometimes through the climate, depressing surroundings, hard work, monotony, loneliness, and tired brain, misunderstandings do arise between missionaries. Friction we all know is possible but it is not necessary. To avoid the Paul and Barnabas contention in the Mission field we require a quiet prayerful determination not to be one of the "two" needed to make a quarrel; we need the spirit that will not "strive," that believes in give and take; and that the "more blessed" in this case is in the taking; an honest willingness to readily admit a mistake, and a large measure of the love that "thinketh no evil." If misunderstandings do arise and are faced in the spirit of humility, in love preferring one another, and self-for-

getfulness, they are easily overcome. Mole hills that look like mountains are easily surmounted by gentleness and mutual forbearance. Holy harmony is not of the flesh, it is a product of grace and possible for all who live in close fellowship with Jesus Christ. There are three things necessary if friction is to be avoided.

1. There should be *sincerity* and *cheerfulness*. Where all the surroundings tend to depress and enervate, and where on account of the relaxing effect of the climate it is difficult to keep the backbone to the front, there should be as well harmony, cheerfulness, trustfulness, and a large measure of the kindly, common courtesies of life. Thus the whole body "knit together through that which every joint supplieth will make increase unto the building up of itself in love." 2. *Watchfulness* is needed. We must ever remember the cloud of witnesses around us who are ready to put the worst interpretation upon things expedient from our point of view but perhaps contrary to local custom, and which might cause "good" to be "evil spoken of." We must never let the use of rightful liberty hinder a weak brother "for whom Christ died." 3. *Considerateness* should characterize all our relations. The spirit that can make allowances for others is most important. The missionary who does not indulge in personal "grievances"; who is not quick to imagine that he is being slighted, and is slow to take offence; is the one most unlikely to quarrel with, and the most likely to have a heart "to soothe and sympathise." He is the one who is able to put the best construction on his colleague's doings, and to discern the real motives—pure and unadulterated—which lie behind annoying and trying actions; and he too is the one able to estimate justly the effect which a long hot summer, congestion of the liver, nerve fag, may have had upon some devoted co-worker. He is the one who recognizes that there are none of us perfect not even the youngest. While sorry for his own short-comings which are trying to others, he will not judge "another man's servant," but will earnestly covet that gift which "seeketh not her own" but "beareth all things," and "endureth all things."

D. DUNCAN MAIN.

Obituary

Rev. W. Clifton Dodd, D.D., As I Knew Him

I WAS associated with Dr. and Mrs. Dodd for three years in Kengtung Station, Burma. Dr. Dodd and I were bosom friends.

To give therefore a few of the impressions Dr. Dodd made upon me may serve a good purpose.

1. Language ability. Dr. Dodd mastered the Lao language as he had the English. He had the ability and aptitude to master the dialectic differences among the various Tai tribes with great rapidity, enabling him to preach and to prepare tracts in their local dialects effectively. One of his last pieces of work was the preparation of literature for the Tai in the Yangtse valley, including a primer, hymns, forms for worship, a catechism and Scripture passages for memorizing, and the recasting of certain chapters in the Gospel according to St. Matthew.

2. Proclivity for wholeness or perfection. I never knew Dr. Dodd to do a poor piece of work. One of Dr. Dodd's last pieces of work was the copying by hand of First Peter, making the necessary changes for Tai Lu of the Sip Song Panna. It was reproduced by photogravure in Japan. An introduction to First Peter was prepared at the same time and attached to it. These are easily read while the books printed in the Yuan dialect are read with difficulty. This laborious task was done just after a spell of illness, requiring great fortitude of spirit and power of endurance.

3. A man of great vision. He had a vision of God and a vision of the field. Like the Apostle Paul, Dr. Dodd loved to preach the Gospel where Christ had not been named. In this respect he was a worthy successor of Dr. McGilvary. Just before his death Dr. Dodd prepared a statesman-like plan for the evangelizing of the Tai. This plan contemplates organizing several new stations at strategical points in the near future, Chiengrung to be the centre from which to advance. At its last annual meeting the Mission set its seal upon this plan by taking action transferring three families and a single man to Chiengrung.

4. The Master's passion to save souls. Dr. Dodd once said to me: "In the past I have spent much time in acquiring a use of the language, now I am most concerned about the salvation of the Tai. I want to see great numbers of them coming into the Kingdom." Wherever Dr. Dodd went he exemplified this spirit. With all their faults he loved the Tai dearly.

5. The Master's compassion for and patience with the erring. For hours at a time he would argue and plead and pray with a child of God gone astray, leading him back into the light if possible.

6. Loyalty to Jesus Christ. Jesus was the mainspring of all Dr. Dodd's activities. He did not spend time on the controverted unessentials. He knew his Lord as an ever-living, present Personality Who saves from sin unto the uttermost.

7. Strong faith. Dr. Dodd's contagious faith sustained him and buoyed up others. He believed when odds were against him. Together he and I have laid our hands on the sick and prayed and seen them recover; together we have done the same thing on others and seen them pass away—and surrendered faith said, "Thy will be done."

C. R. CALLENDER.

Our Book Table

COMMERCIAL HANDBOOK OF CHINA, Vol. II, *Julian Arnold, and Chinese and American Contributors. Government Printing Office, Washington, D.C. G. \$0.40 cents. For sale by Kelly & Walsh, Ltd., Shanghai, Mex. \$1.00.*

This second volume continues the study of commercial conditions and possibilities in China, though from the point of view of specific problems rather than statistics and general trade conditions. It aims to help introduce the merchant to conditions in China, and so treats of certain customs, common expressions, exchange, health, living conditions, etc. There is much information on postal, railway and shipping facilities: concessions, guilds, compradores, native products, animal industries, and cotton goods, are some other subjects given careful treatment.

In regards to "China's Commercial and Industrial Progress and Prospects," the author believes that China offers probably better opportunity for industrial development, and for the investment of capital in manufacturing, than does any other country on the face of the earth. The Chinese are also seen to be learning

to work in corporate undertakings. The prophecy is made that "instead of 100,000 persons in factories and four million children in schools, the estimates for 1918, the China of a few decades hence will have forty million factory hands and eighty million school children." Government education, the study of the Chinese language, and Chinese students are also treated. In addition there is a chapter on "American Missionary Work in China" which is a summary of work by Americans as it was about two years ago. The presence of an article of this nature in a commercial handbook is proof of a different relation existing between the missionary and the merchant, and of increased mutual understanding.

These two volumes make a handy compendium of many facts useful to those who need to study the conditions of doing missionary work in China as well as those under which commerce is carried on. For those interested in vocational and industrial education they have a special message.

A GUIDE TO IMPORTANT MISSION STATIONS OF EASTERN CHINA. *Edited by PAUL HITCHINSON. The Mission Book Co., Shanghai. Mex. \$1.00.*

At last the mission forces in China are trying to put tourists in touch with mission work; hence this guide book which was specially prepared to meet the needs of parties of tourists attending the World Sunday School Convention in Tokyo in October 1920. Seven main routes of travel branching out from Shanghai are treated. Many facts, historical, personal and otherwise are given in their appropriate place.

Accommodation for travellers is dealt with, and the capacity for private entertainment in the mission stations along these routes is also given, together with the name of someone with whom communication may be had and the price that guests in missionaries' homes should pay. Six maps and thirty-eight illustrations add to the suggestiveness of the book. A short vocabulary of phrases needed by flitting wanderers is also found in the book. Of course now we have such a guide, we wonder why it was never done before, and venture the hope that it will be enlarged until mission work in China is within reach of interested tourists just as much as temples, tombs and other desirable and undesirable sights. Among other things this book should whet the appetite of wanderers through China to learn more about this great country.

"LETTERS FROM CHINA AND JAPAN" by JOHN DEWEY, Ph.D. LL.D., and ALICE CHIPMAN DEWEY. *Published by E. P. Dutton & Co., 681 Fifth Avenue, New York. 311 pages. Price \$2.50.*

Professor and Mrs. Dewey spent three months in Japan, and were fêted and made much of by all and sundry. They then decided to go to China for a few weeks, but, arriving in May 1919 just as the student movement began, they were so much interested by all that they heard and saw that they applied to Columbia University for a year's leave of absence. This book is compiled from letters written to their children during their visit to Japan, and during

their first three months in China. It is a drawback that the letters have no heading to indicate which was written by the Professor and which by his wife, but a glance through will often reveal a sentence, which will act as a key such as "we have just come from another geisha party given by the mayor and about fifteen of the other officers of the city. Papa is quite stuck up because they say it is the first time the city of Kyoto ever entertained a scholar in that fashion." A brightly written book of travellers' impressions is always entertaining, but no educationist should open this volume expecting constructive criticism, which might be helpful in his work, for that is not its aim. The letters will doubtless prove to be very interesting to dwellers in the homelands, but they are of no great value to those who live and work in the East, whose knowledge of the people goes deeper than the necessarily superficial impressions of the most intelligent traveller. The second part of the book is of greater interest than the first because in China events were happening, and there is more to record than sight-seeing. Says Professor Dewey, "In a country that is regarded at home as stagnant and unchanging there is certainly something doing. This is the world's greatest kaleidoscope."

M. E. F.-D.

CHINA, A SOURCE BOOK OF INFORMATION. *Edited by* GEORGE E. SOKOLSKY, *Manager China Bureau of Information. With a Foreword by* Dr. C. T. WANG, *China's Plenipotentiary to the Peace Conference. 9in. x 6, pp. 124. Paper covers. Published by the Pan-Pacific Association, Shanghai, 1920.*

This pamphlet embodies information under fifteen heads, such as Geography, History, Currency, Trade Statistics, Lists of American Officials, etc., etc. Several important documents form an Appendix. It was prepared for the American visitors to China in the summer of 1920 to enable them to "study" China in the intervals of other refreshments.

S.

CHANCE AND CHANGE IN CHINA. *By* A. S. ROE, *Author of "China As I Saw It." Illustrated. London, Wm. Heineman, 1920. 9 x 6 inches, pp. 283. 12/6 net.*

This is an account by an Englishwoman of a somewhat extended visit to China during the early years of the Chinese Republic. She sojourned in several cities in the Yangtze valley provinces in the company of experienced ladies of the China Inland Mission (and perhaps others) who judiciously interpreted to her what she saw. The journal of events is enlivened and frequently explained by miscellaneous appropriate citations of classical and colloquial sayings, myths, and fables.

The narratives of events do not profess to be history, but merely impressions of current events uncorrected by their outcome. But despite this the book is worth reading by those desirous of getting good snapshots of a fleeting period of especial interest to the student of China.

The orthography is of the 'barbarous' sort current in some places in mid-China, but for readers in England that is of no importance. Some of the attempted explanations also are wide of the mark, but this too is of little relative importance. The thirteen illustrations are excellent.

A. H. S.

AMERICA'S STAKE IN THE FAR EAST. *Charles Harvey Fahs, Association Press, New York. G. \$0.95.*

This is the first book in a "World Problem" series and is prepared particularly for students at the Home Base. It is a collection of pertinent opinions by Chinese and Westerners on a number of questions arising out of the present crisis centering in the Pacific Ocean. The opinions have been culled carefully from many sources and the questions that they help in answering are timely. There is much said about the relations of China and Japan, and the future possibilities of China. It might well be used as a text-book in colleges.

JAPAN'S FOREIGN POLICIES. *By A. M. POOLEY, Author of "Japan at the Crossroads," "The Secret Memoirs of Count Hayashi."* London: George Allen and Unwin. 1920. Pp. 202. 12/6 net.

This is a closely compacted survey of Japan's policies in recent years in seven chapter heads, by a newspaper correspondent who is thoroughly familiar with the facts, and with important little known documents.

A single quotation (p. 45) will give his judgment as to Japan's attitude to China: "Japan's China policy can only be likened to cerebro-meningitis. It has no visible origin; it spreads rapidly; is ultra infectious; the mortality is high, and there is no cure, unless taken in the earlier stages. If other nations affected the same standard of morality—and it seems to have taken quite a hold at the Versailles Conference—there would be a world-war every twelve months." The book is well-worth study.

S.

THE NEAR EAST: *Crossroads of the World. By WM. H. HALL, Principal of the Preparatory Department of the Protestant Syrian College, Beirut, Syria. With a final chapter by James L. Barton, Foreign Sec. of the American Board, and Director of the late Commission of the Near East Relief to Turkey and the Caucasus. The Interchurch Press, New York City. 1920. 7 1/2 in. x 5 in, pp. 230.*

This little book is equally adapted for general reading and for a study text-book of the themes of which it treats. It comprises a succinct and trustworthy account of the remoter and recent history of the lands of the Near East, and an estimate of the peoples and races, explicating present conditions, the effects of the Great War, and estimating future prospects. Dr. Barton is not only the highest authority on the subject in America, but probably in the world. The work is admirably done. It embodies a cogent argument in favor of the American "Mandate for Turkey." The book should have a wide circulation.

A. H. S.

HAVE WE A FAR EASTERN POLICY. CHARLES A. SHERRILL. *Chas. Scribner's Sons, New York, Price G. \$2.50.*

The writer, lawyer, diplomat and soldier as well as author, spent a little less than one year in and around the Pacific Ocean: of this time four months were spent in Japan, and apparently a less amount in China. This book is the result of his observations and is couched in no uncertain terms. It bristles with virile opinions. While recognizing clearly the harm the Japanese military party has done and is doing in Japan and China, and showing that the merchants will more and more control the situation, the book really gives us a diluted militarism. The "General" carefully studied Japanese thought, and while criticising Japanese militarism has much to say for Japan that is good. This is of course as it should be. But in the chapter on China, and in reference to China and Korea, he seems to have seen very little that is good. Some sort of astigmatism must have prevented him seeing signs of character and possibility in the Koreans and Chinese. He seems to be convinced that both Korea and China are too weak to be considered when it comes to "self-determination." This book is the word of one strong man to another about what they must together do with the weak ones. He thinks that Japan is justified in defending herself against the "international brigands"—from which he excludes America—and so right in grabbing Manchuria, Korea and Shantung. He bids us look through Japan's eyes at her troubles, but he does not see through the eyes of Korea or China. He is convinced that China is too supine for the yellow peril to amount to more than a nightmare, but he does not glimpse what China sees of a possible white and yellow peril. His main point is that the United States and Japan must get together to preserve the peace of the Pacific. With the wisdom of such co-operation all will agree: its aim, however, might be elevated. He talks in terms of camouflaged force; the ethics of the situation are pigeon-holed. The strong may do as they please, but the weak, or those considered so, must do what the strong please. It is true that he thinks this co-operation will stop Japan's militaristic aims so far as China is concerned. In essence the book is a proposal for a combination that shall put bulky China where she ought to be. Many of the descriptions have a touch of Lafcadio Hearns about them. But the whole sounds like a military man trying to be a trade politician. While vigorously written and well-worth reading, the book is a disappointment to those who know something of the real China, her desires and possibilities. Like a lawyer the author pleads for his side of the case, and if you do not know any but his arguments, he will convince you he is right.

THE TSAOSHIH SURVEY. *London Missionary Society District Surveys, Tsaoshih, Central China, F. G. Onley, 9d, net.*

This survey which has two maps, one showing the work in Tsaoshih, and the other work in the district, should be widely read by missionaries interested in the problem of understanding the needs of their mission work. The survey contains six heads and gives many facts about the population, Christian community, and

work. Here are a few of the facts. In this community of one million and a half, in every 107 people, one is a member of the Christian community. Women communicants form only 15% of the total L.M.S. communicants. It is estimated that at least 67% of the Christian community are growing up in illiteracy. Especially suggestive are the paragraphs on social aim for a country Christian, and "Estimate of the Results of the Chief Means Used to Lead People into the Church," both of which we have reproduced in our Missionary News. We should like to see this Survey widely read.

CHINA AND THE GOSPEL. *Illustrated Report of China Inland Mission, 1920.*

We have already noted this report on page 593 of the August, 1920 issue of the CHINESE RECORDER. We will only add this quotation, "Though material conditions have been averse, 1919 has been a record year in the Mission, of income, baptism and of workers." While the Mission income has been practically doubled, exchange has nevertheless caused serious difficulties. In addition to the report there is a list of stations and missionaries.

THE ISLE OF PALMS. *Commercial Press Ltd, Shanghai.*

This is a handbook of the work of the American Presbyterian Mission in Hainan, South China. It is very carefully indexed and contains a chronology of this mission station. The nature of the field, the customs of the people, flora and fauna, communications, trades and occupations and other things are treated in a brief and interesting way. Good for those who want detailed information about one mission station.

THOUGHTS ON UNITY. NEVILLE S. TALBOT, M.C. *Student Christian Movement. 32 Russel Square, London, E. C. 2. 3/6d.*

This might be called an attempt to study the problems of Christian unity from the viewpoint of "progressive Christianity." It charges that allegiance to the idea of Christian truth as fixed in content and once for all interpreted, is the cause of the individualism which is at the bottom of denominationalism. The writer feels that the satisfaction that has marked the different groups while standing for particular interpretations of principles must give place to realization of the mutual need Christians and denominations have for one another, and the fact that only thus can they experience the spiritual unity which arises out of relation to God. In other words, he shows that the family as well as the individual idea must operate in Christian thinking. Recognizing the difficulties in the way of Christian unity, the writer yet believes we are moving slowly but surely towards better understanding of it, and some sort of achievement. He is of the opinion that Christians need each other as much as their particular interpretation of Scripture. We heartily recommend this little volume, which is beautifully written and full of mental stimulation.

REPORTS OF STUDENT MOVEMENT, 1918-1919. *World's Student Christian Federation.*

This international organization is at work in 2,500 colleges in forty lands. It is the one organization that has held together during the war; it is furthermore the one through which a better idea can be obtained of the thinking of the new generation than any other source. The reports in this volume, based on a definite list of questions, are most suggestive through the insight they give into the religious thinking of students. They have, and still feel the world's material unrest most acutely. Many of their religious problems are seen to centre around the relation of science to traditional religion. The spirit of stability of students is easily overthrown, and their bonds with the past easily broken. It is sometimes said that if you know what students are thinking, you will know what the world will be doing a decade hence. This volume will give an idea of what the students are thinking, and hence some idea of what the world will yet be doing. Those who would understand the world's student problem, which is also the Chinese student problem, should read this volume.

SOME ASPECTS OF INTERNATIONAL CHRISTIANITY. *By JOHN KELMAN. The Abingdon Press, New York.*

This book consists of the fourth series of the Meudenhall Lectures delivered by Dr. Kelman at DePauw University, and furnishes us with a view of true internationalism whilst showing us wherein lies the strength of vital Christianity. The first chapter deals with the Re-dedication so necessary in view of the fact that the post war life must be different from that of former days. Whilst the second chapter, which deals with the relation of Christianity to patriotism, makes clear that the outstanding feature of modern public life is the rapidity with which the world has been internationally organized. In recent years, it indicates justification and use for the instinct of patriotism and there is a message for all those belonging to lands that have fought for them, educated them, suffered for them, and stood for truth which was more precious than life. In the third chapter, which speaks of individual and national morality, we have incidentally some timely thoughts on literalism and poetry, and learn that public and national morality must be fixed mainly in accordance with the standard of the average man, that the nation is the trustee for its individual citizens, and that national morality gets clogged by tradition. The author exposes the looseness of much of the thinking regarding the State and states and prepares the way for a wise discussion of the League of Nations. This ushers the reader into the wider Church outlook in the fifth chapter on statesmanship in foreign missionary work.

The book is thoroughly practical in view of the fact that the war has put a point on everything as well as complicating the whole problem of foreign missions. It is of value to all facing new life and fresh enterprises. It sets one athinking, for as Dr. Kelman remarks, "Originality does not consist in differing from others but in thinking out things for yourself."

G. M.

PRACTICAL INTERCHURCH METHODS. ALBERT F. MCGARRAH. *Fleming H. Revell Co., New York and London. Pp. 335. G. \$1.75.*

This book is one of a series in the Church Efficiency Library. Other books by the same author are "Modern Church Management," "Modern Church Finance," and "The Modern Church Program." If these titles suggest an overemphasis on organization and business methods it must be remembered that the author repeatedly refers to the need within the churches of a strong spiritual life as alone able to furnish the necessary dynamic. He admits the peril of too much machinery. The work of the church cannot be ordered nor gauged by mechanical processes nor human programs. On the other hand, wise plans, effective methods and united endeavor have their rightful place in the religious activities of a modern church and the author drives this fact home by a wealth of admirable suggestions. He convinces the reader that the evangelical churches of any city *can* work together to bring the city under the dominance of Christ's spirit and principles of conduct if they want to.

Chapters on "The Why and the How of Coöperative Church Publicity," "Successful Joint Newspaper Advertising," and "Methods of Coöperation for Religious Education" are especially helpful.

Rich in suggestions for coöperative church efforts: an admirable gift for any city minister. In China where the church is still in its infancy, a book like this, however, is in advance of present needs, and quite naturally without application to local situations.

聖經入門 AN INTRODUCTION TO THE HOLY SCRIPTURES. Vol. 1. *Old Testament and Apocrypha* by Rev. LAURENCE B. RIDGELY, *Dean of the Theological School of the American Church Mission, Hankow.* Chinese text revised by LIU TZU YUIN. *Printed by the Arthington Press, Hankow. M. \$0.30.*

This is a book of two hundred odd pages nine and a half inches by six and a half. It is well printed on good white paper and is bound in stiff brown paper covers. The style is wenli and is simple and easy to be understood. The contents have evidently been hammered out by the author in the course of his lectures in the School of Theology of which he is Dean. It is designed for a text book to be used in Bible schools and contains a vast amount of information; it is evident that the latest theological works have been laid under tribute to garnish its pages. No one can read it without being impressed by the learning and zeal of the writer. The theological views expressed belong to the modern and liberal school and cannot be criticised within the limits of a review. The following quotation will illustrate the author's viewpoint. "The age of the books of the Old Testament does not depend on the order of the books. For instance Genesis occupies the first place in scripture not because it was the first book to be written but because it records the beginnings of all things. Viewed from this standpoint the Hexateuch is a compilation of ancient records but, in its present form, it is of no great age (非在早年) but is a late

production (爲時頗晚) probably compiled after the return from captivity. But it contains poems and proverbs and scraps of ancient history which are certainly the most ancient writings in scripture." Those who dislike the author's theology will find something to dissent from in his teaching in every section of the book and some statements would provoke violent contradiction but the present reviewer is a man of peace and his aim is to indicate the scope and contents of the book, not to indulge in theological controversy.

J. D.

IN THE SHADOW OF LANTERN STREET. By HERBERT G. WOODWORTH. Boston: Small, Maynard and Company. Net \$1.75.

Although this story has only its beginning in China, the development of the main character in cultured and comfortable environment in America is affected by the manner in which early ideas reassert themselves. There are many striking situations, the inevitable love complications and final disentangling, with philosophical and metaphysical suggestions; but whilst the book makes the reader enjoy the perusal and do some thinking in the process the outcome will not be all that the author possibly will expect. Less than justice is done to the American girl and the more thoughtful life of America.

BRIEF MENTION.

TSINGKIANGPU GENERAL HOSPITAL, Report 1919-1920. Contains a list of the cases treated, and some interesting notes on the results of medical work in China.

UNIVERSITY OF NANKING BULLETIN, Catalogue 1919-1920.

MOUKDEN MEDICAL COLLEGE, Report for 1919. This report is more than usually readable. It takes up the different aspects of the work, and thus helps outsiders get an idea of the real problems of medical work. The illustrations while not numerous are especially good.

Correspondence

GUARDING AGAINST SCHISM.

To the Editor of

The Chinese Recorder.

DEAR SIR:—It is acknowledged on all sides, as for instance by Bishop Roots in his opening address at the last meeting of the China Continuation Committee, that in the missionary body as in the home churches there are two main lines of thought,

broadly called conservative and liberal. Recent developments suggest that this division is to become more fixed in that those who hold strictly to the conservative point of view are joining together to preserve that Faith which they sincerely feel to be in grave danger from modern thought.

I would therefore with great respect appeal for charity of judgment on their part towards

those who hold a different point of view, and yet hold it as an equally sacred and urgent matter; who feel that in the past many have been alienated from the church of Jesus Christ because his followers have been afraid to face facts, trusting in Him who is the source of all truth to lead aright; and who also feel that it is unnecessary to lay upon the Chinese Church burdens which neither our fathers nor we were able to bear.

That the liberal point of view is held by many of those who are among God's choicest saints is unquestionable, the memory of some of them is a constant inspiration, they manifestly had the spirit of God. In my own church at home many of our most successful evangelists are liberals in theology, men who accept the critical view of the Bible, yet are acknowledged by God in the true success of their work. Who are we that we should withstand God?

It would seem that in this question there is at the present time special need for charity on both sides. On a recent Sunday at Kuling a large congregation was given an address holding up the liberal point of view to ridicule and intimating that such views were of the evil one. One has seen in one of the most popular religious journals for the Chinese highly derogatory remarks about the distinguished missionaries who took part in the translation of Hastings Dictionary of the Bible. These are typical of an attitude of mind which will make common worship and service difficult, and may even split the force of Christ at a time when on other grounds we seem to be drawing nearer together for our common work. Such a result would be deplor-

able in the extreme and it is because such seems to me not impossible that I venture to write this letter. The maintaining of the spirit of Christ on both sides will alone prevent such a dire consequence, as it would have prevented most of the schisms of the church in the past.

Yours faithfully,

J. H. STANFIELD.

Wesleyan Mission,
Paoking, Hunan,
September, 1920.

WHAT IS THE BIBLE UNION AIM?

To the Editor of

The Chinese Recorder.

DEAR SIR:—The proposed Bible Union of China in its "Purpose, Basis, cause for action and Program" raises some questions in the mind of the ordinary missionary that make one hesitate about binding himself with the projectors without further light. The whole missionary body are in China united in one purpose to bring a knowledge of Christ to the Chinese. What is meant by this attempt to "band ourselves together as an association to contend earnestly for the faith which was once for all delivered unto the saints."—We are all doing this. Have the projectors of the Union a special understanding of what that faith is? All missionaries find their faith "revealed in the Holy Scripture of the Old and New Testament." But a considerable portion of the missionary body are unwilling to accept the Apostles Creed, or any other creedal statement, as a basis for their faith or an expression of the "fundamental doctrines."

As a "cause for action" are we to understand that our schools

and theological seminaries are "leading many to doubt the foundations of truth" and accept in their stead an incomplete "Social Gospel." What does this reference to a "Social Gospel" mean?

As to the program, all missionaries are agreed in regard to most of its items and are already engaged in carrying them out, but just what is meant by "sound teaching" and who is to decide what this is?

As to representation it is quite a departure from missionary practice to attempt to secure the appointment of Committees and formation of Conferences so as to promote the interests of any particular party or phase of belief. Such an attempt, it seems to me, will surely lead to division and, I cannot think, will be favored by the missionary body in general.

Very sincerely yours,

ROBERT C. BEEBE.

Missionary News

AN APPEAL TO ALL CHRISTIAN PEOPLE.

From the Bishops Assembled in the Lambeth Conference of 1920.

We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, in Conference assembled, realizing the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our own Communion, make this appeal to all Christian people.

We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are

inspired by the vision and hope of a visible unity of the whole Church.

I. We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church.

II. This united fellowship is not visible in the world to-day. On the one hand there are other ancient Episcopal Communions in East and West, to whom ours is bound by many ties of common faith and tradition, on the other hand there are the great non-Episcopal Communions, standing for rich elements of truth, liberty and life which might otherwise

have been obscured or neglected. With them we are closely linked by many affinities, racial, historical and spiritual. We cherish the earnest hope that all these Communion, and our own, may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God. But in fact we are all organized in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.

III. The causes of division lie deep in the past, and are by no means simple or wholly blameless. Yet none can doubt that self-will, ambition, and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire frankly to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.

IV. The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fulness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church. The removal of the barriers which have arisen between them will only be brought about by a new comradeship of

those whose faces are definitely set this way.

The vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all "who profess and call themselves Christians," within whose visible unity all the treasure of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian Communion now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.

V. This means an adventure of goodwill and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of His Church.

VI. We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:—

The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief:

The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ:

A ministry acknowledged by every part of the Church as

possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

VII. May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those Communion which do not possess the Episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that consideration alike of history and of present experience justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God. Nay more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and in the joy and fellowship of a Eucharist in which as one Family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

VIII. We believe that for all, the truly equitable approach to union is by the way of mutual deference to one another's con-

sciences. To this end, we who send forth this appeal would say that if the authorities of other Communion should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, Bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church.

It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship.

In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonouring the Holy Spirit of God, whose call led us all to our several ministries, and Whose power enabled us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfil the same.

IX. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon

the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry and a common service to the world.

We place this ideal first and foremost before ourselves and our own people. We call upon them to make the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one Communion should consent to be absorbed in another. We do ask that all should unite in a new and great endeavour to recover and to manifest to the world the unity of the Body of Christ for which He prayed.

SUCCESSFUL WORK FOR DEAF-MUTES.

Those who have been interested in, and have followed the work for Chinese deaf children, which is being done at the Mills Memorial School in Chefoo, will be pleased to hear of its progress and success.

Thirteen of the older boys, some of whom finished the course, are employed at the Commercial Press Works, Shanghai, under the sympathetic patronage of Bao Yien Chang, Manager, where they are proving fair competitors with normal workmen. Mr. Bao wisely distributes the deaf among the different departments seeking to give to each one the work he is best fitted for. This opportunity is greatly prized by all.

Up to the present time only four girls have graduated, three of whom we hope will find opportunities to help in other centers where work may be started. One of the older girls,

who left the school seven years ago, a protegee of Miss Hong-senger of the Baldwin Memorial School, Nanchang, is able to make her own living and helps teach the hearing girls in the manual department and a class of women. She excels in fine needle work and crocheted filet, especially towel ends.

Another girl found a place in Dr. Mary Stoue's Hospital at Kiukiang. One of the recent graduates has spent her holidays teaching a younger deaf girl. Others have gone to their homes. These trained deaf girls will thus make themselves useful and be spared the sin and misery which usually falls to their lot.

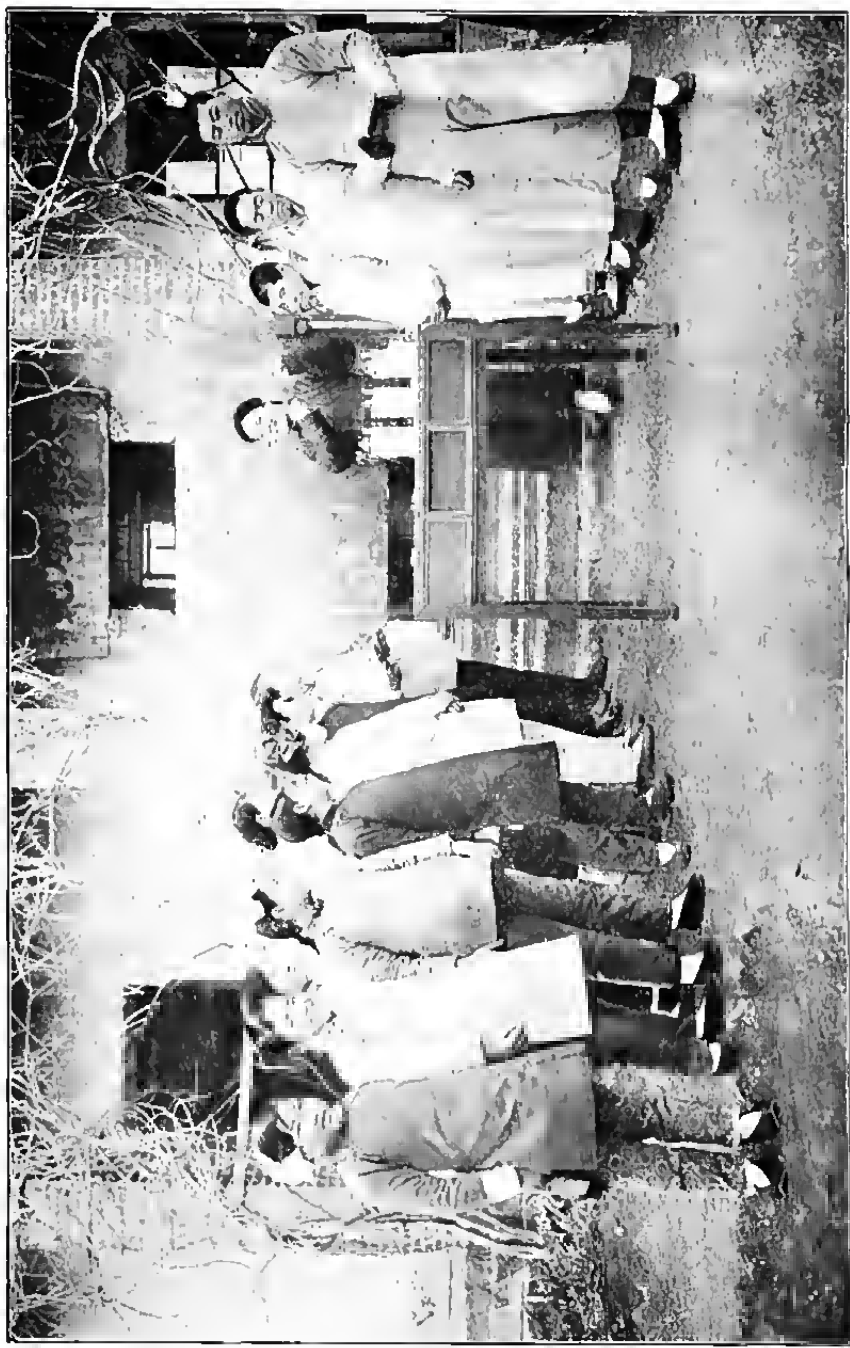
Four independent schools have been started by teachers trained at Chefoo,—one consisting of a small class of girls as a department of the M. E. School for girls under Miss Laura Frazey's care in Kucheng, near Foochow: one at Hangchow under the care of a deaf Chefoo graduate: one at Nantungchow under the patronage of Changchien: and one at Peking opened last year by one of our teachers.

One would like to speak at length of Miss Frazey's experiment as it is along lines of which we heartily approve, giving the deaf pupils the advantage of intercourse with hearing girls where they get practise in reading the lips of others than their teachers, and thus avoid some of the disadvantages found in segregation. This plan has another advantage in bringing the deaf pupils into relation to the hearing so as to dissipate the idea that they are "queer," since they hold their own in comparison with hearing pupils, often excelling in writing characters. All that is needed for a department for the deaf in addition to any educational



A LESSON IN ACTION.

SCENE AT SCHOOL, FOR CHINESE DEAF CHILDREN, CHEFOO.



FIRST STEPS IN SCIENCE.

SCENE AT SCHOOL FOR CHINESE DEAF CHILDREN, CHEFOO.

plant, is a specially trained teacher and a school room adapted to the work. Mixing freely in dormitory life, manual training and recreation the deaf pupil becomes expert in lip-reading and enjoys a fair amount of social intercourse otherwise denied her. Developing departments for deaf pupils in connection with existing mission schools for normal children would have the great advantage of keeping them under Christian influence, and would carry with it one of the finest evidences of Christian altruism that could be given. We shall be glad to help any one contemplating the opening of such a department by arranging for the training of a teacher to be sent from the same locality as the school.

A MISSION SURVEY.

The Survey of the Tsaoshih District, Central China, arranged for and published by the London Missionary Society, contains the following suggestive paragraphs:—

"A social aim for a country Christian should be sought and formulated as soon as possible. This should be done co-operatively, and may be most fruitfully developed through organized Sunday Schools, both for adults and Christian children. Only by relating Christian doctrine to some social expression will it really live. "The Neighbourhood Sunday School" of China is an attempt to reach heathen children, and by means of pictures and other aids to teach the truth of Christianity. The attempt to

teach such children to read phonetic will offer a new and valuable sphere for social service to our Christians.

Sunday Schools should be used to teach reading and writing, as formerly in England.

"This relates itself with the need to organize as soon as possible a type of day-school suited to needs of country farming folk, i.e., a seasonal school where reading and writing may be taught (at last a practical possibility) by means of phonetics.

"The reading of phonetic is, of course, only the starting point. Instruction will be necessary, based on literature to be produced, to teach the people to use better methods in farming, in house planning, sanitation, etc.

"On the medical side, perhaps, the outstanding need is to begin definite Public Health work by lectures and exhibitions of models and charts, showing the needs and possibilities of improvement."

"Estimate of the results of the chief means used to lead people into the Church:—

1. Personal work of converts, about 80 per cent.
2. Medical work (in addition to removing prejudice and facilitating approach) about 5 per cent.
3. Schools, (in addition to preparing the minds of people), about 5 per cent.
4. Preaching and distribution of literature, about 10 per cent.

The above is only approximately true, but is founded on enquiry from a large number of candidates for baptism in the district.

New Methods

A Public Foundling Society has been organized: President, the local Magistrate, Vice-President: the Missionary—S. H. Smith.

25 Babies saved—23 girls and 2 boys. Several happily adopted into good homes. The Christian Church mooted the scheme and helps in the work.

S. H. SMITH, Sinchow, Shansi.

We organized Christian Home Clubs in both boys' and girls' schools to which parents and friends were invited. Christian Homes, Hygiene, Care Of Children, First Aid, etc., were discussed together with the problem of present customs. A native missionary society has been started which has taken over the work of out-stations, schools, etc.

LOUIS CAMPBELL, Kaying, Tung.

The appointment of a Chinese District Pastor, who shares jointly with the missionary responsibility for the oversight of the Churches and out-stations thereby insuring more regular and frequent visitation and administration of the ordinances and closer co-ordination of all forms of evangelistic work.

A. F. UFFORD, Shaohing.

The best and most effective "new method" is to put a Christian teacher in an ancestral temple to teach school. This costs the mission nothing except the cost of training the man and puts it in on the "ground floor" in the life and activities of the clan and village. Goodwill toward the mission, better schools with less trouble has opened this door.

A. F. GROESBECK,
Chaoyanghsien, Tung.

Quite the most important advance in the past year has been the promulgation of the National Phonetic. Our employment of it is only developing, and it will take time before its usefulness is fully exploited, but it promises to provide (1) a new outlet for the activity of Christians; (2) a means of promoting literacy within the Church; (3) a fresh contact with non-Christians, involving (4) the possibility of joint Christian and non-Christian service of the community and the Republic.

A. R. MACKENZIE,
Yunching, Kiug.

The new methods attempted in this station recently are (1) the concentration in one town of all Mission workers, foreign and Chinese, with the express object of founding an independent Church and as soon as possible moving en masse to other centres; (2) the calling in of men from each of our out-stations teaching them to read the Scriptures in phonetic (kuan hua tzu mn) with a view to their returning to their villages and ensuring that every member and adherent of the Church shall be able to read the Scriptures fluently and intelligibly by the end of the year; (3) the sending of a Chinese medical evangelist to stay in a village several months, to heal the sick, to preach, and teach inquirers, with encouraging results.

MARY ROBERTS,
Tsangchow, Chihli.

This year (1919) our station opened a kindergarten for the children of the families of the railroad, post office and customs men. This gave access to their

families, with the result that a women's club is being carried on successfully, with a Bible class each week, and several forms of social service. The kindergarten is supported by these people, many of whom are non-Christians. The wife of one of the railway men has united with the Church, and another one is an inquirer.

E. C. DICKIE, Ningpo.

Since last autumn a big push has been made in this district towards self-support. The present aim is for the Chinese Church to undertake one-half at least of the evangelistic work, or putting it otherwise the full support of 8 of the 16 men now employed as evangelists, though the actual plan is rather the use of Chinese funds in each outstation supplemented by a grant from foreign funds. In some cases the Chinese share comes mainly through an elementary school taught by the evangelist. The aim is well on the way to being realized. We are also calling our first Chinese pastor in Fakumen. His salary will, of course, not come from foreign mission funds. The impetus to this great step in advance is due to the necessity for supplementary mission grants, caused by the rise in silver.

F. W. S. O'NEILL, Fakumen,
Manchuria.

We have used afternoon tea parties for selected men either those somewhat interested themselves or those in whom we or our leaders are interested. At these gatherings we have suitable men to help entertain these guests. No two gatherings are alike: at some personal testimony as to conversion, direct appeal for decision, talks about the Bible

or Christianity, or the discussion of hindrances to belief, were prominent.

All received a gift of literature in which Scripture portions or complete New Testaments were included. We have also sent books to prominent men, by post or messenger, besides giving freely good literature to all thoughtful visitors.

Street preaching was also prosecuted at night in summer by paid and voluntary workers. For 3 years in succession we have distributed sheet tracts thus exposing at the right time worship of orphan souls and stray spirits. It has not been in vain.

J. BROCK, Chowkiakow, Ho.

CHURCH UNITY IN CHINA.

The missionary body in Hangchow, through the Hangchow Union Evangelistic Committee, sent to the Lambeth Conference a statement on the subject of church unity drawn up by a committee composed of representatives of the missions. The statement was sent to more than three thousand five hundred missionaries throughout China. The gist of it was a request to the Conference, without any suggestion of organic union, to take such steps as will lead to the speedy recognition of the validity of the ordination of ministers of all the great Protestant denominations, to fully recognize inter-communion and right of transfer of members by letter between the Episcopal churches and other evangelical churches.

Most of the twenty-two who sent replies failing to approve the paper expressed themselves as in hearty sympathy with the spirit and ultimate purpose of

the move but could not for various reasons sign the statement. The summary of the replies received is as follows :

| | | |
|-----------------------------------|-----|-----|
| Church Missionary Society | ... | 94 |
| Presbyterians, Great Britain | ... | 42 |
| North America | ... | 310 |
| Methodists, Great Britain | ... | 21 |
| North America | ... | 198 |
| China Inland Mission | ... | 179 |
| Baptists, Great Britain | ... | 45 |
| North America | ... | 52 |
| Protestant Episcopal, American | ... | 21 |
| Foreign Christian Mission, Am. | ... | 16 |
| Congregational, American | ... | 95 |
| London Missionary Society | ... | 57 |
| Young Men's Christian Association | ... | 47 |

| | | |
|-------------------------------------|-----|-----|
| Young Women's Christian Association | ... | 27 |
| Various other societies | ... | 206 |

| | | |
|-------------------|-----|-------|
| Total approvals | ... | 1,410 |
| Declining to sign | ... | 22 |

| | | |
|------------------------|-----|-------|
| Grand total of returns | ... | 1,432 |
|------------------------|-----|-------|

1,295 of the approvals were sent by parcel post direct to the Lambeth Conference, a number of the others sent their signatures to London direct through the Evangelical Alliance, while something like one hundred were received in Hangchow too late to forward.

Gleanings from Correspondence and Exchanges

On September 12, 1920, the Y. W. C. A. welcomed twenty-two new secretaries to China.

Between August 1st and October 31st 1920, ninety Presbyterian missionaries are scheduled to set sail for China from various American ports.

On Sunday, September 5th, 61 missionaries, mostly new appointees, landed in China in connection with the work of the Southern Baptist Convention.

The foundations for a large Confucianists' headquarters in Peking, to cost over a million dollars, are already laid. The building is to be completed as the necessary funds come in.

Dr. Retta Gifford Kilborn, widow of the late Dr. O. L. Kilborn, has decided to return to China and take up work as a medical practitioner. In this capacity she will do much to fill the gap caused by the death of her husband.

Friends intending to contribute to the Timothy Richard

Memorial Fund of the C. L. S. are requested to send their donations to D. McGillivray, LL.D. 143 North Szechuen Road, Shanghai, as soon as convenient.

With the outbreak of Cholera in the Yangtse Valley and along the east coast, there has been a sharp increase in the demand for health publications. In May 13,575, June 24,362, July 33,345 and August 26,252 copies of health bulletins were sold by the Council of Health Education. In addition 21,747 pieces of other health literature were sold in August.

The Religious Tract Society of North and Central China has prepared a primer on the National Phonetic, which among other features has an ingenious table of signs of phonetic shorthand, by means of which a speed of a hundred words a minute can be acquired with a little practice. It is hoped that by means of this, Chinese may ere long take down addresses in shorthand.

In the New York Peace celebration, an aviator a mile in the air spoke by wireless telephone so that 10,000 people below were able to hear his voice. The two stations that were used in this unique demonstration are now the property of the Lecture Department of the National Committee of the Y. M. C. A. in Shanghai, and are to be used for lectures in different sections of China.

A Buddhist monk in Peking has been leading a class of about 150 men in Buddhist classics. The class lasts for about two hours, during which the monk in the posture of a Buddha on a broad seat, with his eyes half closed, pours forth Buddhistic philosophy and theology. This has been going on for several weeks. The time of the lecture is fixed by the burning of two long incense sticks.

A Board of Directors has been organized in Shanghai for the purpose of publishing a Chinese Christian daily newspaper. Towards the initial expenses of such an enterprise a Christian Chinese has contributed Mex. \$20,000. Plans are on foot to incorporate this organization and work out a satisfactory constitution.

Those interested in the National Phonetic will be glad to know that orders can now be sent to the British and Foreign Bible Society, Shanghai, for the four Gospels, the Book of Acts, the Epistles of James, and First John in Phonetic. Large wall charts for teaching purposes and posters for advertising the Phonetic can be ordered from the office of the Stewart Evangelistic Fund, No. 4 Quinsan Gardens, Shanghai. The charts

are of two kinds, one designed for use in introducing the system to literates, the other more especially for use with illiterates.

A bill has been introduced into Congress looking to the regulation of immigration into the United States. It proposes to admit on equal terms a limited number from each nation, the number to be decided on the basis of the assimilability of the people concerned. If passed it will give privileges of citizenship to every properly qualified individual, and remove the cause of China and Japan's resentment at the unfairness of our present naturalization laws.

The Government Normal School in Nanking held a six weeks' summer normal school which was attended by 1,400 teachers, some of whom had passed the half century mark, and eighty of whom were women. Twenty missionary schools were represented, the teachers concerned being equally divided between men and women. The teachers were all returned students from the United States. The government did not assist the school; it was supported by a tuition fee of \$10 per capita. Towards this and the food, which cost about \$20, many of the teachers received assistance from their schools.

The question of moral hygiene for women missionaries is being taken up by the Board of Study for the Preparation of Missionaries in the British Empire. It is felt that there is special need for women missionaries to understand marriage and parenthood on the physical, moral and spiritual side, and also instruction as to how to safeguard against accidental venereal disease infec-

tion. Such knowledge is considered necessary in order that these missionaries may promote the wellbeing of the communities in which they live. In view of recent social welfare movements, this is undoubtedly a good move.

An interesting event took place last week when the Ministry of Education sent two of its members, Mr. Wong Pu and Mr. Li Chin-hsi, to Shanghai, to superintend the preparation of phonographic records giving the correct pronunciation of all the sounds used in teaching the National Phonetic System. There will be twelve records in the complete set. The first gives the sound of each of the 39 symbols. This is followed by spelling lessons and by complete lists of all the sounds in the Phonetic syllabary. Somewhat unfortunately it has been thought best to include all possible combinations of the symbols instead of giving only those which are actually in the spoken language. This somewhat mars what would otherwise be an extremely valuable piece of work. Schools and colleges will do well to secure this set of records without delay.

The breakdown in health of S. Earl Taylor has kept Dr. Ralph A. Ward in America. That left his place as the head of the Methodist Centenary Movement in China vacant. The organization perfected by the Directing Committee at its meeting of September 14, puts Bishops Lewis, Birney and Keeney, in as co-chairmen; Rev. Paul Hutchinson in as executive secretary; Miss Helen Griffiths as associate executive secretary; W. A. Main as treasurer; Chen

Wei Ping as secretary of the department of evangelism; J. I. Parker as secretary of the department of maps, charts and statistics, and also of the lantern slide lecture bureau; Miss Lucille Douglas as head of the lantern slide coloring department. Dr. Harvey Reeves Calkins is to be here for a year as special stewardship secretary.

There has recently appeared the first issue of a monthly Mohammedan magazine known as the Islamitic Magazine (清真月判). The editor is a young Chinese Moslem, named Yin. Contributions in Arabic or English, which can be adequately translated, are invited. The range of subjects treated in this issue is quite modern. Some interesting facts are given. "Prohibition Turkey" being now in the hands of the Allies finds saloons open in Constantinople. It is claimed that Jesus was a man of the "yellow race," as were all the other leaders of religion, this race being the most honourable of all races. The chief article is written by the editor, and is a plea for revival among Moslems. He points out that at present all Moslem countries and people are poor and feeble. He seems to feel, however, that this is not due to the Moslem religion, but to the lack of this religion on the part of Moslems. "Although our religion and countries," he says, "are in the hands of God, yet much depends upon whether we ourselves are alive or not." He speaks of the establishment of a Young Men's Moslem Association. Mr. Yin has also criticised the Christian literature issued for Moslems. We regret to learn that this progressive magazine has already met with difficulties, and the fear is

expressed that its publication will be suspended¹.

There are about 800 Koreans in Sbanghai of whom a little more than half are Christians. It is estimated that within the next two years there will be more than two hundred Korean children of school age. There are also nearly two hundred older Korean students who came here for the purpose of either going abroad, or entering institutions of higher learning in China, who need special preparation in languages. The Koreans therefore are planning to erect a building to house a church that has been organized, and meet the needs of this educational work. For this they need \$25,000 of which they hope to secure one half among themselves. A Board of Trustees and an Advisory Board of missionaries has been organized to carry out this project.

In "The Baptist" for July 31, 1920, there is an interesting article on China's alcohol problem by Herman Chen E. Liu. He deals mainly with the recently established (in America) Chinese Students' Prohibition League, which now has 800 members. The League has already published two pamphlets in Chinese, and is trying to raise \$3,500 for propaganda work. He states that the league was founded by Miss Francis Wang, who has just accepted the general secretaryship of the National W. C. T. U. in China. In essence the article is an appeal to American Christians to help ward off this danger from China, which being engaged in a fight against opium does not want to become the dumping ground of American brewers. It is a stimulating and interesting article.

In "La Jeunesse," Vol. VII, No. 3, issued last month, there is another letter arising out of Mr. Chen Tuh Sien's article on "Christianity and the Chinese People," of which we published an abbreviated translation in the July, 1920, issue of the CHINESE RECORDER. The main point of this letter is that the reason Christianity has not grown faster is due to lack of character on the part of many of its people. The writer evidently has had experience in a mission school, in which he claims to have observed frequent hypocrisy on the part of Christians, and more attention to the rice bowl than Christian principles. He states that the fundamental principles of Christianity are faith and love, and he seems to have in mind only those believers whose actions are diametrically opposed to these principles. He states that such people do more harm to Christianity than the scientists. Such criticisms draw attention to the fact that Christians must among other things, be thoroughly moral. The openness and wide distribution of such a criticism demands that the Church face the conditions that make it possible. Such one-sided criticism should be answered.

"I do not see how we can hope to make any headway with the Christian enterprise except as we give attention to the influencing of individuals—the saving of souls. The Christian enterprise is the enterprise of bringing humanity to see life from the point of view of Jesus and to take Him as its guide in the quest for the highest good. And anyone who thinks that this task can be pushed to accomplishment through organization, how-

ever perfect, and mass movements, however strong, needs to ponder further the lessons of history and consider more carefully what the point of view of Jesus is. If religion is not personal it is nothing; if Christianity does not win the allegiance of individuals it cannot hope to leaven the world.

On this vital point all thoughtful Christians are at one, and the fact ought to be more emphasized than is the case. In these days earnest efforts are being made to unite the Churches, or at any rate to secure closer co-operation among the Christian forces of the world. It is one of the encouraging signs of the times. But strangely enough in all the discussions and plans looking toward the achievement of this great end one of the most serious obstacles in the way of either union or effective co-operation is almost completely ignored. I refer to the mutual distrust on the part of conservatives and

liberals—the barrier of suspicion that separates Right from Left. The Left is tremendously interested in the building of a new world order, but it expects no effective aid from the Right, because it is obsessed with the idea that the Right has its face set fixedly toward the past. The Right believes that the one essential is the conversion of the world to Jesus Christ, but it neither expects nor desires help from the Left, because it doubts the Left's loyalty to Him. What I am trying to point out is that on both sides this is a tragically foolish mistake. The two ideals are one, with one thing essential to their accomplishment: namely, that men and women should be fired with the conviction that the Nazarene was right—that the way is to be found through Him." Quoted from "Individualism in Present-Day Christianity" by Frank Eakin, *Constructive Quarterly*, June, 1920.

Personals

(For each Birth or Marriage notice, \$1 is charged. To save book-keeping payment should be sent with the notice.)

BIRTH.

AUGUST:

8th, to Rev. Carl B. and Elisabeth Schempp Wahl, a son, John Schempp Wahl.

DEATHS.

AUGUST:

8th, at Edinburgh, Scotland, Susan Harrington, wife of Dr. Philip B. Consland.

8th, at London, Mrs. F. Marcus Wood.

29th, at Kuling, Rev. A. Bland.

SEPTEMBER:

4th, at Ashiho, Manchuria, of dysentery, Jean Muir, elder daughter of Rev. James Stobie, U. F. C. S. Mission, aged eighteen.

18th, at Shanghai, Mrs. A. M. Westbrook, of cholera.

MARRIAGES.

JUNE:

15th, The wedding of Mr. Thomas A. Corry and Miss Elizabeth Avery Love took place at noon in the Methodist Church at Lima, Peru, S.A. The Rev. Ahnsou W. Greenman officiated. Mr. Corry is resident engineer of the Peruvian Corporation, Fellow of the Royal Geographical Society, member

of the French Astronomical Society. Miss Love was formerly a teacher in the Laura Haygood Memorial School at Soochow.

SEPTEMBER:

8th, at Union Church, Kuling, by Rev. E. C. Cooper, of W.M.M.S. Hunan, Edward J. Ellison B.Sc., to Constance L. May both of E.B.M. Shantung.

ARRIVALS.

AUGUST:

14th, From U. S. A., Mr. and Mrs. Ray C. Roberts, Mr. L. V. Barker, Mr. W. J. B. Edgar, Y.M.C.A.

17th, From U. S. A., Mr. and Mrs. H. I. Smith, M.E.F.B.

18th, Miss Hauch, (ret.) D.M.S.

19th, From U. S. A., Mrs. R. E. Worley and son (ret.), Miss S. Relyes (ret.), A.B.F.M.S.; Miss Wentworth, P.E., Rev. C. Rauck (ret.), Rev. and Mrs. Beck (ret.), R.C.U.S.; Mr. and Mrs. Malone (ret.), A.A.M.

21st, From U. S. A., Karl P. Buswell, A. Duncan, Mr. and Mrs. Levine (ret.), Miss Jean Little, H. B. Refo, Mrs. M. Rand, Miss M. Steele, Mr. and Mrs. Graybill and family (ret.). All Canton Christian College.

23rd, From U. S. A., Maurice L. Cotta, S. L. Greenwood, Mr. and Mrs. Holt, Canton Christian College. From England, Mr. R. Gillies (ret.), C.I.M.

24th, From U. S. A., L. L. Henson, Jr., H. Milton Van Dyke, Canton Christian College.

29th, From U. S. A., I. A. Gray, P.E.

SEPTEMBER:

1st, From U. S. A., Dr. and Mrs. H. P. Nottage, Canton Christian College.

5th, From U. S. A., Miss Chadbourne, Miss Benent (ret.), A.B.C. F.M., W. Highberger and wife (ret.), P.N., Dr. L. Schann, W.F.M.S., Miss L. Nordyke, Miss E. Nagler, Miss J. Thomasson, M.E.F.B., Miss Sarah Perkins, Dr. and Mrs. Dabuey Kerr, P.N.; Miss H. McCoy, Miss A. L. Butler, Ginling College.

From U. S. A., R. E. Bausum, Miss L. Bomar, Miss L. Coupland, G. W. Green, Miss V. Green, Miss A. Gunn, Miss H. Morton, Miss Ruth, Pettigrew, Miss Mattie Summer, I. T. Thomas and wife, A. L. Tompkins and wife, G. P. Bostick and wife (ret.), J. D. Eavenson, wife and child, J. T. Fielder, wife and two children (ret.), Miss Z. Hare, Miss F. King, Dr. Mary King (ret.), G. Middleton and wife, W. E. Sallee and wife (ret.), Miss L. Savage (ret.), Miss L. Willis, Miss E. Hardman, G. H. Herring, Miss G. Hunter (ret.), R. A. Jacob, Miss D. Knight, F. D. Lide, J. W. Moore, wife and two children, Miss I. Taylor (ret.), Miss Mary Wiliford (ret.), Miss B. Groves, W. B. Glass, wife and five children (ret.), H. H. McMillan, wife and two children (ret.), L. B. Olive and wife, Mr. Percy, L. W. Pierce, wife and son (ret.), Dr. Pruitt and wife, Dr. Ethel Pierce, D. F. Stamps and wife, E. E. Steele and wife, Miss B. Stephens, Miss E. Sullivan, C. H. Westbrook and wife (ret.), all of the S.B.C.

12th, From U. S. A., G. E. Lerrigo and wife (ret.), Mr. Tuttle, wife and child, J. H. Gray, wife and children, H. M. Wagner and wife, Y.M.C.A., Dr. and Mrs. A. J. Bowen, Miss Louise Woodbridge, and Miss Vera McC. Poole, for Nanking University.

From U. S. A., Miss Lilliath Robins, Ginling College; Dr. G. F. Fitch (ret.), Ada Russell, Willard H. Bartlett and wife, Paul C. Melrose and wife, Mae Chapin, Miss Mabel Hall, W. J. Drummond and wife (ret.), J. W. Lowrie (ret.), Courtenay H. Fenn and wife (ret.), A. K. Whallon and wife, Henry C. Fenn, Rosa Bell, M. C. Witmer, Marguerite Atterhury, Dr. Anna B. Scott, Albert G. Parker and wife, A. P. Jacot and wife, Dr. Martha K. Hackett, Mrs. Wilbert W. White, Mary H. Adams, Miss Jean McPherson, C. P. Althaus and wife, S. J. Mills and wife (ret.), Hattie R. McCurdy, Dr. W. M. Hayes and wife (ret.), Dr. and Mrs. Shoemaker (ret.), Grace Anderson, Marjorie Rankin, all P.N.

From U. S. A., Miss E. White, C. of S., Dr. and Mrs. G. D. Lowry, Mrs. W. N. Brewster (ret.), Earl Cranston, Lucille Douglas, Warren S. Dudley, Hilda Jague, Malcolm F. Kelley, Charles O. Lee, Bishop W. S. Lewis (ret.), W. C. Longden and wife (ret.), Charles E. Wigon and wife, G. C. Davis, wife and family, John McGregor Gibb, wife and family, C. N. Oleen and wife, F. C. Havinghurst, C. E. Winter, E. C. Byers, wife and child, Miss Sayles, Mrs. W. E. Manly, Russell H. S. Steininger, Mr. and Mrs. Gibb, Miss Wheeler, Miss L. G. Maddock, Miss Carlyle, Miss Huribury, Miss Ebley, Miss Byers, Miss M. T. Whitford, all M.E.F.B.

From U. S. A., Rachel Brooks, Mary Willis, Lina Willis, Helen Thoburn, Miss E. J. Williams, Mary Streeter, Margaret Stroh, Celia Moyer, Eleanor Kitchin, Mande Klatt, Katherine Vanghn, Ethel Scribner, Hilda Murray, Elizabeth Morrison, Helen Rysdorp, Bessie Gleason, Lily K. Haass, Edith Sawyer (ret.), Freda Boss (ret.), all Y.W.C.A.

Mr. Hickley, C.E.S., Dr. and Mrs. Vierling, F.C.M.S., Mr. and Mrs. H. V. Smith, Y.M.

14th, From U. S. A., F. H. Randle, wife and son, Arcola Petter Ruth Mather, Ellen Peterson (ret.), Dr. H. W. Decker and wife, Dr. Rudolph Crook, Chester F. Wood and wife, Evelyn W. Speiden Benlah Bassett (ret.), Lelia Droz, Anna Clark, Sara Downer, W. M. Zwick and wife, all A.B.F.M.S.

Miss McKelvie, S.E.F., Miss Allen, Miss Housling, Miss Deau, W.F.M.S., Mr. and Mrs. Whitaker, A.B.C.F.M.; Miss Gray, F.C.M.S.; Miss Metting and Miss Carter, Dr. and Mrs. Gebhart, A.B.C.F.M.; Ruth Linds-

trom, Helen Clark, Grace Johnson, Minnie Goble, Hala Allam, Mrs. Mary B. Baer (ret.), Mary Parmenter, Mabel Alverson, Philoma Seely, C.A.

16th, From U. S. A., David Olsen, Charles Koeningswald, Herbert Jackson, C.A., Fannie M. Field, Canton Christian College.

18th, From U. S. A., Mrs. D. Kilen and daughter, C.I.M.

19th, From England, Misses J. P. Brook, and A. A. Davies, C.I.M.

DEPARTURES.

AUGUST:

18th, For England, T. R. Wilson and wife, Mrs. Ibbotson, C.M.S.

19th, For U. S. A., Geortz and wife, A.B.C.F.M. For Canada, Miss J. Steele, M.C.C.; Mrs. Perkins, M.E. F.B.

21st, For England, Rev. and Mrs. Eddon, U.M.C.; Rev. and Mrs. Price, C.M.S. For Norway, Rev. and Mrs. Skrasstad, N.M.S. For Sweden, Rev. and Mrs. Lidquisb, S.B.M. For U. S. A., Miss J. Lide, W. W. Stont and wife, S.B.C.

28th, For Canada, G. Cecil-Smith, Mrs. Wm. Taylor. For England, A. H. Barham and wife, Rev. G. Gartside-Tippinge, Miss A. C. Coles, C.I.M.

SEPTEMBER:

12th, For England, Rev. and Mrs. Biggins, L.M.S. For U. S. A., Miss M. Walker, U. of N.

18th, For New Zealand, Miss Harrison, C.I.M.

21st, For England, Miss Mary P. Naish, F.F.M.A., Rev. and Mrs. Heady, W.M.M.S.

THE CHINESE RECORDER

誌 雜 務 教

VOL. LI.

NOVEMBER, 1920.

No. 11

Registered at the Chinese Post Office as a Newspaper.

Double Christian Emphasis

Present Missionary Task

Stabilizing the Chinese Character

Chinese Thought about Christianity

Order in Worship

The Happy Heart

Material intended for Publication should be addressed,

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This beautiful white marble font is in the Lama Temple in Sianfu, Shensi. Dr. J. C. Ferguson says, "The combination of classical bands with central flower decorations came into vogue in the mirrors of the Han dynasty and was very much used in the T'ang dynasty." There is an inscription on the inside said to be of the Ch'ien Lung period. It has been reported that this font was used by the first Nestorian missionaries to China. But since it is similar to many other such fonts found in Buddhist monasteries and there seems to be no documentary evidence in hand to the contrary, this font also must be taken as Buddhist and not Nestorian.

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NOTES ON CONTRIBUTORS

Rev. EARLE H. BALLOU, B.A., B.D., has been in China four years in connection with the American Board Mission. He spent nearly one year working with the Tientsin Christian Union Flood Relief Committee. His work has been largely evangelistic.

Mr. C. H. COATES is a member of the C. I. M. He has been a missionary for about seventeen years, spending the larger part of this time in Szechwan. In 1916 he took up war work.

Mr. HUA-CHUEN MEI, B.S., LL.B., J.D., is a graduate of Columbia University. He has been a practising attorney in Shanghai for five years and is a member of the Cantonese Union Church. His article was originally given as an address to law students in Shanghai.

Prof. T. C. CHAO, M.A., B.D., is on the staff of Soochow University, Soochow, and is a member of the Methodist Episcopal Church. His work has been mainly educational.

ALEXANDER RAMSAY MACKENZIE, M.A., B.D., is a member of the United Free Church of Scotland, Manchuria Mission, who has been in China thirteen years engaged in evangelistic work. He is Chairman of the Manchuria Mission Conference.

Rev. JOHN LEIGHTON STUART, B.A., B.Litt., D.D., has been in China sixteen years in connection with the American Presbyterian Mission, South. He spent about eleven years at the Nanking School of Theology and is now President of Peking University.

Rev. JOSHUA VALE is a member of the China Inland Mission who has been in China twenty-six years engaged in literary, evangelistic, and pastoral work.

Rev. WALWORTH TYNG, M.A., B.D., has been in China eight years with the American Church Mission. His work has been evangelistic.

Miss DOROTHY RUTHERFURD is a member of the United Free Church of Scotland who has been in China fifteen months. She teaches in the Girls' Normal College, Moukden.

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Editorial

Quickened Nationalism.

AMONG the problems before the Christian Church in China is that of the quickened nationalistic spirit which is increasingly manifesting itself. It has been said that while industry in China may be modernized, it will not be Westernized, the reasons given being the individuality of the worker—who in many cases prefers to work in his own shop,—and the power of the guilds. Hence industry in China will be a combination of improved old methods added to the new. Dr. John Dewey has said that the Chinese will not submit to the formalism and legalism of the West, but will probably work out a system of registering group and popular opinion with regard to government matters that will be unique. This means that China will adopt what she needs from the West, make it her own, and then produce something for herself. This same spirit is appearing in a Chinese desire to have Christianity considered from a Chinese viewpoint. This of course is a matter not of the spirit so much, as its forms. An article in the July, 1920 *International Review of Missions* on "Chinese Leadership in the Christian Church" recently pleaded for a larger measure of episcopal responsibility—the writer was an Anglican—to be laid upon Chinese clergy. The point was made that we tend

to be too rigid in promoting Western standards for Chinese leadership. It was further pointed out, and rightly, that time in China is distributed over a number of centuries from the first to the twentieth, and as a result the Church has to meet a situation not fully parallel to that in the West. We must therefore cultivate more than ever a spirit of adaptability to meet these changing conditions. It is significant in this connection that the "Chinese Church" is to be the central topic of the National Christian Conference.

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**Missions After
the War.**

"THE Missionary Situation after the War," is the title of an unusually significant pamphlet presented to the International Missionary Meeting at Crans, near Geneva, in June, 1920. The author is J. H. Oldham. We make editorial reference to this pamphlet because we feel that every missionary should read it. It introduces us to the critical situation facing mission work in its relation to governments, religious freedom, and the future of education. One phase of the situation is summed up in this question on page 59, "Can the Gospel be efficiently commended to the peoples of Asia and Africa if Christians acquiesce in national policies which contradict its fundamental principles?" The work and temper of governments are becoming more nationalistic, while mission work is still international. Furthermore, the size of modern mission work gives it a political aspect; that is its influence is so far-reaching that governments must take cognizance of it. This pamphlet discusses the status of religious freedom as now expressed in government documents; the growing influence of national education; and a state tendency that threatens to cramp religious freedom. It shows too what has been done through Christian organizations to offset this latter movement, and discusses carefully the claim for missionary freedom and the obligations of missions to governments, and the relation of missionaries to political questions. There is implied also the question as to whether the modern missionary will not have to sink his nationalism deeper than ever before. The necessity of further understanding of mission languages and peoples is also brought out. Then there is the problem, quite pertinent in China at present, as to where the obligation to support a government ends, and the obligation to protest against political abuse or immoral exploitation begins. All this

shows the imperative need for some method of inter-mission counsel, so that every chance may be given for missions and governments to understand each other. Here again, we can see the need of the National Christian Conference of 1921, which should take steps to appoint a National Christian Council through which missions in China may express themselves on problems arising out of relation to the Government, as the National Missionary Council of India is now expected to do by the British Government. This pamphlet can be secured at Edinburgh House, Sloane Square, London, S. W., at the price of 1/1d. We urge all interested in the bigger questions of foreign missions to read it at once.

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**China's Chief
Need.**

AS to what is the matter with China, it is a case of many doctors, varied diagnoses, and contrary remedies. Yet in spite of differing aims, including diluted militarism, there is evident a real desire to help China. The economist says the main difficulty is lack of communications. Improve these and industry, public opinion, and the general welfare will all be vitalized. And that railroads and highways are a crying need we all agree. The diplomat says that China's chief lack is an honest government. But governments are not expected to come up to the highest standards required of individuals, and, to say the least, the standards required of individuals in China—Chinese or foreign—vary! Modern China is a country of many cross currents, many movements, but none sufficiently strong to dominate the situation. The intellectualist believes that education is China's chief need. This he avers should be popular as well as academic, that is more schools, more teachers, more books, and more papers. And education is certainly necessary to any satisfactory solution of China's problems. In the realm of morality and religion, we are sometimes told that "selfishness and atheism are the two great dangers of China." That these dangers threaten the national life of China, no one will deny. But these are two generalizations that cover a multitude of dire and ill-defined possibilities. Though they are not unique in China they fit in with China's philosophical trends, which have emphasized self-development as the aim of the Princely Man, and have certainly put belief in God in a subordinate place. Religious education in a Western sense is unknown in

China. To us, China's real need is of the spirit. This is well expressed by Mr. Wu Lai Chuan, of the Board of Education. "The greatest hindrance to the progress of the spiritual life of the Chinese arises from their failure to understand personal responsibility. This is due to lack of understanding man's relation to God (上帝). This comes because they do not experience (認識) God. In regard to this there are two parties. The one depends upon its own wisdom and denies that there is a God. The wisdom of the other is deficient for although they recognize the existence of God, they consider that he is only concerned with bestowing temporal benefits on them and does not pay any attention to their conduct. Because the Chinese realize only their mundane existence and do not assume any responsibility, they lack vitality on the spiritual side." Their spirits are tied to earth; their great need is a *personal knowledge of God* whom while some have vaguely seen, most have overlooked. This essential need, a personal experience of God, they can get through Jesus Christ who made its possibility His chief message. Thus Christ's chief message is seen to match China's chief need. To promote a personal knowledge of God, that is Christianity's principal contribution to China. Nothing must obscure it.

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"Personal" Religion
and its "Social"
Results.

SOME conscientious missionaries fear that the missionary body will permit the social expression of the Christian life to crowd out or take the place of a personal relation to God through Christ. While we do not share this fear we sympathize with those troubled therewith. It is based on a misunderstanding. As far as our knowledge goes all missionaries agree on the necessity of personal religion based on individual choice and centering in the belief of God as Father and Christ as His Son. And all also believe "in fruits worthy of repentance" as a necessary and inevitable result of a right relation to God. It is of course true that some spend more time in promoting the "inner" life than the "outer" though none confine their efforts to either. The inner relation to God and its outward expression through human relationships are inseparable. Though "service" cannot take the place of personal faith, yet personal faith cannot exist as a function of the inner life alone. No Christian is expected to

live only for the future life alone. But the "power of an endless life" is expected to improve one's own conduct and influence for good the conduct of those around him. Now some articles, speeches, or reports deal with one side more than the other. Some individuals and organizations spend more time in activities on the one side than the other. Some are better fitted for one phase of work than the other. If all followed Mary what would happen to life's remaining and insistent needs? And it is possible, too, that since "outer" activities have been somewhat obscured in the past through overmuch vague mysticism there has been in late years an undue emphasis thereon. But the difference of opinion that exists is not as to the origin of the Christian life nor even as to how it should be expressed but as to the extent or scope of the "social" activities which are a large part of this expression. How far should we try to make the "outer" life come under the control of the "inner"? All Christians must be honest, but just how far must they go in trying to make society honest and just? All expect the Christian to protest against immorality and injustice in society. But must he also try to lessen the conditions that produce them? Some of the most ardent reformers are conservative in theology. Some prefer to confine their efforts to making individuals produce "fruits worthy of repentance." Others believe in trying to secure them collectively also in the home, the community, the nation, and the world. All agree as to what is at the centre of the circle but differ as to the length of the radii. All hold that love for God issues in practical love for neighbor. But some apply the love for neighbor in a wider way than others. There is no fundamental issue. As far as the missionaries are concerned the danger that "service" will supplant faith has been unduly magnified. The superficial question as to how far "service" shall go is one of methods not of principle.

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**Lambeth and
Christian Unity.**

THE actions of the Lambeth Conference that bear on Christian Unity are accepted by British Free Church leaders as a challenge to rethink the problem which so far will not down nor resolve itself into its final form. *The British Weekly* of August 19, 1920, in a sympathetic editorial and nine straightforward messages from Free Church leaders shows that there exists due appre-

ciation of the new responsibility that has thus devolved upon Nonconformity. Taking these utterances as a whole the proposal for "Mutual Reordination" appears as impossible for Scottish Nonconformist communions, improbable for most others, and non-essential to all. The Lambeth proposals therefore are not taken as the last word on the question of the validity of the ministry. But all agree in reciprocating the "generous" spirit manifested by Lambeth towards the ministries of other communions. The "genuinely Christian spirit" that "breathes through the document" is taken as proof of a great change in the "ecclesiastical climate." The utterances of Lambeth are regarded as marking a distinct advance of spirit, whereby spiritual unity becomes more evident. In such a spirit future conferences about this problem should register yet greater progress. The acknowledgement of the "spiritual reality" of Nonconformist communions is taken to mark these actions as "destitute of any appearance of ecclesiastical superiority" and as giving "a frank and hearty recognition of our equality of fellowship in Jesus Christ our Lord." The question is no longer so much one of differing attitudes of spirit as it is of the survival of conscientiously cherished forms. The desire for more Christian Unity has now become dynamic. This spirit if it cannot weld the old forms will find new ones. One message justly points out that "it is possible for Free Churchmen to make an idol of their ordination and so be untra-ritualists while they denounce ritualism." It should not be overlooked that the Lambeth proposals are inclusive rather than exclusive; they plead for *interchange* of gifts not substitution nor repudiation. It is indeed a great gain that Nonconformist communions are recognized as a part of the whole Church which should search for some way to express its wholeness. It must also be remembered that there is a movement in Nonconformist communions towards placing greater executive responsibility upon selected leaders. If the term "bishop" were changed to "superintendent," or some cognate word, the functions of these Nonconformist executive officials would be seen to be not so widely distinct from those of a "constitutional episcopacy" as the use of historic terms beguiles us into thinking. This Lambeth Conference will stand out as a keynote of sincere Christian brotherhood. The bishops have said more than they have ever said before. In some way the others must move forward too.

Contributed Articles

The Double Emphasis of Christianity

EARLE H. BALLOU

WHEN an epidemic of disease breaks out and threatens the safety of a community, there are two courses of procedure to be followed, both leading to the same end. In the first place, those afflicted with the disease must be cared for, and if possible so restored to health that they may take their usual places in society. In the second place, the community must be made sanitary, so that the chances of infection are reduced to a minimum and people can go about their accustomed work as free as possible from the haunting fear of either the pestilence that walketh in darkness or the destruction that wasteth at noonday. Our cities have hospitals, and where such do not exist in sufficient numbers they are quickly improvised. But cities are also coming to have their Bureaux of Public Health. Our medical schools teach therapeutics, but they also have courses in preventive medicine, and physicians are as interested in the evolution of society where the danger of disease is reduced to an ever decreasing minimum as in the astounding triumphs of their fellow professionals who are constantly rescuing victims from the clutches of death. But the double emphasis remains: to cure the individual, and to make society sanitary.

There is a disease rampant in the world as deadly as cholera or Spanish influenza, as contagious and as widespread. It is no new disease, and we know the specific for it. We need not spend time in speculating as to its origin, for opinions are not quite unanimous. However and whenever it fixed its hold upon humanity is of small moment compared with the awful fact that it has been ravaging our race for milleniums, that its poison has found its way into the heredity and the environment of every one of us, and that in a chronic or malignant form there is no one living who has not felt its dire effects. That disease, as we all know, is sin, and the specific is the religion

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

of Jesus Christ. And the function of Christianity in dealing with this disease, the function of the Church as the organized community of Christians, and the function of each individual follower of Jesus Christ in so far as a single individual can epitomize the complete program of the movement to which he belongs, is an almost exact parallel of the function of medicine in stamping out an epidemic.

Jesus said to Nicodemus, "Verily, verily I say unto you, except one be born anew, he cannot see the Kingdom of God." The Seer of Patmos "saw the Holy City, new Jerusalem, coming down out of heaven from God." You and I should be able to bear witness to a new life—we have been sick, and now we are well. But we cannot be safe in the midst of a community where there is sickness all around us. Until we have organized ourselves into a "Sanitary Committee of the Whole" we cannot escape the danger of reinfection. We have been born anew—we have experienced salvation. But until society is saved our spiritual health is precarious.

Now there is one other way of treating disease, and that is to ignore its existence. There is also a tendency on the part of some to minimize the fact and the nature of sin. We shall not fall into either of these errors. Sin is a fact; it is a terrible, awful fact; it is the blackest fact that man has to face. We have to face it, every hour of the day and every step we take, and neglect will never remove it. It is so persistent, the period of convalescence is so long, that at times there is unmistakable evidence of its continued effects even upon those who honestly believe themselves to have been suddenly and miraculously cured. There is an element of sad humor which we would gladly dispense with as we unavoidably observe the moral imperfections of some of our acquaintances who profess complete sanctification. Furthermore, we do a great injustice to our faith when we attempt to avoid or minimize the awfulness of sin. The great souls whose eyes have been most raptured by their vision of God's glory have also been the ones to give us the darkest pictures of earth's wrong and hell's blackness. Milton painted evil with no light touch; there is no levity in Dante's description of the abyss; Augustine knew what life was like outside the City of God; and surely this exiled author of Revelation who saw the glories of the New Jerusalem where there shall be no tears, no death, no mourning, nor crying nor pain any more, consigns to a doom so terrible only because so

well deserved those who are fearful and unbelieving—the murderers, fornicators, sorcerers, idolaters, and all liars. Old, old names, narrow categories, perhaps, but capable of great width of interpretation, until they shall include all that the face of man is blackened with. Once more returning to our figure of the epidemic to be stayed: if sick people are to be made well, we need to know the exact nature of their disease. No superficial diagnosis will suffice.

But unfortunately there is an element of discord among those to whom the cure of the sick world has been entrusted. There is at times a difference of emphasis which amounts almost to a conflict among those who should be most agreed. Personal evangelism or social service: which shall it be? Is it right to spend much time and large sums of money setting up elaborate programs for social betterment which may be so altered by changing circumstances as never to see fulfilment while opportunities are being wasted every day of reaching and winning people who need love and faith more than they need clean clothes or a better job? Where is the strategy in a committee working never so hard to reform a wage system when the members of that committee have had little or no experience helping victims to escape the toils of him the wages of whose service is death? Or, on the other hand, here in China, for instance, where the population has been increasing faster than the membership of the Church until to-day we face a task greater than that which Robert Morrison faced, how can we be content with the futile methods of snatching here and there a brand from the burning, to use the time-worn figure? How can the Christian movement ever really move China unless we take the time and spend the money so to appeal to the country as a whole that they shall be attracted by our program and be uplifted, even if their allegiance to the Author and Perfector of our faith be delayed somewhat?

The answer is neither an affirmation of one at the expense of the other, nor a compromise. It is an inclusion. Social service, or personal evangelism? Both. We must be doing both, and doing both all the time. The emphasis in different ages and with different individuals will vary with the different temperaments of periods and persons, but let not any one of us despise another for his predominant zeal, nor allow him or ourselves to become narrow specialists in the line where our chief interest lies.

G. K. Chesterton has pictured Christianity in another connection as a bicycle rider reeling through time in a state of unstable equilibrium, always in imminent peril of falling to one side or the other of its narrow and dangerous pathway, but always miraculously maintaining its balance. Christianity must always keep its balance between these two emphases. The glory of our faith is that it knows how to use both the telescope and the microscope—it fixes its eyes upon the one far-off, divine event, but it gathers up the fragments that nothing may be lost. We can exclaim with St. Augustine, “O Thou good Omnipotent, who so carest for every one of us as if Thou caredst for him alone, and so for all, as if all were but one!”

Our Master is very clear at this point. Jesus had time to talk at length with the woman of Samaria; he also was so moved with compassion at the thought of a hungry crowd that he took steps at once to relieve their physical wants. He was criticized by some who failed to understand what a leader with his program for humanity could see in a blind beggar beside the road, and he laid himself open to serious misunderstanding by the populace who continually looked for some ulterior motive behind his measures of philanthropy. And as has been well said, Jesus never debated how an act of social service would serve as propaganda. He gave no evidence of hesitating to cure a sick man because there was little hope of the man's becoming a disciple. When Jesus encountered human need, he tried to meet it. The core of his teaching, we are told, was the infinite worth of the individual. “He calleth all his own sheep by name.” But we have only begun feebly to apprehend what the implications for society are of the principles he laid down, so often while dealing with individual cases. And it is not to be overlooked that a great many of his most startling pronouncements are practicable and only practicable—that some of his most revolutionary ideas seem to be feasible only in a transformed, a regenerated society. Jesus set no limits to that society.

We are living in a social age. All our institutions are in the process of socialization. Government must be socialized; industry must be democratized; even our ideas of God Himself must undergo serious modification in the light and heat of present day discussion. The social Gospel, with or without an accompanying theology, is that which appeals most convinc-

ingly to most of us. But we here find ourselves to be upon what almost seem the horns of a dilemma. Just at the time when we are entertaining our bravest hopes for the salvation of society, there are thrust before us countless facts indicating how little society wants to be saved. We cannot and will not give up our Christian ideal for society, but the hope of achievement is receding rapidly from our sight. It has receded so far, in fact, that many of us have already given up any hope of human salvation however supernaturally inspired and aided, and rather than abandon the ideal, look to a catastrophic *dénouement* which shall cut the Gordian knot of the world's tangled efforts and bring in the millenium by a *tour de force* resembling nothing so closely as the *deus ex machina* of the Greek tragedies.

For we are living in an age of disillusionment. Men and events in which we put great confidence have disappointed us. Just as we thought we were getting our world under human control, humanity went mad. When after years of delirium and fever we again dared hope for a reconstituted society, for a world at least made safe for the forces which can produce a sane democracy, we found that we had been betrayed by some of our leaders and overlooked by others. So that to-day there are millions of embittered souls, because they hoped for bread and found a stone, they asked for fish, and were given a scorpion. And even the Church itself, facing its world conflict more clear-eyed than it ever has before, has to admit that its supreme effort to gather the sinews of war resulted in what has been variously characterized by our leaders as a partial success, a failure, a debacle, and a nightmare.

Then what shall we say? Is our Christian ideal for society to be abandoned? Is the time of its achievement indefinitely postponed? Is the method to be changed? Have we so failed in our stewardship that even our risen Lord can no longer use us to bring in His Kingdom, and if it is to be accomplished must do it all Himself? What shall we do when people laugh us and our ideals to scorn? Or when they merely smile and say, "It can't be done," as a Chinese friend of mine did only a few weeks ago?

Well, there are two immediate replies which we can make. The first is the very obvious one that we are not necessarily wrong nor our ideal impossible of fulfilment because popular or even expert opinion is opposed. History of every sort is full

of men who have achieved the impossible and modified life for all who followed them. Pasteur, for instance, the indigent chemist, was scoffed at by doctors and by surgeons, but his ultimate success and the vindication of his ideas had as remote an effect as the successful building of the Panama Canal. Every great cause, as we have been reminded, begins with the infinite minority of one. And the world, under the moral leadership of Christ, has made progress even in the short two thousand years since Galilee and Golgotha.

On the other hand, all other great historical social ideals have long since failed, and miserably failed. Some were very fair to look upon and contained broken half lights of the divine radiance. But they are all gone, and the place thereof now knows them no more. The Greek ideal of beauty and self-cultivation was fine, and we can still admire it, but at Athens in the Age of Pericles there were 100,000 citizens, and 400,000 slaves, and to such a society we shall never look for inspiration. The Feudal ideal of loyalty and chivalry was fine, and Arthur, Galahad, and Roland, however we know them to be touched with the glamor of myth and romance, will ever command our admiration for the social ideals of which they were the embodiment. Yet at the bottom of feudal society were the serfs and the squalid misery such as we find so vividly described in "The Cloister and the Hearth," and neither in that direction shall we ever look for inspiration. Again, the Confucian ideal has an increasing appeal to many of us the more we familiarize ourselves with it, and surely no social system, despite inevitable modifications, ever better stood the test of time than that of the austere Sage, but the people among whom we live have lost much of their admiration for the days of Yao and Shun, and could not, even if they would, return to the simplicities of the Duke of Chou.

Our own commercial ideal of recent generations has also many features genuinely admirable—a world the different parts of which shall share with one another, where the interchange of ideas as well as of commodities shall be made easy, and merit and achievement find their sure reward. But even Fifth Avenue, the crown and jewel of the commercial ideal in America at least, which our visitor, Arnold Bennett, described so flatteringly a few years ago, fails to arouse enthusiasm in the breast of many an East Side sweat-shop toiler. He doubts if even Fifth Avenue is worth the price which he and his brethren have had

to pay to make it possible, and one of the signs of the times which even those who run may read is that the commercial ideal is also passing, for something better, or for something worse. Which shall it be?

Competition, governed or unrestrained, has been the basis of civil life; fear and force have formed the basis of international relations. And at the very time of so much useful talk and purposeful agitation for a new emphasis, for one which shall bring the Christian ideal of sympathy and co-operation to the fore, actually we are greeted on every side by evidence of an unmistakable recrudescence of the worst forms of the old.

Competition or co-operation? Struggle or sympathy? Both these exist, in nature and in humanity. The world's emphasis has been on the first—the second have never really had a chance. Our task is to shift the weight increasingly to the second until they shall predominate. And the universe is not against us. God, the Supreme Personality, is behind every effort of His children to project their personal wills along divine lines into the control of natural causes. All things can be made to work together for good by those who fear God. We may take such heart of grace as we can from the fact that some phases of our life, some forms of activity, have already been won over from one side to the other. To a large measure medicine, the teaching profession, and the ministry have lost the characteristics of competition and are firmly established upon the basis of service. There are many signs of yielding as well as of resistance all along the line, and as our faith, so shall it be unto us.

We are engaged in the most stupendous task of all time. This is an empty platitude unless we really believe it. Our ideal is nothing less than a transformed, a redeemed humanity; transformed on every level, redeemed in every relationship. Our task is nothing less than the accomplishment of that which the panic stricken inhabitants of Thessalonica prematurely attributed to the activities of Paul and Silas. "These that have turned the world upside down are come hither also." As Dr. Coffin has expressed it, our task is to turn the world upside down, over and over again, until at last it shall be right side, love side, God side, up. Such is the goal we set for ourselves, such is the Social Gospel which the love of Christ constrains us to preach, for we know that in nothing less can we see of the travail of his soul and be satisfied.

We do not preach a Gospel of retirement from the world, but of conquest of the world. We do not preach a Gospel of salvation for a remnant, but of a redemption which shall reach to the uttermost. In the Dark Ages, when civilization crumbled, man's faith in the triumph here of Christ's ideal faded, and the natural result was the growth of the monastic ideal, where chosen souls could wait in safety for their salvation. In the age which followed the Renaissance, when all men felt the pulse of new life and saw on every side the exuberant expressions of a reawakened individualism, the Christian emphasis naturally shifted to individual salvation. And we too can not live out of touch with the "time spirit" which pervades our age, nor would we if we could, for we believe it expresses the mind of Christ more nearly than that which has gone before. We dare in His name to grapple with this sorry scheme of things entire, and in His strength to attempt the remolding of it more nearly to His heart's desire. The social ideal of Christianity is nothing less than this. But it is an awe-inspiring ideal, a humbling ideal. And we hold it in the face of fuller knowledge of our opposition than has ever been accessible before.

Yet let us not forget the steps by which this must be attained. No stable structure can be built of rotten bricks, nor are weak timbers made strong by being built into a beautiful edifice. The elaborate equipment which we are acquiring as we press on with our Christian social service and the highly specialized training which we are bringing increasingly to the solution of our social problems will fail unless we do actually transform life. A machine is a failure unless it produces goods, and no successful business firm is willing to put its trademark upon an article unless it comes fully up to standard. Whatever our particular form of service may be, our fundamental task is the creation and nurture of character, Christian character. A man is not a Christian until he belongs to Jesus Christ; society is not served, much less saved, until it belongs freely and consciously to the same Master. We can welcome every unconscious expression of the Christ spirit, but we cannot rest content with such. We cannot be satisfied merely with a raising of the moral level. It is quite possible to raise the moral level and lower the moral standard. The City of God was not a new Tower of Babel, raised by men's hands in an attempt to scale the throne of the Almighty; it came down out of heaven

from God. Our only difference in definition is that we do not hold that Jesus would consider valid the distinction placing this consummation on the other side of death. Eternity is now.

Is such an ideal too high for us? Can we attain unto it? The Seer of Patmos held it in the loneliness of his exile amid the darkness of the Domitian persecution. Is it impossible? "The only real heresy of our day is the coward's cry, 'I don't believe it will work.' " We are embarked upon a new crusade which is as much entitled both to the motto and to the enthusiasm thereby engendered as were any of those in an age long past who went forth upon their march shouting, "Deus vult!" God wills it, Christ desires it: the salvation of the individual, the redemption of society. May we never be disobedient to such a heavenly vision.

[The writer would acknowledge his indebtedness for a number of the ideas expressed to his memory of an address delivered by Rev. Henry Sloane Coffin, D.D., at the Northfield Student Conference, 1914.]

What Is the Present Task of the Missionary in China?

C. H. COATES

SUCH a question would be answered variously, according to whether one's views were those of a plain evangelical of conservative belief, or those which, being of a more diverse and shifting character, are perhaps most conveniently grouped under the term Modernist. The present writer belongs by conviction to the former class.

The question implies that the China field presents us to-day, from a missionary point of view, with a certain strategic situation, as to which it is desired to know what are the best moves that should next be taken. Owing to limitation of space, suggestion can only be made as to one or two points deemed to be of importance in (a) correction of aim, and (b) the particular emphasis required for fresh progress. Attention is invited to the educational, social, and spiritual phases of work.

Missionary strategy, like all other departments of concrete Christian thought, has shifted its dispositions so rapidly of recent years, that it is now largely forgotten with what aims

the auxiliary arm of Christian education originally entered the field. Secure in the belief that nowhere in the universe would the works and natural laws of the Creator give the lie to His Word, the missionary of a generation ago entered upon educational effort in its more modest beginnings as a valuable practical apologetic, in line with that splendid traditional Protestant aim, the emancipation and enlightenment of the human mind. Now that this apologetic, fulfilling its true and strictly auxiliary function, has turned the flank of the entrenched ignorance and self-sufficiency of the heathen mind, and compelled it to recognize the liberty and superior mental endowment that Christian faith holds in its gift, we are in danger of seeing the whole movement reduced to futility by one of the most significant and instructive revolutions in the history of human thought. Believing implicitly in the supporting power of truth, wherever found, and anxious to placate and attract professing seekers of truth in all fields, the Christian apologist, for plausible reasons, entered with confidence into that vast philosophical trend which was born in the Uniformitarianism of Lyell, and which spread from geology over the whole field of natural science, was directed and dominated through several decades by the Darwinian Theory, and at last effectually crushed by the growing hostility of the secular scientific world, culminating in the publication of the discoveries of Mendel.

I am, of course, concerned with this movement only to relate it to the position in which Christian education now finds itself in the China field. Uniformitarianism and divine action in creation, revelation and moral government mutually exclude each other. The Uniformitarian trend was, and still is, the presiding spirit of modern Biblical criticism. Its essentially agnostic postulates have dominated and prejudged every single problem of divine revelation. Yet, now that this trend is thoroughly discredited among all disinterested investigators, we find that what may be called the theological, as distinguished from the secular, scientists, are unwilling to relinquish the fatal obsession, and that many, perhaps most, of our education-alists are still teaching to their Chinese students what was considered good enough science forty years ago, but is now hopelessly out-of-date. The reason is, of course, that in the case of the theological men, the discredited philosophy was anchored to the modern critical view of inspiration, which

view they are unwilling to give up, and which, with the other, is being taught to the Chinese. Evidence of this abounds.

I have met and corresponded with numbers of missionary educationalists, and, having been over the precipice of doubt myself, have profound sympathy with honest doubts, where such exist. But with every desire to speak with sympathy and respect, the situation is such that nothing will be gained, and much may be lost, by not being perfectly frank. The impression gained from the contact referred to, and also from the self-revelation of many educational reports and published correspondence, is that while certain educationalists are well abreast of all the latest propaganda on their chosen side of the question, yet as the direct result of their systematic and determined boycott of every new finding in the natural sciences tending to support conservative views of the Bible, they now stand in a position of humiliating ignorance upon the most important relation of these subjects, viz., the overwhelming support given by the best scientific thought to the Biblical philosophy of direct creation, providential control, miraculous intervention, and revelatory inspiration.

The present task here is obviously—Retraction. It is a hard word, but what is the alternative? In the neighbouring field of Burmah, Christian education has, in many centres, succeeded in extinguishing itself. Buddhism, having been roused to educational rivalry, has built and endowed modern educational institutions, and *has staffed them with native graduates from Christian colleges, who have been equipped by Christian missionaries with every philosophical weapon calculated to demolish Christian faith.* The missionary colleges are being left high and dry, without students, and finding even the government grants-in-aid transferred to frankly hostile institutions. A similar situation has developed in other fields. Only the present national paralysis prevents its developing in China on a cataclysmic scale. Shall we retract, or shall the candlestick of Christian education be removed?

I come now to the social aspect of the missionary task. Much is being written on the possibilities of the social and communal influences of the Christian ethic. History seems to teach that although an abounding social good has been attained, as a by-product, where spiritual regeneration and progress have been the main aim, this social good tends to fall to ashes when sought as a first aim and for its own sake, even

when sought through the Christian ethic. "Seek ye first the kingdom of God . . . and all these things shall be added unto you" is a promise to nations, as well as individuals. Thus, in the history of Great Britain, the magnificent fabric of Puritan law and principles of government which has been for centuries, and still remains, the solid foundation of British greatness and progress—this fabric was built up out of the tears and blood of the great struggle for *spiritual* freedom which had gone on for centuries from Magna Charta to the Puritan Commonwealth. The spiritual kingdom of God had been sought for its own sake, and God duly added the more material blessings according to promise. But the substantial failure of every other nation, including China, which has sought to copy the political fruit of that struggle without the same baptism of spiritual pain consciously borne for the kingdom of God, emphasizes the great lesson. By the term "Kingdom of God" here, I mean, of course, the New Testament conception, not the Modernist one. It is for this historical reason that missionaries of evangelical persuasion refuse to believe that mere political effort will save the future of the Chinese nation, and even refuse to regard political education as an aim worthy, in a primary sense, of their prayers and effort. It is not that they are indifferent, any more than God is indifferent, to the cruel sufferings of the Chinese at the hands of their own countrymen, but they know that political instruction in the things of an alleged Kingdom of God which is, in fact, *of* this world as well as *in* it, is not the way out of this blood and misery. Part of the reason for this suffering here, as elsewhere, is that men may learn to "seek a better country, that is, a heavenly." To help the Chinese in that supreme quest is the evangelical aim, and the means to it is to "preach the Word" of the living Gospel, with all the scriptural emphases upon the essential character of the individual new birth through faith in a Saviour Who is the incarnate Son of God, Whose Spirit inspired the Bible as we have it, and Who is about to apocalypse Himself upon the vain dreams of an unwitting world, "in flaming fire taking vengeance upon them who know not God." The evangelical worker, however grieved, is not otherwise disturbed in this aim by the uninformed contempt of many who profess and call themselves Christians, for he knows that if this contempt were not in evidence at this very time, the Scriptures would indeed not be true, for they

prophesied just such an eschatological situation. I have made this connection in order to point a final word as to the real task in hand. We are praying for spiritual revival—"China for Christ"—the real and only worthy aim. Upon what particular truth will the emphasis of the coming revival rest? I do not mean *our* emphasis, but the emphasis that the *Spirit of God* will impress upon it. If we can discover this, that will be a step towards the clearer visualization of, at any rate, the preacher's present task. Every great revival of the past received the impress of some such inspired emphasis. In Wickliffe's day, it was the divine rejection of privileged sacerdotalism; in Luther's, justification by faith; in Wesley's, personal sanctification; in Moody's, the Spirit's mandate to lay service. In still more recent times, and in China, the emphasis has been, "Repent"—witness the burning conviction of sin in evidence at every Chinese service for spiritual revival. Surely, in this time, of all times, the Spirit of God is about to complete the passage of Scripture which He has begun to stress—"Repent—FOR THE KINGDOM OF HEAVEN IS AT HAND"—not the Kingdom-in-mystery, as on the last occasion that this emphasis was given, but the Kingdom in manifested power, inaugurated by the personal appearing of the King. Surely, when war-wrecked nations, China among them, are perishing in every kind of misery, disillusionment and despair—in this midnight of the world, the inspired cry should go forth, Behold, the Bridegroom cometh. The spiritually "unlearned and unstable" may ask, What is the use of such a message in China? The reply is that the Spirit is urging it, and honouring it, and that the world-wide evidences long awaited by sober evangelical hope are at last effected and present, and prove that the great Cry prophesied by our Lord Himself is now due for utterance, and will speedily issue in the actual apocalypse of the Bridegroom. The controversial aspects can be avoided. It is the great fact itself, and its intense spiritual compulsions to holiness and service, while it is day, that it is our privilege to proclaim. "Behold, the Bridegroom cometh—Trim the lamps of witness—Preach the Word." All the fruits that we desire to see in our Chinese churches wait upon our obedience to this evident testimony of the Spirit of God, for there is no line of personal duty or public ministry which does not receive impetus and reinforcement from faith in this testimony.

Some Pressing Problems in China*

HUA-CHUEN MEI, J.D.

WHAT are some of the fundamental problems in China that crowd for immediate solution? One is how to educate the masses of the people to an altogether new and sane attitude of mind towards the law, the courts and their officers, the lawyers; how to work into their second nature, as it were, a respect for the law, an appreciation that it is first an institution or a system founded for their benefit, and second that it is a science calculated to promote their and their posterity's lasting welfare; to make them realize that the law should be to them what it was to the Romans, namely, the science of the good and the just. And we must educate them, not necessarily through books or in schools, but through popular information and publicity so that their new appreciation and estimate of the law will find a sort of instinctive expression or reaction in their ordinary conduct, thought, and attitude as liberty-loving, self-respecting men and women, instead of a forced respect, or the cringing fear of a race of slaves. It has been said that the Chinese are traditionally a peaceful and law-abiding people, having obeyed superior authority unquestionably for fifty centuries. Therefore any talk of a science of law was worse than useless; it could only become a nuisance. Let us see about this. By the books law is a living science, an elemental need to govern the relations between you and me so that we may live in order. No science, least of all a science of law, can rise from mere pacifist observation of the rules of non-resistance, or be developed by uncritical study of the classics and a blind acceptance of imperial edicts, sacred or otherwise. The science of law can grow only under the care of a body of experts who can ascertain and define its true principles the validity of which can be tested by living human experience. Tried by this standard, can the Chinese people be said to have ever had a science of law?

The answer to this is suggested by the almost instinctive fear the average Chinese, even the experienced business man, has of litigation and any appeal to the courts. This reluctance finds expression in the vernacular proverb: "Living, go not into the yamens: dying, enter not into hell." Could such an epigram ever receive general currency, were it not expressive

* Extracts from a Commencement Address at Comparative Law School of China, June 24, 1920.

of a common state of mind, and were there no modicum of truth to lend it popular credence? Such a state of mind long suffered will pass into a folkway which will take long years to eradicate, and then possibly only by persistent education. But ideals will vastly help, and a sensible people like the Chinese can be depended on to strive for their realization, if ideals of the law, of the judiciary and of justice, are formulated for, and made intelligible to, them. For there never was any ideal of the law so far as the rank and file of the Chinese people were concerned; there was never a recognizable system or science of law known even to the highest administrative officials of the old empire, and the law as administered by its haphazardly chosen minions was not calculated to obtain the confidence of the people at large. The law was vague and vaguely interpreted and enforced. The criminal law was susceptible of elastic expansion to cover a multitude of analogous offences not mentioned or suspected in such statutes as may be said to have existed. Such a condition of affairs may well have led and did lead to a wide distrust of agents of the law, a natural suspicion that the law was unjust, and a justifiable social ostracism of the frequently contemptible creatures who were the satellites of the magistrates, men who had some natural aptitude for legal scrivening, who were the yamen law clerks and who had some of the functions of the Roman juriconsults, but who held no honorable position in the community and were always objects of hate and contempt. The emperor, supposedly the fountain of law and justice, became like most oriental despots, too sacrosanct a figure to be seen or personally petitioned, and thus a situation inevitably came about in which you have the form and not the substance of a legal system. This situation has lasted through the ages and come down to us with accumulated sanction, and so in these modern days, China needs, among other pressing reforms, a new popular conception of law, made obviously just and simple, a new sanction for the source of law, and a new demonstration to the people of its real nature by upright, capable, and courageous ministers.

Another vitally needed change in popular psychology is from national self-distrust and self-depreciation, to national self-appreciation and national self-respect. By this is not meant the cultivation of a self-esteem that is next door neighbor to that conceit and self-sufficiency which have been the bane of China's national life for the last two centuries. Like nearly

all Far Eastern countries, China pursued a policy of national aloofness, of splendid isolation, of the "closed door"—locked and barred! The folly of this exclusiveness once demonstrated, the door had perforce to be opened and kept open, but then in place of the poise that attends self-sufficiency, instead of the national self-conceit and sense of superiority, a new vice attacked the popular consciousness and permeated it with a feeling of despair and helplessness,—the vice of self-depreciation. Undoubtedly the political and military reverses of the last hundred years, together with the personal browbeating and aggression of foreign governments and individuals alike have combined to produce this state of mind, but after all, we must know our own character, our own capabilities, and our resources, and knowing them we need not be so ashamed as to count ourselves inferior to any race or nation on earth. China from the time she first had intercourse with foreigners has been caricatured as a sleeping giant, utterly oblivious of his superabundant power and strength. But an unscrupulous propaganda sedulously promoted abroad and even in our midst has loudly and persistently decried the fast decay and decomposition of China until not only the ill-informed of Europe and America but even the Chinese people themselves are ready to believe these canards, ready to disown their heritage, to surrender their rights and to despise themselves. They ought to know better. It is amazing to see in this generation the wonderful glories of the real China, her literature, her art, her law, her inventions, all ignored or looked down upon, in favor of foreign substitutes. Chinese laws have until recently been neglected in the rush to imitate apishly a second-hand alien system, to copy it almost verbatim, not because it is superior or of proved worth, but just because it is foreign, and because it is fashionable to import. As Judge Lobingier has ably pointed out, China possesses law which can and should be improved on and is by no means to be thrown away. In the same way foreign legal customs, not to say foreign jurists, foreign advisers, foreign lawyers are preferred to Chinese. To illustrate the influence of one foreign system of law, I need mention in passing just the personnel of the Taityuan or the Supreme Court of China where in a collegium of 43 judges, 40 are returned students from Japan, one from America, one from Europe, and one trained in China, from which you may draw your own conclusions as to proportionate influences. With all

this slavish following of things foreign, with the almost complete ignoring of native talent and material, can we rightfully say that China is truly making progress, or do we observe in it a perniciously degrading tendency that is retarding the growth of a real national consciousness and national patriotism? And it has taken the shock of a Shantung Settlement and a popular boycott of vast extent to rouse the Chinese people to a sense of the magnitude of their own folly and of the menace and insidious character of foreign propaganda, calculated to undermine the development of national spirit. The popular mind must be taught to entertain a proper national self-regard, an appreciation of the national genius, and to kill off that devastating vice of self-discount and self-distrust. They must fight it by their own faith in the capacity of indigenous talent: battle with it until their own integrity and competence will blazen out so that he who runs can see, and the day will surely dawn when this snobbish weakness for foreign things will dissipate, and they will come into their own.

I wish to point out another mental trait in the national character that must be dealt with, and that is its indecisiveness. Much praise has been heard from well-meaning and indulgent foreign friends that the Chinese race has a "genius for compromise, a sweet reasonableness" of disposition. Now compromises and reasonableness are excellent qualities to display in lovers' quarrels, but I, for one, must insist that when men, in the spirit of crusaders, do battle with the forces of evil, with the national vices and national despoilers, they cannot indulge in compromising parleys. They must fight to win or perish in the venture. I doubt the worth of any doctrine that approves compromise with evil. You cannot be reasonable with the devil. Just so, you cannot compromise with the flock of vultures in human form that are tearing at the vitals of the nation and sucking the life-blood of its people, nor can you be reasonable with the men who trample under foot the inalienable rights we seek to win in a Constitution, and in national laws. If there is one mental trait now needed to make for national stamina, for national stability, for national success, it is that of decisiveness. Let us as a people not waver any more, nor drift, nor prattle, nor compromise, but stand for truth, for things substantial and constructive. Let us fight for and win with national salvation. Let us not tolerate the traitors nor suffer them still to live and thrive in honor, power, and wealth.

Let us decide to be clear-cut, honest, and decisive in our national thought and act.

And akin to this quality of indecisiveness is the habit of inertia that characterizes official behavior. One need not go far to see lethargy, sloth, and weary-waiting written over governmental portals. One encounters it whenever contact is had with a functionary important enough to style himself an official. From the bottom rung of the mandarin ladder to the topmost post nobody is gripped by the spirit of Grover Cleveland when he said that "public office is a public trust." No one dares or cares to accept responsibility for any step that moves an inch outside of the age-old ruts; responsibility is always shifted. Inertia, immobility, placidity seem to be the proud mottoes; initiative, enthusiasm, and zeal are words not found in the mandarin lexicon. Try to introduce a new idea, institute a new system,—even a suggested improvement in routine is either frowned down or politely listened to and then pigeon-boled and left to rot with the dead-and-gone schemes of the past. And what goes on or fails to go on in the nation's capital finds reflexes,—sets the example and the pace—in the provinces with but varying shades of local color.

When we shall have cultivated a new conception of the living law, have seen it ennobled by respect and intelligent obedience, when we shall have possessed for ourselves a proper self-appreciation, and obtained a decisive mode of national thought and action, we shall see the law in a new dignity. No longer shall we be forced to listen to the contemptuous paradox that China is a Republic without republicans, that she has several constitutions without constitutionalists. Then we shall have, and maintain an organic law that shall symbolize the sovereign power of this great people, that shall embody the might, the genius, and the justice of our ancient institutions, just as the American Constitution has become the sacred charter of political aspirations, and the symbol of the majestic power of America. And in place of the classical ideals of government that but promoted personalism and perpetuated autocracy, the Chinese people will have a worthy instrument to obey as their fundamental law, and not as the promulgation of this or that autocrat. Then they shall no longer be flouted as incapable of self-government because of their inability to recognize law as law, but only as the mandate or the will of a Yuan Shih-k'ai or a Manchu monarch. And

it will be our proud duty to inculcate in the mass of our people a sublimer loyalty, that loyalty to the State and not to the individual which even Yuan Shih-k'ai declared to be the original meaning of allegiance. Right and justice must triumph, as they have ever triumphed from the beginning of time.

I shall have time only to mention a few of these practical obstacles that will face the minds of courageous young men all over the country who are at this time eager to enter the lists to fight for the nation's good, keenly jealous of its honor, and determined to preserve its independent life. Undoubtedly the first problem to suggest itself is political stabilization. We shall have to address ourselves with all seriousness to make the government stable, not only truly republican, smooth and safe in its machinery, but honest in administration also. That means hard work but the prize is worthy of the labor,—the prize of laying sure foundations, legal foundations so that the State, as written in the Massachusetts Constitution, shall possess "a government of law, and not of men." The best of Constitutions is in its very nature but a mere counsel of perfection. What is needed will be devoted men of high character and impeccable worth who as officers under the Constitution shall translate the fundamental law into a living organism, instead of regarding it as a dead statutebook. We have been told that the Chinese are unfit for representative government; that the novelty of parliament has prevented them during the Republican regime from doing its work. It is plain to all that what has prevented Parliament from functioning has been greed, ambition, and militarism. Eradicate these evils, which will take considerable time and toil, and we shall not fear for a real experiment in representative government in China. With the gaining of experience and political knowledge, Chinese politics will revolve less and less around personalities, and more and more around issues.

A problem that will especially engage the attention of law students is that of the independent judiciary, and the selection of qualified men to fill the benches. The separation of the executive from judicial functions having been recognized as a necessity it remains to put it into operation. The problem must be firmly and persistently urged until it is solved correctly, and a permanent, irrevocable divorce of the unholy union of administrative and judicial offices secured. Until that is

accomplished all talk of justice and judicial reform is either buncombe or mere advertising. When judicial independence is an assured reality we can attract to judicial offices men of acknowledged ability, of unquestioned character and learning who, sitting on the bench, will neither knuckle, nor subordinate themselves, to the executive or legislative branches of the government. Then indeed we can safely speak of successful judicial reform.

I come now to a brief consideration of that delicate problem, the abolition of extraterritoriality, or, more strictly speaking, its relinquishment. One may yield to none in sympathy with the patriots who are seeking the ending of this alien system to restore complete sovereignty to China and yet may not approve, at this time, of this agitation, without shutting one's eyes to hard facts. While no one claims that extraterritoriality has benefited China, yet its withdrawal now might be a disservice rather than an advantage. Much has been said of the economic advantages that would ensue to foreigners if they consented to relinquish their extraterritorial rights. But there remains one indispensable condition fixed by the treaties, which ought to be performed but has not yet been performed. And those who cry loudest for abolition have not advanced a single plausible argument substantiated by facts to justify immediate ending of the system. An official in the Ministry of Foreign Affairs calmly asserts that very able judges have been appointed to various courts and that therefore the judicial reform is an accomplished fact, ergo, the time for abolition of extraterritoriality is now. Another writer pleads in all gravity that experience of Chinese courts as now constituted will convince foreigners that they meet Western standards. Now with all due respect to these authorities, one may say that a few months at the bar would disillusion them. What they have done is taking proposal for achievement. A court as close in proximity to model foreign tribunals as the Shanghai Shenpanting shows the unenviable record of 95% of all its civil cases, unadjudicated, and only 5% of all rendered judgments, executed.

We must not forget that governments, like individuals, are human, and it is not human nature to do those things in which there is no direct or tangible incentive. Surely the restoration of a fundamental element of sovereignty like the unconditional assertion of jurisdiction over all persons, irrespective of

nationality, found within the territorial bounds, would be a supreme inducement to government to put forth its utmost efforts to fulfil the condition precedent to such restoration. But the situation remains *in statu quo*. What warrant then is there for the hope, that once the condition is voluntarily removed without regard to its performance by China, that sincere efforts will be made to bring China's judiciary up to modern standards? More justifiable hope can, however, be placed on an awakened and potent public opinion to compel this reform urgent for both Chinese and foreigners. Once the Chinese nation rises to meet this vital need of a modern judicial system, they will by this act convince both foreigners and themselves that the time is ripe to abolish extraterritoriality! The actuality will not need to be advertised, for the alien system will then have outlived its usefulness, and the advantage of removing it will persuade foreigners more quickly than arguments.

Of much the same nature as the extraterritorial problem is the question of the restitution to Chinese control of the Shanghai Mixed Court civil jurisdiction in purely Chinese litigation. Too often, however, is this question linked up with dickering. The matter should be decided by those whom the Court chiefly affects. That decision cannot long be delayed when China has put her political house in order and gotten her own judicial machinery running in line with that of enlightened nations. But while the Mixed Court, as at present conducted, is with us, it at least affords good practice for Chinese lawyers with and against competent foreign practitioners. For the Mixed Court is the only place where they can work on a reasonably equal footing, since Chinese lawyers are denied access to practise in the foreign courts.

The burden of this address is this, that however chaotic the conditions, however discouraging the outlook, or how impossibly intricate the problems seem or whatever sinister personality may for the moment darken the political horizon, we should not hesitate to go into public life. Go into it firmly loyal to the highest ideals, and resolved to fight heroically for them so that the China of to-morrow may be a better one than the China of to-day. For only as young men, filled with the spirit of altruism and the great adventure of battling for justice, go unflinchingly into the muck of things as they are, go into

it, mix with it to purify and to leaven it, is there any real hope for a rejuvenated China.

"He who has not come to that stage of quiet and eternal frenzy in which the beauty of holiness and the holiness of beauty mean one thing, burn as one fire, shine as one light within him—he is not yet the great artist."

What the Chinese Are Thinking about Christianity

The Place of a Creed in Modern Thought and Life

IN the recent issue of *Life* there are several noteworthy articles. Among them is an article on the "Problem of a Creed" by Prof. T. C. Chao. The writer begins with something like an apology for writing on an important subject such as the criticism of the Apostles' Creed and the presentation of his own personal creed. He gives ten reasons for his hesitation to make his thoughts known. But as he can not keep the truths which he thinks to be important to himself, he is compelled both by his friends and by the sense of his moral obligation to share his ideas with others, to publish what has been fermenting in his mind during the past half year.

The criticism of the Apostles' Creed is summed up in five points: (1) the Creed, he thinks, contains in some statements mere historical facts which cannot be considered real articles of faith; inasmuch as such statements—the crucifixion, death, and burial of Jesus—may be scientifically ascertained or rejected; (2) the Creed contains certain unessential elements which debar many serious-minded persons from confessing Christ openly; (3) the Creed does not contain anything of a Christian view of society—the Kingdom of God is not mentioned at all though it forms a very essential part of Jesus' teaching; (4) the Creed dwells on things merely physical and metaphysical, and not moral, containing no statement about any ethical standard or any moral demand on man; it is therefore very unsatisfactory and out of harmony with the spirit of our modern thought and life; (5) finally the Apostles' Creed does not say a thing about the character of Jesus Christ who is the center of the Christian religion.

After criticising the Creed, the writer goes on to say that this statement of the Christian faith underwent a process of formation before it appeared in the present form and was produced by the necessity of adapting the religion to the ancient world as well as of protecting the faith from heresies. Our times are very different from those of the ancient or medieval ages. For the sake of the religion as well as for the good of the serious-minded people of our day it is necessary for thinkers of the Church to reconstruct the statements of our faith. This must be done in spite of disagreement and difficulties within the Church of God.

Then the writer indicates ten requirements for a sound creed. In accordance with these requirements he framed up a creed for his own use, which is as follows :

1. I believe in God the Creator, Ruler, and Sustainer of the Universe and our holy loving Father who is also our moral ideal.

2. I believe in Jesus who, through holy living and sacrificial love, achieved character and became God's Only Begotten Son, equal to God in essence, glory, and eternity and able to reveal God's nature and man's possibilities to us, thus having right to be our Teacher, Brother, Friend, and Saviour.

3. I believe in the Holy Spirit, the Spirit of God and of Christ, who seeks to save man and desires that men on account of his love forsake sin and be reconciled to Him, have fellowship and work together with Him in order that they may expand their spiritual life, realize their moral character, and acquire strength to glorify God and serve men.

4. I believe that whosoever has Christ's mind and shares his life and death, glory and shame, purpose and work, is a Christian ; Christ has eternal life, so Christians also have eternal life.

5. I believe that Christians form a united Church through spiritual fellowship, using visible organizations such as denominations as instruments for the realization of the life and spirit of Christ in men.

6. I believe in the gradual realization of the kingdom of heaven, which is the realization of a new humanity and a good social order, and so I believe that, in the course of time, truth will become clearer to us, the Church will be purer, humanity will enjoy greater peace, and the world will possess a better civilization.

The Chinese Church and the Union Movement

The most inspiring aspect of the Union Movement, as it affects the Chinese Church now, is the possibility of its extension so as to include within the United Church as many Christian denominations as are willing to join. I feel clear that the Conference Committee on Church Union should ask that formal invitations be sent to every Church and Mission in China, to appoint delegates, who might meet and confer about the possibility of Union, perhaps under the auspices of the China for Christ Movement. I do not ignore the circumstance that, for the Committee, this involves a self-denying postponement of the work to which it has given much thought, namely, the preparation of a Plan of Union; but the fact that other Churches and Missions than those originally participating in the Conference at Nanking in 1918 have shown their interest in, and good will towards the movement, seems to me to constitute a call from God to the Committee to hasten slowly, in order that a much wider Union may be effected than was contemplated by anyone at first.

That the issue is a real one we know in Manchuria, where the Presbyterian Church has as its neighbour the Church founded by the work of the Danish Lutheran Mission. The relations between these two Churches have been close and cordial from the beginning. And union between them would mean much more for themselves, and for Manchuria, than union of either with other Churches of its own confession in other parts of China. If the Presbyterian Church is now committed to the Plan of Union, which the other Church has had no part in formulating, union between them is rendered more difficult in consequence. As a matter of fact, the (Chinese) Presbyterian Synod of Manchuria has once and again reserved its right to conclude a local union of this nature, and the Manchuria Mission Conference has put on record "that every care should be taken to avoid misunderstandings, or the erection of barriers that would afterwards have to be removed."

The ideal, surely, is one Church in China, with as many Missions auxiliary to it as possible. Such a Church would be so inclusive (1) that any Church not participating would have, as a matter of conscience towards God, to examine its grounds for not joining; and (2) that the reproach of disunion, so often urged against the Evangelical Church, would be removed.

The basis of such a United Church might be, full and equal reciprocal recognition on the part of all Churches and individual Christians belonging to it. The one and sufficient test of right to belong to it would be the Gospel one of doing the will of God, of bearing fruit in the Name. Details of organization would fall to be considered later, and might well be left to be worked out by the practical, mediating sagacity of our Chinese fellow-believers. To any who might deprecate such a Union as "dangerously comprehensive," I can only say, "Brother, brother! are thy feet still shod in this place of the burning Bush?"

ALEX. R. MACKENZIE.

The Chinese Church and the Union Movement

That at least the great majority of Chinese Christians desire one united Church of China will not be disputed by any missionary who has at all sensed the currents of their thinking. Even when they appear to have denominational preferences or loyalties, these will usually reveal themselves as due to cherished habit or personal devotion to individual missionaries, or an experience of the working efficiency of the organization to which they happen to belong, or some other factor utterly irrelevant to the distinctive principles in doctrine or polity of the Church concerned. This is inevitable when their allegiance to their respective communions is almost always the result of geographical or other chance. The tragic irony of all this is accentuated by the two-fold fact that Chinese Christianity—now plastic—is becoming fixed by this artificial process into moulds of Western origin, when to most of the missionaries themselves their Church connections are really an administrative convenience or at most an inherited attachment, rather than any conscious maintenance of the convictions which brought their churches historically into existence. There is a further result which is sure to bring added confusion in the future, in the growth of local independent churches with no coherent policies, forms of worship or statements of belief, except the general aspiration to be Chinese, and this at the very time when there is a pressing need of Christian solidarity.

This general situation is recognized and it is regarded as most unsatisfactory by many who are sorely perplexed as to a

constructive solution. One very successful ecclesiastical unit, whose members are remarkably free from any special theological or other tenets, is deliberately convinced that it can win people to Christ more effectively by its own superbly organized system than by cumbering combinations. Others are planning national groupings of related types in the expectation that these can be co-ordinated later into the one National Church by a ripening process best able to conserve the elements of abiding value in each. Another possible course would be the encouragement in every possible way of Chinese leaders to look forward to forming their Church themselves, with little initiative from missionaries, who would treat the present organizations as temporary and as efforts to fuse into the whole body the qualities that we severally have preserved. Union arts and theological colleges, city evangelistic union efforts, etc., are all to the good in accustoming them to feel the essential unity that we desire to express. For the rest, our task may well be largely negative in avoiding the fixing of forms which would become rigid and static. The new life will express itself in organisms adapted to its present environment. Even though divisions come—and they probably will—they will at least be flung out, as were ours in the past, from the energy of life at work.

J. L. STUART.

Non-missionary Literature That Missionaries Should Read

JOSHUA VALE

HAVING been asked by the Editor of the CHINESE RECORDER to give my personal opinion on this very important subject, I think I can best do so by giving my own personal experience, rather than suggesting certain books or magazines which I think should be read.

When leaving England in November of the year 1887, I do not remember having either sought or received any special instructions as to the books I should take with me. As my whole baggage consisted of only two ordinary cabin trunks and a hand bag, it will readily be seen that I did not overload myself with many books or magazines.

Having arrived in China the one thought uppermost in my mind was how best to get a thorough working knowledge of the written and spoken language. Having had the good fortune to be connected with a mission which lays great stress upon turning out missionaries able to speak the language clearly and fluently, my whole attention was given to the accomplishment of this task.

During the first five years of my experience I may safely say that I never read half a dozen books in the English language, and newspapers and magazines were quite out of the question in the far away, isolated part of the field to which I was appointed.

The result of this policy (entirely my own) was that at the end of five years, and at the age of twenty-five, I found that whilst, on the one hand, I had gained a certain amount of fluency in the spoken language and a very fair knowledge of the written character, with a considerable intimacy with various branches of Chinese literature, I was hopelessly ignorant of current events and absolutely a "back number" in general knowledge. Fortunately youth was in my favor so I determined that, whilst in no way neglecting my Chinese studies, I would at least endeavour to keep myself in touch with current thought along several special lines such as history, science, biography, etc. I found time during the next few years to read a number of works such as Gibbon's "Decline and Fall of the Roman Empire," Grote's "History of Greece," Motley's "Dutch Republic," etc.

This led me afterwards to adopt the following plan for reading. Before the close of each year to select six standard books, one on history, one on science, and the rest devotional, theological, and biographical. These were set apart for study (study, not reading) during the ensuing year. This practice, kept up for about twelve or fifteen years, has been most helpful, profitable, and one from which I have derived much pleasure and enjoyment.

For the last ten or more years a very kind friend in England has sent me a yearly packet of books for Christmas. These, with those enclosed for other members of the family, generally run to ten or more volumes on a variety of subjects. I have purposely refrained from suggesting any books to this friend because I found that the selection was always good and consisted of some of the best books issued during the past year.

As a consequence of my own special selection, the kind gifts of my generous friend and the odds and ends of books I have had given me by friends and others, I have been able to collect a fairly useful number of good books on a variety of subjects.

I do not think it would be wise for me to give a list of non-missionary books missionaries should read, neither would I be so foolish as to advise any one to follow my plan (or want of plan during the first five years), but after a varied experience covering more than thirty years of active missionary life in China, in which ten years were largely given to pioneer evangelistic work in the then unopened western part of Szechwan, ten years to busy pastoral work in the capital of that province, and ten years to translation and literary duties, I would suggest the following as a plan that might be helpful and profitable.

First. Make the Bible your first study. The missionary who cannot use his Chinese Bible with freedom and power is a missionary neglecting one of the most effective means for making his message living and powerful.

I have found the selection of one book (say Hebrews, Romans, or Ephesians) for study for six months or even a year most helpful. A thorough study of these in English not only is a spiritual uplift and joy but also gives thought and material for passing on to our Chinese brother believers.

Second. Read and study everything possible bearing on the Far East. Keep in touch with the great movements in these vast eastern countries not only in their bearing on missionary questions but also from a political and mercantile standpoint.

Third. Plan a course of study of a mixed nature (every man following his own special bent), and stick to it year after year.

Possibly this will be regarded as an impossible programme ; perhaps it may be so to many, but if the average missionary will not neglect his own health, taking plenty of exercise and a liberal supply of good nourishing food, see that time for sleep is not encroached upon (not even for reading) and giving say only 15 minutes daily to reading, he will be astonished to find at the end of the year what he has been able to do along this line.

The Value of Some Liturgical Features in Church Services

A Symposium

(Continued from page 679, October 1920)

SOME men, highly gifted in extemporaneous or "free" prayer, like Phillips Brooks, have been devoted users of the Book of Common Prayer. In asking the "why" of a liturgy it is well to first begin by facing some common fallacies and listing a few of the "not-whys." We do not have a liturgy because we are too lazy to think extempore, nor because we are too tongue-tied for ready speech, nor because we are too nervous in public. Nor is the real value of a liturgy expressed in the common arguments for it. The dignity and beauty of liturgical worship are decidedly secondary.

Liturgical worship, like music, is one of the great elementary world-facts, as universal as is humanity in space and time. It is a subject all too little understood. The extreme individualist is at a loss to understand it, because a liturgy is primarily a *social* fact. It is to be studied in the light of social evolution, as far as the comparatively modern science of sociology, and the evolutionary method of historical study will carry us.

A good analogy is found in constitutional law. Now popular government is primarily an Anglo-Saxon achievement. Other peoples have borrowed rather than initiated their democratic forms. And after all there is but one Anglo-Saxon constitution. The British and American constitutions are only two variations on a single theme. They are alike in fundamentals and only differ in non-essentials.

So of liturgies. There is really only one Christian liturgy, with three main variants on the single theme. The Greek, Latin, and Anglican liturgies are as closely related as three brothers of a single blood.

If one will examine the evolution of the liturgy, one must observe that the liturgy, in fact, developed along with two necessary conditions:—(1) close organic unity over a wide geographical area, and (2) unbroken historic continuity over a long period of time. A liturgy does not naturally go along with a Congregational polity. For the Congregationalist,

liturgical worship is borrowed. Nor can a new liturgy be turned out to order at any one period of time. It is a growth, like a national constitution.

As the thoughts of men all over the world turn toward Church Unity it is important to analyze scientifically the social significance of the Christian liturgy. It may be that even those of us who resent what often seems like bondage to written prayers (many Episcopalians share the feeling), would accept liturgical worship on grounds of public spirit, sinking a personal preference (at times only, would it be required) in a large corporate advantage. There are various degrees of liturgy. *The* liturgy, par excellence, is the liturgy of the Holy Communion. Morning and Evening Prayer services, as liturgical, are distinctly secondary. Much reasoning as to liturgical worship applies, to be sure, to both types. But, in working out a compromise for Church Unity, it is practically certain that, if the "Free Churches" would accept the substance of a liturgical communion service, the Anglican churches on their part would accept the principle of freedom in the rest of Sunday worship.

There is much to be said for drawing a distinction between private and public prayer, and associating public or common prayer with liturgical forms. But there is much also to be said for the prayer-meeting, and its free public prayer. The Anglo-Saxon, with his genius for political compromise, could easily work out a happy religious compromise, which would give us the freedom and advantages of both systems.

But some men doubt the advantages of liturgical worship. So the immediate question will be to take up six elements of value in the liturgical system.

1. *The Liturgy as an Interpretation.* It is said that St. John's Gospel has converted more men to Christ than all three Synoptic Gospels put together. We need not so much further proof of the Gospel facts as a clear explanation of those facts in terms we can understand. Now the greatest explanation we have of the Christian facts is St. John's Gospel. But there is a second like unto it, and that is the Book of Common Prayer.

The Gospels were all written by 100 A.D. Christ said, "I have many things to say unto you but you cannot bear them now." These things were to be revealed by the Holy Spirit. Was the process finished by 100 A.D.? Who can believe that? Perhaps rather is it that after nineteen centuries there is still much to teach us, and we cannot bear it even now.

In the course of the centuries, after deepest reflection by the wisest and greatest Christian thinkers, after prayer and meditation in obedience to the Holy Ghost, after persecution and suffering there emerged into clear light as essential to Christian faith the three great doctrines of the Trinity, the Incarnation, and the Atonement. Old and New Testaments were thought together, in the spirit of Him who came not to destroy but to fulfil. Long after the books of the New Testament were finished these results were gathered up into the Christian Liturgy, in creed, and hymn, in versicle, response, and prayer,—an interpretation of the fulness of the faith. In the liturgy these doctrines are not stated theologically so as to arouse controversy. They are expressed in terms of worship. High and Low Church Anglicans differ among themselves as widely as Roman Catholics and Methodists. But they can all use heartily the same services. Could any thing but the Prayer Book hold them together?

2. *As a Standard.* Because the liturgy grew and gathered into itself the experience of all the Christian centuries, it sets forth the faith with a fulness and completeness transcending what any one individual at any one time can express. It gives us the faith safeguarded against countless heresies. Did not our Lord Himself warn us against false Christs and those who would lead us astray? Heresy after all is really one-sided truth, that is, one-sided Christianity. With a danger so wide-spread, so constant, and so subtle, as lapsing from the true faith has proved itself to be in Christian history, can we afford to throw away the liturgy? In the 18th century, how about the lapse of English Presbyterians and of New England Congregationalists into Unitarianism,—was this not in part a logical result of the disuse of the Christian liturgy, with its safeguards?

The trained pastor may avoid some of these dangers. But how about the great masses of Christian laity, scattered over the face of the whole earth? Can the purely spontaneous type of worship ever safeguard them as does the Christian liturgy?

3. *As a Bond of Unity in Space.* Many a Christian leaves his home town, and because the churches near his new place of residence are “different” drops away from the Church. But it is a delight to the Anglican to find that wherever he travels all over the world there is everywhere and in English the same prayer-book worship. He is at once at home. This

fact is just a hint of what the liturgy does in tying the whole Church together. Missionary churches are started. Peoples in all stages of culture are reached. But ignorant and wise are all banded together with a hook not of theological but of *religious* fundamentals. What has proved permanent to Greek and Latin and Saxon worship is likely to be accepted unchanged in Asia or Africa or the Islands of the Sea. Man is much the same all over the world. Human nature has much the same needs everywhere. The Lord's Prayer does not need amendment. Nor does much of ancient worship, as for instance the Te Deum or the Gloria in Excelsis or the Creeds.

4. *As a Bond of Unity in Time.* Who wrote the liturgy? It is difficult to say that any one man wrote even a part. In post-Reformation times there were prayers written. But they were as old as they were new. The individual author of the General Thanksgiving, for instance, can be named. But two things can be said as to the liturgical gift;—firstly, that it is as rare a gift as the ability to write great poetry; and, secondly, it consists more even than the gift of writing poetry in stating universal aspirations in universal terms. A prayer, to become a permanent liturgical treasure, must be so great in thought, so compact and powerful in diction and so appealing in imagery that it does not come full-grown to the birth. It grows up like a creed. It passes through redactions. The final author only gives a final form to what was largely a public possession already. So the growth of a liturgy, even in detail, transcends the individual and brings us up into the large spaces of history. For this reason a liturgy is one of the great monuments of religion. It sums up and sets forth to us the public history of Christianity. One who knows the American Prayer Book in its present form finds set forth in it all religious experience from times before Moses to the very day in which we live. Each age has added its contribution to the substance or order of the service. We can revise the book here and there when we are in our greatest moods. But we do not consider casting away this heritage, which links us with the past.

5. *As an Expression of Democracy.* Let us first clear away a fallacy. From one aspect the so-called "Act of Uniformity" in Elizabethan times seems like a strong act of religious autocracy. How many people consider the relation of that act to the discovery of printing? They should be thought of together. First the possibility of a printed book. Next the

Act of Uniformity. After all if there is to be such a thing as a printed national book of prayer, it must be uniform or nothing.

It is fortunate nowadays that religious liberty is a fact and that nobody can be *compelled* to follow the prayer book against his will. But we must face the fact that if we are to have a prayer book it is all or nothing. There are non-Episcopalians who use our prayer book in part. But if we were all like them there would be no prayer book. Unless some great section of the Church will tie up its fortunes to the prayer book there will cease to be a prayer book. Those who only like to use it in part will soon lose their opportunity.

Now what happens every time there is prayer book revision? A million books must be thrown on the scrap heap, and every church and church-member must buy the new book. From the economic standpoint alone prayer book revision is a costly process. But there is a blessing in this cost. It keeps us close to the great fundamentals which do not change with passing fashions. It keeps us close to what all men every where need all the time.

Now here is where democracy comes in. It rests in the fact that an extempore service is necessarily a one-man service. The congregation does not know what is coming next. It can only take a passive part, whereas a prayer book church takes the worship out of the hands of an autocrat and puts it in the form of a printed book into the hands of the people. The very genius of liturgical worship is to divide up the service between as many officiants as possible. But the whole congregation also has its part, in responses and prayers. Except for the stranger, everybody knows what is coming next. Even where the minister alone is audible the whole congregation can still anticipate every turn of the service so as to join (inaudibly but *word by word*) in the *whole* service.

The extreme Protestant influence has here and there thrown Anglicans off their base and has had an adverse effect on the services, bringing in the one-man influence where it does not belong. But if any one will face the real facts, liturgical worship, conducted as it should be conducted, is the most democratic known form of worship.

6. *As a Healthy-minded Worship.* If we compare sacramental-liturgical worship with revivalism, the argument for sanity is in favor of liturgical worship. Liturgical worship is objective. It takes one "out of one's self," with large and

universal social influences. Revivalism is intensely subjective. In the case of the average man, it is apt to develop morbidity, whether intellectual or emotional; and in the case of many poorly balanced minds no honest person can deny that revivalism has brought disaster. It is for this reason that a judicious emphasis on the Lord's Supper, and a turning of the mind from individual soul-probing to the public aspects of religion, is an actual means of salvation to many,—of salvation in the sense of saving their reason. It helps to give them that ripe judgment in all things which is the gift of the Holy Ghost.

Now many men who almost never darken a church door for normal worship, turn almost without question to the Church for the three great offices,—baptism, marriage, and burial. Are not many more earnest Christians in a like case as to the use of liturgical forms. For normal worship they reject liturgical forms, but who of them rejects liturgical forms for baptism, marriage, and burial? Very few. Yet why stop there? For three quarters of Christendom feel that a normal—though perhaps not exclusive—use of liturgical worship is in keeping with the deepest genius of Christianity as the universal religion.

By way of summary, then, of some of the chief arguments for a liturgy we could say that the Christian liturgy is a supreme interpretation of the meaning of Christianity; it is a world-wide standard of the faith, to remind us constantly of the essentials; it is a great bond of organic unity in space; it is a great bond of historic unity in a faith founded upon historic facts; it is the most democratic known form of public worship, and, in contrast to the sensational and morbid, it is a healthy-minded method of worship.

If these things be true, it is not in keeping with the genius of liturgical worship to cull fragments here and there to "enrich" a non-liturgical worship, or to lend "dignity" to a "free" type of worship. That method is possible. But is "dignity" to be sought in that way, as a thing in itself? Dignity is one of those things added unto real worth, as for instance to moral earnestness. We should seek the earnestness and not the dignity. So of the dignity of liturgical worship. It is an added grace from God conferred on a type of worship that is desperately in earnest, and humanly speaking absolutely necessary to the permanence and universality of true religion in the earth.

WALWORTH TYNG.

The Happy Heart

DOROTHY RUTHERFURD

IN the 17th chapter of St. John's Gospel we are told that our Lord Jesus on the night in which He was betrayed left to His disciples a heritage of joy. "Your hearts," He said to that sorrowful group of men, "shall rejoice, and your joy no man taketh from you These things have I spoken unto you that my joy might remain in you and that your joy might be full."

There was very little joyousness just then in the souls of the men to whom He spoke. Doubt, perplexity, disappointment, sorrow, and a great fear were all present in their hearts—but joy? That surely was lost, and seemed in this hour of the wreck of their hopes to be lost irretrievably. Yet Jesus, even while He spoke to them of His body broken, and His blood poured forth, and as they pondered the awful meaning of His words, told them also of a gladness that must be theirs because it was His.

What, then, did "His joy" mean? What did the words mean to the disciples when Jesus uttered them? Let us consider for a few minutes what we ourselves mean by joy.

Genuine happiness is always an attractive thing, cheering and brightening the world. Like a fire amid the frosts and snows of winter, it draws us towards itself: we wish to be near it for the sake of its beauty and its genial glow. Or, to change the metaphor, it is like a cooling and refreshing breeze blowing from snowy mountain-tops in summer to dwellers in a sultry plain. Wherever they go, the truly joyous carry about with them comfort of heart for others as well as for themselves. Where they come, happiness is sure to follow.

Robert Louis Stevenson says in his Christmas Sermon that it is not the duty of any of us to make other people good, but rather to make ourselves good and other people happy. Yet from Christ's words it would seem that these two things are one, and that the way to bring happiness to those whom we wish to help is to bring them within reach of Christ's joy.

This is a truth which is sometimes questioned by the world. It has often in the past been cast at Christians as a gibe that their religion, as shown forth in their lives, adds little to the sum of the world's happiness. The religious wars

and persecutions which sully the history of Christianity in the past, arising though they did from fanaticism and failure to follow the light of the Gospel rather than from any too strict adherence to its teachings, lend colour to this criticism. The asceticism of the Middle Ages, and the severely restricted principles of the Puritans of later times, some of whom came to regard lightheartedness as synonymous with sin, have given a bias to the outlook upon Christianity of multitudes in succeeding generations.

Yet the austerity of the mode of life both of ascetics and of Puritans was originally a protest not against happiness, but against the prevalent lawlessness and excess of their times, and never throughout the centuries has the ideal of Christian happy-heartedness been really lost. William Canton in his "Child's Book of Saints" tells of a certain sub-prior living in the twelfth century, who although a devoted and pious monk, was a man narrow and gloomy in temperament. He was grieved and troubled in his mind by the richness and beauty of workmanship of the minster to which his priory was attached, and it pained him to see the costly new work which was constantly being added to it. "He could conceive," says Canton, "of no true service of God which was not one of fasting and praying, of fear and trembling of joylessness and mortification. But the greatest of the monks and hermits were not of this kind. In their love for God they were blithe of heart, and filled with a rare sweetness and tranquillity of soul, and looked upon the goodly earth with deep joy, and they had a tender care for the wild creatures of wood and water. But the sub-prior had yet much to learn of the beauty of holiness." We see that then, as now, there were Christians who said to God in spirit if not in words, "I know Thee, that Thou art an austere man," but that those who had most of the Spirit of Christ had His joy abiding in them.

To-day in Christian countries people who are opposed to foreign missions often ask what it is that the missionaries wish to bring to the nations to whom they come. Why not leave non-Christians alone? We are accused of disturbing the contentment of the "happy heathen," who is pictured as rejoicing in the sunlight and going about his daily tasks content with a creed and a civilization suited to his cast of mind. A short time ago I saw in a British magazine an article entitled "Let China Alone," in which this argument of the happy heathen

was most skilfully used, and no doubt there were many who, as they read it, agreed with the sentiments it expressed.

We are told, then, that the heathen are happy. Can we accept the statement? Within certain limits, it certainly has truth in it. Christians have no monopoly of this world's cheerfulness.

In the first place, there is in every country a vast amount of happiness that is physical, or that arises largely from physical sources. There is delight in the sunlight and in the refreshing of the rain; there is the pleasure that springs from good health and prosperity, from the comforts of food and sleep, and the exhilaration of bodily exercise. There is the feeling that comes to all of us in the freshness of the morning hours, or in the stir of life and work, or in the peace of the starlight, when we know that it is good to be alive—

“O summer sun, O moving trees!
O cheerful human noise, O busy glittering street!
What hour shall Fate in all the future find,
Or what delights, ever to equal these;
Only to taste the warmth, the light, the wind,
Only to be alive, and feel that life is sweet?”

“Life is sweet, brother; there's day and night, brother, both sweet things; sun, moon, and stars, all sweet things; there's likewise the wind on the heath.”

There is nothing in these words to indicate whether the writer is Christian or pagan. They simply express what is the common heritage of all mankind. The glories of the sunset, the unfolding wonders of the spring, the splendours of the autumn woods, the loveliness of day and night, of mountain and sea and torrent, are things which God the Father has given to all His children richly to enjoy. In the same way, the joy of the craftsman in his work and of the scholar in his learning is one, all the world over, and is right and pleasing in God's sight, for it has its source in His spirit.

Another great joybringer in every land is youth. God has put gladness into the heart of young humanity everywhere, and the world is a better place to live in because of it. Happiness rises up in the young despite all checks, and to healthy youth life is apt to present itself not only as a great adventure but also as a great entertainment. Like charity, youth hopeth all things. But unlike charity, it faileth. The dark hours come, and the bitter lessons of life have to be learned. Too soon the

glory of the morning fades into the light of common day, and fortunate indeed are those who can keep to the end of the day the lightheartedness of the early hours.

Again, there are those who have what we speak of as naturally happy temperaments. These are the people who believe that "a laugh is worth a hundred groans in any state of the market." They instinctively turn their faces to the sunlight, and carry about with them something of its radiance. But is this precious gift of theirs safe amid the experiences of life? Can they keep it as they pass through the valleys of the shadow which men of all nations alike must traverse, where sorrows lurk to snatch it from them—the dark valley of bereavement; the valley of spiritual darkness and doubt, where even to the Christian at times "so lonely 'tis that God Himself scarce seemeth there to be"; the valley of temptation, where the miry clay waits for unwary feet; the valley of pain, where we see those we love enduring agony, and our spirits seem to break within us at the sight? What natural gaiety can survive these things? To all alike there come days when the upholding power of Christ alone can support the spirit, which otherwise must sink into despair or cynicism beneath its burden.

Fraucis Thomson in "The Hound of Heaven" tells of the Christless man's search for a joy that would last. He sought it in the distractions of his daily work; in the satisfaction of his intellect; in mirth, and hope, and friendship; and in communion with Nature. In each of these he found for a time what he sought. But, when life's overwhelming experiences came to him; these things one by one failed him, and left him nothing but ruined hopes and desolation of spirit.

"I stand," he says, "amid the dust o' the mounded years—
My mangled youth lies dead beneath the heap.
My days have crackled and gone up in smoke,
Have puffed and burst as sunstarts on a stream.
Yea, faileth now even the dream
The dreamer, and the lute the lutanist."

Then at last, when all else was gone, he turned to the God who had followed him all his life long, and joy was restored to him in full perfection.

This, then, is the gift of Christ. His joy is independent of all earthly aids. It blossoms into beauty and fragrance in prosperity or sorrow, in wealth or in poverty, and it remains

forever fresh and strong. No grief and no perplexity can quench it, for it has its source in confidence in the Fatherhood of the Eternal God. This is the great message of the Gospel—Christ gives His joy to every weary, longing heart.

The earthly life of Jesus was beset with sorrow on every hand. He who carried the sin of the world knew grief as no one ever knew it before or will know it again. Jesus knew all men, and needed not that any should testify of man, for He knew what was in man. All the cruelties and injustices of the world, the envy and malice and selfishness in which smoulders the spark that again and again has burst into the flame of war with all its boundless savageries, lay open to his gaze. Jesus Christ had no illusions about the world. As He walked in Galilee and Judea He saw it as it is. He came unto His own, and His own received Him not. His brothers and sisters thought Him mad, as also on one occasion did His mother. Those whom He longed to save said He was possessed by the devil. His tears over Jerusalem show something of how the world's loss weighed upon His sinless soul.

Yet during all the years of His life on earth Jesus continually gave thanks to God the Father for everything pure and lovely and of good report. Surely too often we wrong the Lord by thinking of Him as a sad figure with furrowed brow and sorrow-dimmed eye. It is thus that the great artists of the world have pictured Him, but it cannot have been thus that His disciples knew Him as they lived daily in His company, for to them His words "My joy" were full of meaning.

In Nazareth the flowers were about His feet, and as His eyes rested on the lilies of the field, He saw in them the Father's hand clothing them with beauty; as He listened to the song of the birds, His thought was of the Father's care that feeds them. He rejoiced to know that "the earth is the Lord's and the fulness thereof." It has been said that to Jesus "every blade of grass was inscribed with His Father's name."

And in every man, no matter how sin-stained and enslaved by self, He saw one to whom might be given power to become a son of God, with a heritage of holiness and peace and joy. The evil of the world, even while the pity and the horror of it burdened His soul with a weight of sorrow unutterable, left Him ultimately undismayed, for He knew that the victory remains with Love, because the Lord God Omnipotent reigneth.

So it was that on that last night, when His nearest friends were about to deny and forsake Him, and ahead of Him were Gethsemane and Calvary, His words held the full assurance of peace and of gladness. "These things have I spoken unto you that my joy might remain in you and that your joy might be full." In that hour of the disciples' fear, that strange and terrible night of perplexity and emotion, the eleven heard the voice of Jesus sing the Passover Psalm of thanksgiving—"When they had sung an hymn, they went out into the Mount of Olives." The ancient words of the triumphant psalm of deliverance rose on the night air "O give thanks unto the Lord for He is gracious, for His mercy endureth forever." Jesus as He sang had within His soul the assurance of victory, that "out of the thick darkness of the Cross there would come the glory of the world's salvation, and the new song of the redeemed."

And so to-day, amid all that would discourage and dishearten, when the world is distracted with the warring passions of the nations, and the forces of evil all around seem strong, Christ still imparts to His disciples an unshakeable gladness, the perfect peace of those whose mind is stayed on Him, and who trust the ultimate issues to Him. In communion with Him we know "His joy," which rests in the sure knowledge of the love and omnipotence of the Father God.

To one of the eleven who heard the words of Jesus that last night and marvelled, not knowing how these things might be, there was long afterwards granted a vision of the reality that inspired them. John in Patmos knew and shared the joy of Christ:—

"And a voice came forth from the throne, saying, 'Give praise to our God, all ye that fear Him, both small and great.' And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, "Hallelujah; for the Lord Our God, the Omnipotent, reigneth!"

Jesus said unto them, "These things have I spoken unto you that *my joy* might remain in you . . . Your hearts shall rejoice, and your joy no man taketh from you."

NOTE:—The Jewish custom was that at the Passover time each household sang at the table the series of Psalms from 113-118.



Graduates and students treating cholera in mat shed.
MOUKDEN MEDICAL COLLEGE.



Cholera patient being carried into the temporary Cholera Hospital.
MOUKDEN MEDICAL COLLEGE.

Report of the First General Conference of the Lutheran Church of China*

J. M. BLY

DURING the week of August 22 to 29, 1920, thirty-three delegates representing (1) the Augustana Synod Mission, (2) the Finnish Missionary Society, (3) the Lutheran United Mission, (4) the Norwegian Missionary Society, and (5) the Church of Sweden Missionary Society, met at Kikungshan in the First General Conference of the Lutheran Church in China. There were also present thirteen visiting delegates representing seven other Lutheran Missions. Rev. C. W. Landahl of the Lutheran United Mission was elected Chairman of the Conference. The great event of the Conference, which took place on the morning of August 24, was the adoption and signing of the completed Constitution. (For approximate text of Constitution see Appendix D in the China Mission Year Book of 1918.)

Of the five missions signatory to the new constitution, one, the Church of Sweden Mission, is just beginning work in China. Its main work will be *higher education*. The four other missions have a membership of very nearly fourteen thousand Chinese Christians, all in Honan, Hupeh, and Hunan. It is anticipated that the other Lutheran Missions in China will ere long join this union, thus ultimately there will be but one Lutheran Church in China. The missions or synods uniting in the church will have their own constitution and by-laws for regulating their internal affairs. The General Assembly of the church will ordinarily meet once in three years and will consist of delegates from the synods (missions) constituting the church. The administration of the affairs of the church rests with the Church Council, consisting of three times as many members as there are synods or missions in the church.

The officers of the Church Council elected for the coming three years are as follows: Rev. O. R. Wold, President; Rev. G. S. Liang (Changsha), First Vice-President; Rev. H. R. Dju (Sinyang), Second Vice-President; Rev. A. Trued and Rev. G. D. Chen (Changsha), Secretaries; Rev. O. Dalland

* See also "Union Lutheran Movements in America and China," CHINESE RECORDER, November, 1917.

and Rev. Tsai Hsiao-fan, Statistical Secretaries; Rev. J. L. Benson and Mr. Peng-fu, Treasurers.

The subject that took up more time than any other at the Conference was that of the Union College. The Church of Sweden Mission offered to found and maintain a college as its special missionary work. This proposition was accepted, and members of the Board of Directors were elected. The location of the college, however, has not yet been decided.

It was reported that a union hymn book containing 542 hymns had been printed. Plans for a Union Church Book, a Union Industrial School, a Missionary Home and Agency in Hankow, and a Union Normal School were also considered. Rev. O. R. Wold in a paper entitled "Why Establish a Lutheran Church in China?" showed how the establishment of the Lutheran denomination in China was consistent with the movement for Christian Unity. Rev. T. Ekeland read a paper in which he suggested means by which a more uniform and liberal policy towards the Chinese in missionary administration might be attained. To give the Chinese Christians more opportunity to work out their own problems and to assume responsibilities will encourage them to greater activity, and stimulate natural growth and initiative. The "Guiding Principles in Union Work Among Lutheran Missions in China" was the subject of an address by Rev. J. L. Benson. These he pointed out to be: Love of Christ, love of the Church, and love of the Chinese people. Rev. H. R. Dju in an address on "Self-Support" showed that the chief difficulty to be met was not that of money but of *men*, i.e., well-educated workers and intelligent church members. Pastor Liang of Changsha, in an address on "Methods of Evangelism," made the following suggestions: Greater care in selection of workers; better training facilities; extension of evangelistic work to prisons, factories, and others who cannot come to church; a greater use of the opportunities afforded for preaching of the Gospel during war, pestilence, and times of troubles; a more careful study of men and classes of men; and closer working with God. Rev. O. Dalland spoke on the "Educational Policy of the Lutheran Church of China." The special needs of the Chinese should be given more consideration. The Church must promote the kind of schools that will best serve China and the Chinese Church. More emphasis should be placed on the building up of the primary schools, the training of teachers,

and thorough supervision. Mr. Dung Dzi Pei presented a paper on "Primary Schools" in which he advised against the opening of new schools until properly trained teachers are available to place in charge of them. Putting an old style teacher into a modern school with modern text-books is much worse than using the old methods all the way through. Rev. A. Trued in an address on the "Evangelistic Policy of the Lutheran Church of China," warned against the dangers resulting from the desire of wanting to build on a large scale,—large buildings, large numbers. Prof. Erik Sövik presented a well-worked-out paper on the "Rise and Progress of Lutheran Literature in China." Much credit is due Faber, Genahr, and Schaub for the excellent work done in this field during the early years of Lutheran Mission activity in China. The meeting of Lutheran missionaries at the Centennial Conference in Shanghai marks the beginning of a wider and more active interest in the production of Lutheran literature for the Chinese. The Lutheran Board of Publication has aroused considerable interest in literary work, and a number of missionaries are now using at least a part of their time in writing or translating Lutheran literature.

Notes and Queries

What are some of the benefits of a Liturgy?

I will mention two or three.

1. The *joy of having a part* in the service.
2. The *help* of a Liturgy *in holding the attention*.
3. The *learning* of what may be called *the language of prayer*.
4. The *fixing in mind*, by frequent use, of many *devotional passages*, precious treasures of the memory.

I take it for granted that a (brief) Liturgy would be most carefully prepared, in a language *simple, chaste, and living*.

I often regret that in non-liturgical churches the practice is to bow the head, instead of kneeling, in prayer.

CHAUNCEY GOODRICH.

Is the prayer of a non-Christian ever other than materialistic, that is, do they petition for strength to be and do better?

Ordinarily, the non-Christian prays—if he prays at all—for material goods, such as, health, luck in business, prosperity of the family, longevity, good posterity, good crops, rain and sunshine, and averting of dangers and calamities. But it is natural to believe that the moral impulse is not entirely absent in his prayers. Let us imagine a man just recovered from a severe illness. During the illness, he or his family had made a vow before the favorite idol, that if the idol would bless the sick person and grant him recovery, he would perform certain meritorious acts, such as establishing a school, a hospital, or a temple. This man is a better man because of his vow. The critical experience through which he has passed has given his outlook on life a greater seriousness, his moral nature greater strength, and his religion a moral tone. Again, we can easily imagine an earnest mother praying to her favorite idol for the welfare of her children. She would naturally ask, among other things, that the children grow up to become *good* men and women, and, perhaps, also ask for herself that she would have the ability and influence to bring them up properly. It is probably safe to say that we cannot find much praying among non-Christians anyhow; they are not used to it. Their religious faith is a vague trust in an undefined providence rather than an intelligent confidence in a personal god, and so prayer with them must be something vague, and in fact is speechless and inarticulate—I am not thinking here of the written eulogies to the dead or the professional prayers of the priests. But the belief in a good providence, who delights in men doing good, is universal in China.

Y. Y. Tsu.

Should missions put more money and foreign workers in higher educational work than in their primary schools all put together?

This is one of the sweeping questions which are difficult and perhaps not very profitable to answer directly. But the perplexity which prompted it is a real one, and the issue it

raises pertinent. The one who put it was apparently appalled by the relatively large sums of money and numbers of specially trained teachers required for the mission colleges and universities of to-day, and felt that the primary schools were suffering in consequence. One thing is very clear, primary schools are vital not only to the missionary enterprise as a whole but to the higher educational institutions themselves. Perhaps the most convincing evidence that bodies giving thought to a comprehensive program are aware of this is the masterly educational policy formulated by the Methodist All-China Conference in February of this year, a few paragraphs from which it may be permissible to quote :

1. We recommend the development of the four union universities, in which the Methodist Church now has a part.

2. We believe that strong junior colleges should be developed in connection with each of the union universities.

3. We approve of the establishment of separate junior colleges only when our middle and primary schools are adequately staffed and equipped, and when such junior colleges can be opened on the same basis of scholastic standards as maintain in similar grade work at our union universities.

4. Since all college development is conditional on a thorough and widespread development of secondary schools, we believe that for the next five years, more emphasis should be placed on our secondary and primary schools which should be raised to the highest standards of efficiency and scholarship.

The essentials of a balanced policy for Christian education are implicit in the above sentences—higher education only where the lower schools have already been adequately provided ; a very limited number of senior colleges and universities, each covering the largest possible area ; unified planning in the higher and therefore more specialized and expensive departments. Denominational union in education has already been largely achieved in China. The next advance is thinking in broader terms geographically.

J. L. STUART.

Our Book Table

RESEARCHERS INTO CHINESE SUPERSTITIONS. *Second part, The Chinese Pantheon, Vol. VI.* By HENRY DORÉ, S. J. *Translated from the French by M. KENNELLY, S. J. T'uswei Printing Press, Shanghai. Price \$5.00.*

This volume, with thirty-four pages in the preface and 234 in the body of the work, 40 full size colored plates and one photo engraving, shows, among other things, a steady improvement in the technique of production. It deals with the Chinese Pantheon and might be described as a book on the personal theology of Chinese religious heroes and leaders. It digs into many origins and clarifies points often before obscure. There is a wealth of cross-reference and clear analysis, the whole giving evidence of an enormous background of research. It is a book that will help the old as well as the new missionary. It gives the popular aspect of Chinese gods as well as some of the metaphysical speculations of its religious experts. The preface contains an excellent summary of the "Three Religions," the amalgamation of which has existed from the seventeenth century down to the present day. A well selected picture gives in brief a compendium of China's present-day Pantheon. The main part of the book is in three chapters, the longest of which, Chapter III, deals with Buddhist ideas and divinities, while Chapter I gives the Principal Triads, and Chapter II, the principal gods of the Literati. The emerging of the apotheoses of the Gods of Literature and of War is carefully traced. Careful accounts of Maitreya, the Future Buddha; Amitabha, the ruler of the Western Heaven; and Vairocana, Buddha Supreme and Eternal, are given. Most attention is given, however, to the Goddess of Mercy, Kwan-yin, who takes up more than one-third of the book. Her worship is seen to begin in that of a male divinity in India: her relation to the fabulous Chinese Princess, Miao-shen, who renounced marriage to become a Buddha and turned hell into paradise when she visited it, and her final acceptance as a female deity and the reasons therefor are clearly set forth. The curious medley of present-day Chinese gods and the inter-weaving and mutual borrowing of the different religious systems, together with the eclectic tendencies of the Chinese in worshipping those gods which seem to meet their needs, are all brought out. Some of the problems involved seem to be as near permanently solved as we can hope to have them. We appreciate the cheapness at which this artistic volume is put on the market and the enormous contribution of those who have prepared it towards a clearer understanding of Chinese religions.

THE CONFERENCE OF BISHOPS OF THE ANGLICAN COMMUNION. *Holden at Lambeth Palace, July 5 to August 7, 1920. Society for Promoting Christian Knowledge, London, and The Macmillan Company, New York.*

For five weeks two hundred and fifty-two Anglican bishops from many lands thought together on problems affecting the welfare of their own communion in particular and Christianity in general.

The resulting report, containing an encyclical letter, resolutions—the accepted decisions of the Conference—and reports of eight committees, is well worth studious attention by all interested in the Christian movement anywhere. In spite of diversity of viewpoint on theological interpretation and policy, the key-note of the Conference was fellowship. To a certain extent the Conference was an instance of that unity in diversity toward which the Christian forces are slowly moving. The outstanding features of the report are first, the Appeal to All Christian People—which we reproduced in our last issue—and second, the resolutions, from which we have made selections and reproduced them in this issue in *Missionary News*. The reports of committees, while not formally adopted, are a careful analysis of some outstanding problems now facing Christianity. For instance, the good points of Spiritualism, Christian Science, and Theosophy, in their common antipathy to materialism, are admitted, but their dangers, from the Christian viewpoint, are also discriminatingly indicated. Of unusual interest is the discussion of the place of women in the Church. The chief significance, however, of the report to non-episcopal communions is its utterances on reunion. Out of diverse opinions there came a unity of conviction that, to quote the words of Bishop Roots, “it is our business to make our invisible unity manifest; for the world cannot yet see what we know exists.” The proposal to interchange ordination and appointment of ministers between episcopal and nonconformist communions will not seem as necessary to nonconformists as to its projectors, but the significance of the proposal must not be minimized. To make possible the interchange of ministerial gifts and Christian experience would enrich the life of all communions. It indicates the surging conviction that something further must be done to promote Christian unity. It is a sincere though cautious attempt to move forward. It is the tide of the spirit of Christianity rising over and flowing beyond its limitations of form. This proposal must profoundly affect the whole Christian world, though it may not be the final solution of the problem. But surely, though slowly, the real spirit of the power of God living in man—which is Christianity—is coming to the front. This Conference registers a long step forward in the effort to live up to that spirit.

WOMEN WORKERS OF THE ORIENT. By MARGARET E. BURTON. London, *United Council for Missionary Education, 8 Paternoster Row.* Price 2/6d. net.

This is the British edition, revised and adapted by E. I. M. Boyd, M.A., of a work which appeared earlier in America, and now we welcome its appearance in China, as it contains much that is stimulating and suggestive to all workers for the uplift of women in this land. The first chapter is devoted to work within the home, and the hardships and restrictions recorded there pale before the still harder lot of women in industry, which makes the second chapter perhaps the most valuable in the book. In the chapter on broadening horizons we find that in Persia, Turkey, India, China, and Japan there is a higher conception of womanhood

on the part of the thinking and progressive parties, that the women themselves have been awakened, and that new longings and ambitions and opportunities are being linked on to new tasks that will not only affect the individual and the home but will affect the nation for good. In the chapter on Trail Makers we learn of the increasing number of women who, looking beyond the home, factory, and school, are making their mark as writers, physicians, lawyers, and business women. Much of the material on China will be familiar to our readers, but its presentation along with the facts given regarding the renaissance of women in other lands strengthens the call for co-operation in the achievement of the new ideals for the womanhood of the orient.

G. M.

HYMNS FOR TO-DAY. *Fillmore Music House, 528 Elm Street, Cincinnati, Ohio, U. S. A. 100 copies, G. \$75.00.*

This hymnal with tunes emanates from a publishing house hitherto unknown to the reviewer, but is of a type which will make one look out for more productions of the same house.

The book aims to meet the needs of Sunday schools conducted after the most modern methods. It claims to contain songs which will help the Christian Church to grapple successfully with the vital problems of the day. As far as can be seen on a somewhat hurried examination, this claim is justified.

There are many compositions from the hands of J. H. Fillmore and Henry Fillmore. One item of special interest is that certain pieces are dedicated to missionaries in China with whom I have myself become acquainted.

The printing and general get up of the book are excellent. I can strongly recommend the use of this book to missionary communities who wish for a hymnal for use in their schools with students who are able to read English; and the general style of the music should be of great use to Chinese students who wish to learn singing in parts and to play the organ.

I wish that Mr. Fillmore could have seen his way to improve on the very insipid harmonies found in the older Gospel hymns. So much more could be made out of the really beautiful melody of "Saviour like a Shepherd lead us" were the harmony of lines of similar melody varied.

C. S. CHAMPNESS.

JUDITH 猶滴傳, *translated by M. H. THROOP and HUANG YIH-TSIEN. Price 7 cents.*

This is another welcome publication of the "Chung Hua Sheug Kung Hui." But before speaking of the book itself we venture to again raise the query why the title of this "Hui" is always given in romanized? The Chinese characters are easily translated, and when so much of the title-page is turned into English, it looks curious why these five characters are burked. Is it an attempt to accustom people to the use of a title of which the plain English is purposely avoided lest it should prove too startling?

The translation of the book is excellent, and the style may be recommended to those in search of something really attractive. While not up to the New Testament code of ethics, the story of this brave and devoted woman will doubtless prove interesting to many Chinese, and let us hope it will teach some good lessons as well. We are glad to see that Mr. Throop is patiently working away and gradually giving to the Chinese so many of the books which Christians of past days have delighted in. An edition with 上帝 instead of 天主 would increase the circulation and usefulness of the book.

I. M.

HUDSON TAYLOR, *The Man Who Dared*. By MARSHALL BROOMHALL, M. A. Published by C. I. M., London.

This is a book of only 74 pages that makes one of the great missionary leaders of China live for the reader. It is written in English for children and will probably be read by the average Christian boy or girl in England with real interest.

It is hardly in the style one would wish if it is to be used among Chinese boys and girls although one Chinese boy who read it expressed real appreciation. There is certainly a place for more such brief stories of the Christian leaders of China.

It was evidently written to appeal to the spirit of adventure in youth, for the normal life of the mission worker is passed by without mention.

J. C. C.

THE THREE HOUR SERMON. By P. KANAMORI, *Japanese Evangelist*. Fleming H. Revell Co. 7½"×5", pp. 140.

A remarkable sermon by a remarkable man. The sermon is prepared for delivery before Japanese audiences of the kind we know as "street chapel" gatherings; it has been preached about 1,000 times, and has resulted in very many conversions. This sermon is longer than Westerners are accustomed to listen to in these days, but when the preacher says, "I am going to give you the whole Truth at one time," one does not wonder that he requires three hours for the task. It is stated that the three fundamental truths of the Bible are God, Sin, and Salvation. It is also stated that the two great truths—the Fatherhood of God and the Brotherhood of Man—are the foundation stones on which the Christian religion is built. Missionaries will find this "sermon" very interesting and stimulating; its style is simple, strong and forceful. There is a pretty story about Dr. J. Neeshima which is well worth reading and thinking over.

I. M.

REPLY LETTERS. By Rev. STANLEY P. SMITH, M. A. Copies of the booklet may be obtained from the author, c/o Dr. A. C. Stanley Smith, 108 St. Peter's Street, S. Croyden, England. Price 15 cts. Mex.

In this pamphlet of some 60 pages, Mr. Smith makes a vigorous reply to "*Letters to a Missionary*," by R. F. Johnston, Esq., C. M. G., in which the latter attacked Christianity in general

and Missions in particular. Mr. Smith deals more particularly with the following topics: Christianity and its Doctrines, The Bible, The Atonement, Heathen Religions, The Supernatural, and Free Thought. Though many Christian readers may not agree with some of Mr. Smith's doctrinal positions, all will welcome his earnest defence of the Faith.

THE COMMON CREED OF CHRISTIANS, STUDIES OF THE APOSTLES' CREED. WILLIAM PIERSON MERRILL, *Pastor of Brick Church, N. Y.* Fleming H. Revell, N. Y. 12mo, 160 pages.

A popular presentation of fundamental theological truths under the headings of the main affirmations of the Apostles' Creed. Non-controversial, stressing the practical application of religious truth to life. The modern equivalent in form, spirit, and content of the old-fashioned doctrinal sermon. The use of the creed in church service is not as a doctrinal test but as an act of worship. An eminently helpful book for seekers after a present-day commonsense religion.

PEROB.

LITTLE MESSAGES FOR SHUT-IN FOLKS. CHARLES W. MCCORMICK. *Methodist Book Concern, New York.* G. \$0.50 net.

A collection of fifty-three devotional studies to meet the needs of "shut-ins." Each study concludes with an appropriate short prayer. These studies might profitably be used by others besides "shut-ins."

SADHU SUNDAR SINGH. By MRS. ARTHUR PARKER. *Published by Fleming H. Revell Company.* Size 144 pages, 5x7½ ins.

To the mind of India, a Sadhu—who is vowed to a life of wandering poverty—is the embodiment of the religious ideal. Sundar Singh is a Christian Sadhu, who wanders over the length and breadth of India barefooted, and clad in the saffron robe, preaching Christ both by his words and by his life of renunciation. His story cannot fail to uplift and inspire the followers of his master, whether they be of the East or the West.

M. E. F.-D.

STEPS IN THE DEVELOPMENT OF AMERICAN DEMOCRACY. ANDREW CUNNINGHAM McLAUGHLIN. *Abingdon Press.* 210 pages. \$1.50.

Professor McLaughlin holds the Chair of History in the University of Chicago. In 1919 he lectured at Wesleyan University on the George Solcum Bennett Foundation for the promotion of the understanding of national problems. The first seven lectures trace certain steps in the development of American democracy. The eighth lecture discusses the elements that make and perpetuate a democracy and pleads that America accept her responsibility as a democratic state (though not yet a complete democracy) in international affairs. Tribute is paid to the democracy of England. This statement of the steps in the development of a democratic government should be of value to Chinese patriots working for a stable representative government here.

H. A. WILBUR.

A FIRST ENGLISH GRAMMAR. *For Schools in China.* M. \$0.30.
 MIDDLE SCHOOL COMPOSITION. *For Schools in China.* M. \$0.70. By
 LLEWELYN TIPPING, M.A. *Macmillan & Co., St. Martin's Street,
 London.*

These excellent books are highly recommended for all schools in which English is taught by the direct method. The reviewer has had experience of a term's work using the first with a class just beginning grammar. The pupils are led to a practical acquaintance with grammar before learning the theory. The exercises in the Middle School Composition are intended to be done orally in class before being written. They are carefully prepared and graded, with the object of teaching pupils how to express their own thoughts in English.

M. E. F.-D.

GEOGRAPHY OF THE WORLD. By ROGER D. WOLCOTT. *Published by
 Commercial Press, Limited, Shanghai. 10 1/2 x 7 1/2 inches, 460 pages.
 Price \$4.00 Mex.*

Educationists will give a warm welcome to this admirable geography. It endeavours "to describe the new world of 1919-1920 and to interpret present conditions in terms of the new world spirit." In addition to the ordinary geographical information forms of government are described, and national policies are outlined. The style is clear, the facts are given in an interesting manner, and thought-provoking questions form a useful feature of each chapter. There are illustrations on nearly every page, as well as twenty-one large clear maps, thirteen of which are coloured. A comprehensive study of China begins the volume, and throughout it the relations of China with other countries are noted. All names and difficult words are translated into Chinese character.

M. E. F.-D.

BOOKKEEPING AND BUSINESS PRACTISE FOR MISSIONARIES. By WILLIAM I. LACY. *The Methodist Publishing House, Shanghai. \$1.00.*

This book of fifty-six pages should prove a most helpful guide and reference book to all missionaries. Even those who have had special business training will find valuable information in the chapters on Banking and Exchange; and the chapter on Household Accounts would be a great boon to the new housekeeper. The whole matter has been treated in a simple, concrete way and a complete set of model forms has been included. It has the approval of the Associated Mission Treasurers and has been tried out for three years in the Language School at Nanking.

GLEANINGS FROM THEOLOGICAL BOOKS AND MAGAZINES. By G. G. WARREN.

The Encyclopaedia of Religion and Ethics has not yet tempted me to be its purchaser. I admit that it contains a large quantity of material that has a lustre in my eyes as goodly pearls have in the eyes of the merchant. But hitherto I have resisted the tempta-

tion to sell some of my other books that I might be the owner of the long and lengthening row of these books for two reasons specially. In the first place, the amount of material they contain that I sincerely hope I never shall read is prodigious; and, in the second place, if by any chance I should have to consult any of those many articles on countries, sciences, and subjects of which I know nothing and the information I got were no better than that which would be gained by one equally ignorant on matters Chinese from consulting many ("many," please, not "*all*") of the articles Chinese—well, I should prefer to remain knowing that I was ignorant rather than attain to the imaginary state of thinking that I was not.

By common consent, the great article of the Bible Dictionary which we owe to the same editor is that on "Jesus Christ" by Dr. Sanday. I shall be surprised if any article in all the volumes of the new work when it is finished will be found to compare with the great article on "Jesus Christ" by Dr. William Douglas Mackenzie, President of the Hartford Theological Seminary, and Professor of Christian Theology in that seminary. To me, the most interesting thing in the two articles is their dissimilarity with the resulting fact that they are almost entirely complementary one to the other. Dr. Sanday's article, as is fitting in a Bible Dictionary, is a study in the Biblical matters of fact concerning our Lord. Dr. Mackenzie's is really a book on the Person of Christ. If one may omit the somewhat unnecessary introductory page or two in which a comparison, altogether too brief to be of any value, is made between our Lord as the Founder of Christianity and Buddha and Mohammed, we might take the next sentence as the text of the article:—

"The investigation of the Life of Christ in the 19th Century and the whole trend of modern thought have combined to set in a new light the problem of His Person."

In the 19th Century, Dr. Sanday (as Dr. Mackenzie quotes him) shrank from the continental manner which would have led him to begin his article "from the side of the consciousness of Jesus the Messiah." Dr. Sanday then thought that "on the Christian hypothesis frankly held" a more adequate grasp of the consciousness to be investigated "would seem to be excluded, and the attempt to reach it would hardly be made without irreverence." Dr. Mackenzie goes on to comment on the more recent "bold speculation on this very topic by the same author" as marking "the increasing range, confidence, and reverent courage with which this absolutely unique historical problem has been explored by English and American writers during the last quarter of a century." (The VII Vol. of the Encyclopaedia containing the article from which I am quoting was published in 1915.) I know no other work in English to which this last sentence can be so well applied as to this article by Dr. Mackenzie. In it you get a review by a master hand of an altogether unusual range of modern work and modern speculation on the self-consciousness of our Lord, of the testimony of the Scriptures to the fact of the Incarnation and of the theological, philosophical, psychological, and biological implications of the Incarnation. Even in matters in which I find myself hardly able to follow the lead of the writer, he leaves no more certain mark of his courage than he does of his reverence. Although the final word of

the article is a question, no man who would hesitate to answer the question affirmatively would have written

"The Babe at Bethlehem, the tired Physician in Galilee, the praying servant of Jahveh, the Man on the Cross with a broken heart—what if all that means that *He* (i e., God) has tasted what it means to be a man? And, in love."

Not the least valuable parts of the article are sundry acute morsels of exegesis such as the notes on the "superhuman" connotations of the phrase "Son of Man," specially, e.g., as they are shown to be recognized at the Trial, and also independently in the Synoptics and in the Fourth Gospel. Again, the suggestion that Paul's use of the "Man from Heaven" may be connected with the Saviour's use of the "Son of Man" and the comment on Paul's language in Colossians as that of a wise missionary who related his doctrines to the concepts of his hearers and for that end used their phraseology as far as it was usable.

I have got most benefit out of the section of the article on "Jesus Christ as the Founder of the Church." It starts with calling attention to a "somewhat neglected field of study, viz., that change which Jesus wrought in the religious life of His disciples." While the early disciples "understood, of course, that He [the King of the Kingdom] would come to Israel and somehow assert His supreme authority over the people of God . . . they did not and could not anticipate the entirely new manner in which that assertion would be made, the new type of Kingship which He would make." The whole of that division would be worth quoting—but to do so would about fill a number of the *RECORDER*. I must content myself with a few specially brilliant sentences:—

"Nowhere is the majesty of the conscious will of Jesus more apparent than in this, that, as the people reject Him, He begins to create the new community of God."

"The Gospels prove on every page that Jesus deliberately set Himself to establish the Church as the manifestation of the Kingdom of God."

"Have we any right to limit 'His Gospel' to His recorded words or formal teaching addressed to the multitudes if we find that the whole effect of His 'Training of the Twelve' was to replace their Jewish religion with a religious attitude to God which depended on their attitude towards Him?"

The most powerful part of this whole division is that dealing with our Lord's teaching on repentance. The following list of passages will repay careful study as *part* of the method by which

"Peter, first encouraged to become a permanent follower of the Lord in an hour of mortal agony (Lk. v. 1-11) . . . was repeatedly compelled to deeper knowledge of the distance of his heart from the ideal of his Master" Matt. xiv. 31; xvi. 23; xvii. 20; xviii. 21f.; xix. 13-29; xx. 24ff.; xxvi. 31-35 (cf. Lk. xxii. 31f.); xxvi. 37-40.

After many other references we read:

"It is impossible to measure the work of Jesus in founding the new and final religion unless we see in these mere excerpts from the wealth of material in all four Gospels, not the quiet, placid teaching of a Rabbi, but the active penetrating spirit, the conscious will of their Lord bearing the idea of repentance persistently

and insistently deeper and deeper into the heart, conscience, and will of the disciples. And, they were thus actually taught, or the world would never have heard of them or of Him. They learned from Him that the fundamental need of man is not primarily a God Who can give His people the outward conditions of happiness, but this, a new moral relation with the holy will of the actual and living God. And Jesus made them feel that need while He was there in the flesh, or they could not have seen or felt His meaning and power when He came to them in His Spirit."

But I must stay my too ready pen. I have left no space to tell of other mines of rich material, not even of the two closing pages of "positive statement," without reading which no man should think himself up to date in his knowledge of the present position of discussions on the Person of Christ. I will close with the three questions which that final section sets itself to answer:

"(a) What or Who was this self-conscious mental being or fact?" (just described as "a new kind of historic self").

"(b) How did he enter this new relation with human life?

(c) What "difference did the new relation make to Him?"

THE CHINESE CHRISTIAN INTELLIGENCER (*English Edition*), September 1920.

This issue is largely given up to discussing questions arising out of the Bible Union of China movement. There is also a useful Bible Study by Rev. W. H. Bates on "Resurrection—Judgment."

BRIEF NOTICE.

THE ROCKEFELLER FOUNDATION. By GEORGE E. VINCENT.

An interesting summary of the work of this Foundation in China and throughout the world. Of especial interest is the account of the work of the China Medical Board and the work of Dr. H. Noguchi in the probable discovery of the germ of yellow fever.

Correspondence

AIM OF THE BIBLE UNION.

To the Editor of

The Chinese Recorder.

DEAR SIR:—From your editorials in the September issue, which have a very familiar sound, I judge that the Bible Union of China has not been fairly represented to you. As you say, the RECORDER has been accustomed to present ar-

ticles on both sides of questions that arise. Unfortunately your policy was not observed at Kuling this year. In the Conference, Dr. Griffith Thomas spoke for the integrity of the Bible. In doing so, it was necessary to expose the mistakes of those who would mutilate it. He did so in a spirit of the broadest charity and love. Yet there were some who did not approve of his remarks. For a minister

of the Gospel, in a company of missionaries, not to be allowed without criticism to "stand for the faith once delivered unto the saints" smacks of intolerance. The organization of the Bible Union was a protest against such intolerance.

I note that you object to "Denominational Isolation." I am glad to say that the Bible Union is the strongest move I have yet seen away from Denominational Isolation and towards real union. No one asks whether a man is a Presbyterian or a Congregationalist or a Methodist or a Baptist. It is a grand step towards the anticipated realignment, in which the old denominational lines will disappear and men will be divided as to their attitude towards the Bible.

In this Union the one bond of fellowship is faith in the Word of God and belief in salvation from sin by the blood of Jesus Christ. We believe that Chinese are sinners, that Americans are sinners, that British are sinners, that all are sinners and need a Saviour. This is not a splitting of denominational hairs. Nor is it mere fossilization of thought. The Bible Union stands for progress, for adaptation to environment, for new and better interpretations of the Bible, for the highest scholarship. But we believe the building cannot be erected if we keep knocking down the foundations, and God by his Holy Spirit has given us the Old and New Testaments as the permanent foundation of his church. We have come to save China. In this we must use every means available, enlightenment, education, hygiene, social service, statesmanship, what-not, but none of these will save China

unless individuals are washed from their sins in the blood of Christ and regenerated by the Holy Spirit.

It is believed that the Bible Union is going to work out in great spiritual blessings. In Detroit lately Charles M. Alexander began to organize a Bible reading movement. All the churches of the city experienced a wonderful revival, and eighteen hundred conversions were reported. Some of us are experiencing individual blessings and we look for large things spiritually. The Bible Union is pre-eminently evangelical—not re-actionary.

Cordially and fraternally yours,

HUGH W. WHITE.

Yencheng, Kiangsu.

September 20, 1920.

CHINA FOR CHRIST MOVEMENT.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Will you print a word from a friend of the China for Christ Movement? If the Movement is to come to naught discussion is useless. Otherwise, certain terms need definition and some relations should be made explicit. It should be a movement of Chinese, by Chinese, and for Chinese. The entire responsibility, including that of finance, should rest with them. This is not to preclude foreign help, but whatever any missionary, Mission, or Home Church does should be as an extra and not as an essential. It will not be a Chinese enterprise if it is just a case of plowing with a foreign golden heifer.

To fulfil its mission the Movement must not hinder already

existing work of the Mission or the Church; it must not be instead of it, even in a small degree, but it must be in ADDITION to such work. Of course wherein the Movement can give either Mission or Church better ways and means towards old ends they should be accepted. However, any attempt to substitute ethical values for spiritual forces will be vicious. And may we avoid the delusion that a mere transfer of emphasis can insure increase either of power or in product. To illustrate: Mission and Church are like a farmer with hired men and sons. He sees that the sons, just helping with the men, lack the interest they should have in the farm. So a piece is given for their special cultivation for which no hired man is responsible. The farmer is the Church or its Lord, the missionary and salaried Chinese force the men, and the membership at large the sons. If the Movement has a distinctive mission it must be in the opportunity it gives to the latter. It should go straight for the latent possibilities in the body of the Chinese Church, instead of diverting the official or salaried Chinese staff from their present duties.

Missions, involving also the Church's staff, if they are not, certainly ought to be working up to the limit of capacity. Moreover, they labor under serious limitations in respect to both force and funds. To weaken their force for the sake of a new enterprise is not wisdom. If this movement can make Chinese workers more earnest and effective in existing spheres it will be a blessing; if it lures them to neglect such spheres it will be a calamity. To illustrate: Mission and Church

are like a factory that may not have been producing to its full possibilities. Then, by an increase in voluntary operators, it attains a capacity that was impossible with its regular operators and capital. That is real gain. But suppose the company decides to add a new department and weakens one of the vital old departments by the withdrawal of operators to man the new one. That would not be gain but loss. Moreover, critics of Christian service being done by proxy cannot afford to foster a proxy policy. Let the missionary help by giving the inspiration, the vision, and let the Chinese get the blessing of the achievement of the same.

Since its official literature uses the term 'national salvation,' the movement is under obligation to give an adequate definition of what is meant by the term and the means by which it is expected to be realized. Bulletin No. 3 asserts that the Movement is not offering something new as the solution of China's needs.

It is fair to assume that the Missions, up to the present, have been trying to do their best to meet these needs. If then, something new is not the idea the wise plan is not to call any halt or even a flank movement in past endeavor but to enlist more recruits. This is the strategic opportunity of the movement. If it fails to do so and is confined to maneuvers of old troops, the conviction cannot be suppressed that it will be useless or perhaps even harmful. Its recruiting field is the present and possible Christian membership. The fact that these ideas will be criticized ought not prevent their being considered.

GEO. L. GELWICKS.

Hengchow, Hunan.

Missionary News

SOME OF THE RESOLUTIONS FORMALLY ADOPTED BY THE LAMBETH CONFERENCE OF 1920.

The Conference recommends to the authorities of the Churches of the Anglican Communion that they should, in such ways and at such times as they think best, formally invite the authorities of other Churches within their areas to confer with them concerning the possibility of taking definite steps to co-operate in a common endeavour, on the lines set forth in the above Appeal, to restore the unity of the Church of Christ.

The Conference approves the following statements as representing the counsel which it is prepared to give to the Bishops, Clergy and other members of our own Communion on various subjects which bear upon the problems of reunion.

(A) In view of prospects and projects of reunion :—

1. A Bishop is justified in giving occasional authorization to ministers, not episcopally ordained, who in his judgment are working towards an ideal of union such as is described in our Appeal, to preach in churches within his Diocese, and to clergy of the Diocese to preach in the churches of such ministers :
2. The Bishops of the Anglican Communion will not question the action of any Bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to Communion the baptized but unconfirmed communicants of the non-episcopal congregations concerned in the scheme :
3. The Conference gives its general approval to the suggestions con-

tained in the report of the Subcommittee on Reunion with Non-episcopal Churches in reference to the status and work of ministers who may remain after union without episcopal ordination (see pages 142 and 143).

(B) Believing, however, that certain lines of action might imperil both the attainment of its ideal and the unity of its own Communion, the Conference declares that :—

- (1) It cannot approve of general schemes of inter-communion or exchange of pulpits :
- (2) In accordance with the principle of Church order set forth in the Preface to the Ordinal attached to the Book of Common Prayer, it cannot approve the celebration in Anglican churches of the Holy Communion for members of the Anglican Church by ministers who have not been episcopally ordained ; and that it should be regarded as the general rule of the Church that Anglican communicants should receive Holy Communion only at the hands of ministers of their own Church, or of churches in communion therewith.

It is important to the cause of reunion that every branch of the Anglican Communion should develop the constitutional government of the Church and should make a fuller use of the capacities of its members for service.

Whereas from time to time restrictions on Missionary Freedom have been imposed by Government, we desire to reaffirm the duty which rests upon every Christian man and woman, of propagating the Faith of Christ, and to claim that any restriction should be of a strictly temporary nature only, so that freedom of opportunity to fulfil this spiritual obligation may be

afforded to Christians of all nationalities.

Women should be admitted to those Councils of the Church to which laymen are admitted, and on equal terms. Diocesan, Provincial, or National Synods may decide when or how this principle is to be brought into effect.

The time has come when, in the interests of the Church at large, and in particular of the development of the Ministry of Women, the Diaconate of Women should be restored formally and canonically, and should be recognized throughout the Anglican Communion.

The following functions may be entrusted to the Deaconess, in addition to the ordinary duties which would naturally fall to her:—

(a) To prepare candidates for Baptism and Confirmation;

(b) To assist at the administration of Holy Baptism; and to be the ministrant in cases of necessity in virtue of her office;

(c) To pray with and to give counsel to such women as desire help in difficulties and perplexities.

(d) With the approval of the Bishop and of the Parish Priest, and under such conditions as shall from time to time be laid down by the Bishop; (1) in Church to read Morning and Evening Prayer and the Litany, except such portions as are assigned to the Priest only; (2) in Church also to lead in prayer and, under licence of the Bishop, to instruct and exhort the Congregation.

(NOTE.—Clause (d) (2) was carried by 117 votes to 81.)

Opportunity should be given to women as to men (duty qualified and approved by the Bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer, at other than the regular and appointed services of the Church. Such diocesan arrangements, both for men and

for women, should wherever possible be subject to Provincial control and co-ordination.

An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords.

The Church is bound to use its influence to remove inhuman or oppressive conditions of labour in all parts of the world, especially among the weaker races, and to give its full support to those clauses in the League of Nations Covenant which aim at raising by international agreement the status of industrial workers in all countries.

The Conference notes with deep interest the prohibition by the will of the people of the sale and manufacture of intoxicating drinks in the Republic of the United States of America, and of their sale in most of the Provinces of Canada, and commends this action to the earnest and sympathetic attention of the Christian Church throughout the world. The Conference urges members of the Church in other countries:—

(1) To support such legislation as will lead to a speedy reduction in the use of intoxicants;

(2) To recognize the duty of combating the evil of intemperance by personal example and willing self-sacrifice.

INSTITUTION FOR THE CHINESE BLIND.

I should like to make an appeal through the medium of your valuable journal, for an increased interest in the education of Chinese blind boys between eight and twelve years of age. There are at least five thousand in Kiangsu and the surrounding provinces who ought to be in school, learning how to earn a self-respecting livelihood.

This Institution was founded some eight years ago, and has now nearly forty pupils. One graduate is tutoring in St. John's University, another is taking special work in the same University and has been engaged as a teacher in this school. Ten graduated last June, three to enter our Industrial Department as self-supporting workers, two to special work in Swatow, three entered the middle school for further education, and two are remaining with us for further study and to assist in teaching. Twenty-five others are on the road to independence, and hope to graduate in due course. The classes are too small to do the best work, so we are asking your assistance in securing a class of twenty, between the ages of eight and twelve, who could start work after the Chinese New Year.

There are probably several who are longing to come from your immediate neighborhood. Will you not try to persuade their parents or guardians to allow them to come? You may not have heard about our work, if so I shall be glad to send you any information you may wish. If the families are too poor to pay for their board, write to me anyway; and we shall be able to supplement, or you may be

able to interest friends at home in their support. \$50.00 per annum for seven years will take a blind boy out of the gutter, and make him an independent, self-respecting member of the community, provided he has it in him.

GEO. B. FRYER.

Shanghai.

QUOTATIONS FROM MODERN CHURCH PROGRAMS.

The General Assembly of the Presbyterian Church, May 1920.

We hold that our Church ought to declare:

For the Christian social obligation resting upon every man, for family, community, nation, and the world.

For Christian obligation to use wealth and power as trusts from God for fellowmen.

For application of Christian principles to conduct of industrial, agricultural, and commercial organizations, and relationships. Among these Christian principles are:

- A. Sacredness of life and supreme worth of personality, so that a man must always be treated as an end and never as a means.
- B. Brotherhood of man, demanding for every worker a democratic status in industry, and mutual understanding, good will, co-operation and a common incentive among all engaged in it.

National Council of Congregational Churches, October 1919.

The National Council desires to put on record the following resolutions:

No solution can be obtained apart from application of unbiased justice by and to all classes, and a spirit of service in fact and not in name.

The heart of the struggle of labor is not for higher wages and shorter hours alone, but has as its objective the attainment of a new status which must not only be conceded to it but universally acknowledged if industrial democracy is to be established.

The principle of organized representation of interests of Labor is the just counterpart of corporate interests of capital.

The Massachusetts Federation of Churches, April 1920.

Principles that underlie permanent industrial reconstruction:

There are certain principles basic in all human relations that apply to industrial relations. Among these are: Fair dealing; mutual consideration; willingness to keep peace, and to co-operate for protection and furtherance of general welfare; sacrifice of personal independence when necessary for welfare of other individuals, and for sake of whole community.

In addition to general principles upon which association rests, there are specific principles for industry:

Industry is primarily for service of society, and only secondarily a means of personal or corporate gain.

The several parties in industry have certain inalienable rights and these rights imply corresponding obligations.

Rights of persons take precedence of property.

—*Social Service Bulletin*,

August, 1920.

THE FAMINE.

The Canadian Presbyterian Mission of North Honau is prac-

tically in the centre of the famine region. Among the brief notes taken from the address of one of our missionaries were the following:—"The situation is appalling." "A superhuman, stupendous task lies before us." "Something must be done *immediately* to save the lives of our Christians and others." "It means for the time being the break up of the Church." "Absolute starvation practically everywhere." "Only a remnant of Christians left."

Much time was spent in discussing ways and means of relieving the terrible situation. Among them were the following: (1) special schools to be opened for young people; (2) orphanages; (3) supplying seed wheat; (4) aid for boys and girls now in school, and for new pupils; (5) assistance for evangelists; (6) industrial schools; (7) erection of mission buildings; (8) irrigation work; (9) road building.

The chief point urged, however, was the desperate need for funds *Now At Once*—to relieve those who would otherwise die, and to buy seed wheat—for the time for sowing will soon be past. If the grain is not sown a harvest can not be reaped next June: but even sown now and reaped then it means nine mouths of feeding forty millions. The minimum amount one can allow per head to keep body and soul together is one dollar a month. It means therefore that hundreds of millions of dollars must come in from outside sources during the next few months or multitudes *must* perish. Imagine the task of feeding or relieving a population as great as Canada's *multiplied by four!*

Gleanings from Correspondence and Exchanges

On page 593 of the August, 1920, issue of the *RECORDER*, the statement is made of the C. I. M.: "For the last two years the baptisms have been over 2,000 a year." This should have been six thousand a year.

The West China Decennial Conference has been definitely postponed on account of the uncertain political condition now prevailing in West China. This has been necessary in spite of the fact that some of the delegates from the home base have already started.

Millard's Review, October 23rd, 1920, reports that the business men of Seattle, through the China Club of that city, have started a campaign to raise \$20,000 gold for the purpose of agitating against the manufacture in the United States for export purposes of habit-forming drugs.

The Salvation Army reports that whereas their industrial homes before the war housed 19,000 derelicts of whom seventy per cent were victims of alcoholism that now these homes are practically depopulated. They are therefore launching instead a campaign of building hospitals, relief centres, and meeting houses.

A list of remedies that contain morphia or opium has come from the Inspector General of Customs. There are in all fifty-one kinds said to be good for a number of diverse diseases. Some of them are said to be "anti-opium." Most of them appear to be on sale in Shanghai.

In response to an appeal made on June 10th, the International

Anti-Opium Association of Peking has received the following official information from the Japanese Minister, Mr. Obata: "It has been definitely decided to entirely abolish the opium monopoly system in the two localities in question in the course of this year."

In the 1920 report of the Presbyterian Church of England reference is made to the grave financial condition of their foreign mission work. To maintain the work in its present depleted state requires contributions almost three times as large as before. Yet a readjustment to increase the support of the workers has been deemed necessary. A special campaign is under way to meet this stringency.

The Annual Meeting of the Kiangsu Federation Council has been fixed for November 17th to 19th. The Council meets at the American Baptist Church, Soochow, 蘇州謝衙前浸禮會堂. The opening meeting for the reception of delegates takes place at 8 p.m. on the 17th. Foreign delegates and visitors intending to be present will please notify the Rev. H. H. McMillan, Southern Baptist Mission, Soochow, as early as convenient.

At Chenghsien (Chengchow), Honau, a Young Men's Christian Association building has been provided by the manager of the Yu Foong Cotton Mill, Mr. H. Y. Moh of Shanghai. Beginning October 15th rooms will be opened for Chinese and foreign transients. All bedding is provided. Any train will be met by a servant in uniform if

a wire or letter is received in advance advising number in party and time of arrival.

An editorial in *The Challenge* of August 27, 1920, has this trenchant remark in the conclusion:—"There have been times when the missionary enterprise was considered a by-path of service down which a few eager spirits might move. It was their hobby. To-day, it is clearly a work which is linked to all that is central in human destiny. It calls for the dreamer and the statesman; for the evangelist and the scholar. No man and no group of men can deem this work too little for them."

The China for Christ Movement Committee held a meeting on October 4th, 1920, at which there was a good attendance. The new Secretary of Literature, Mr. Peter Chuan, was introduced to the Committee. Reports of the progress of the Movement in several districts were made. The Executive Committee was authorized to secure as soon as possible a Chinese Organizing Secretary and a Chinese Secretary for the promotion of literacy. It was announced that there are funds in hand to carry the Movement through next spring.

At the meeting of the Phonetic Promotion Committee on September 23rd, it was agreed that a test be made at Andong, Ku., on a class of twenty illiterate Christian women. Records are to be kept of each pupil's work—age, methods of teaching, hours of study, etc.,—and the final results obtained. It was also suggested that some scientific work be done along this line—the trying out

of different methods of teaching and different primers, the preparation of definite forms for keeping records, etc.,—which, of course, would require four or five tests. The committee previously appointed to standardize the printing of literature is to plan these tests.

The Annual Report of the Presbyterian Mission Press, Shanghai, states that for the fifth time in the history of the Press they have exceeded the hundred million mark in the output of printed pages. It is interesting to note the number of organizations and interests served by this worthy mission organization. The old headquarters at 18 Peking Road, used for forty-five years, have been sold and the proceeds applied to the New Missions Building. The audit shows that printing for missionary propaganda is done practically at cost. There has actually been published for the year just closed in Chinese 112,718,694 pages and in English 10,955,327 pages.

Mission Bands in Hunan have been so useful that missionaries and Chinese from Honan and Kiangsi recently visited the Tentb Autumn Bible School at Nanyob to get in touch with their work. These bands have a leader and twelve workers. They do house to house visiting and distributing books. Their work is in unevangelized parts of the province. The band leaders do not baptize. But as a result of their work over 400 baptisms have been recorded by the churches which have followed up the work. The Bible School is held mainly for the benefit of these bands. The concluding communion this year was at-

tended by 200 who came from five different countries, seven provinces, and thirteen denominations. There is hope of organizing hands along similar lines in other provinces.

On October 21st, there was an enthusiastic farewell meeting to the first band of regularly appointed Chinese missionaries to Yunnan. There were five of these who are going out under the Chinese Home Missionary Society for a five years' term. They were Mr. and Mrs. Chen Tieh Sheng; Miss Chen Yu-ling, former secretary of the Women's Christian Temperance Union; Miss Hope Hsu, a graduate of Ginling College for Women; and Mrs. Loa of Nanking. Two of these are going for the first time. The others have already been on the field. This was a real missionary meeting and the charge by Mr. Z. T. Kaung was full of evangelistic zeal and fervor. The going of this group is proof that Christianity is moving the Chinese more deeply and presenting a more stirring and direct appeal.

In a study of middle schools and colleges in China with a view to finding out how many of their students are interested in the medical profession, given by C. Voonping Yui in the *China Medical Journal* for September, 1920, it was incidentally ascertained "that in over 54.4 per cent of the 195 schools and colleges replying the English language is taught for at least eight hours each week. It is said to be compulsory in the government schools. We know of only five of these schools which do not teach English at all. This is evidence of the extent to which the English language is now

being taught in China and it seems as if it will be in the future the chief medium of instruction in Western science. Physiology and hygiene are taught in 165 schools out of the 195. If these subjects are taught properly, the students will become interested in personal hygiene and public health, and more of them may be led to study medicine."

On Tuesday, October 4th, 1920, a "day of Prayer and Conference" was held in Shanghai in connection with the Bible Union of China. Addresses were made by Dr. Griffith Thomas, Rev. E. Tewksbury, Dean Symons, and Dr. J. Walter Lowrie. Reference was made to modifying the Statement issued by the Bible Union and the necessity of stemming the destructive tendencies of higher critics in their attitude towards the supernatural in the Bible. "Modernism" was defined by Dr. Lowrie as a "euphonious way of expressing what has always been the enemy of true Christianity—Arianism, Socialism, and other forms of Latitudinarianism. The Conference decided to form a Shanghai Committee to consider the best way of giving effect to the principles asserted by Dr. Lowrie in relation to the New Testament view of Christ and the true position to be taken towards the Bible. An average of fifty attended the two sessions of the Conference.

In view of the large measure of co-operation in Canton the missionary community there is desirous of keeping clear if possible from movements which tend to be divisive. The China Mission of the United Brethren Mission though having various

shades of theological thought on its staff took the following action on September 7th, 1920. "That as a mission we are in no way in sympathy with 'The Bible League for the Defense of the Faith' as organized at Kuling and deplore its destructive tendencies." They also took this matter up with the Canton Board of Co-operation, and the Canton Missionary Conference. Somewhat similar action was taken by the Northern Presbyterian Mission in Canton also. As a result a large majority of the Canton Missionary Association instructed its secretary to write directly to Dr. Griffith Thomas to make sure that he came to Canton not as the agent of any particular movement or theological faction. This was due to a feeling that "just now real vital Christianity calls for supreme emphasis upon those elements in our faith which unite us."

The Committee on Arrangements for the National Christian Conference held its third meeting on October 2nd. Steps were taken to secure the release of Chinese and missionaries needed for the work of the Committee. As there had arisen misapprehension as to the Committee's purpose in co-opting up to 20% of the Conference a special committee was appointed to look after this matter. As a matter of fact this was meant to cover not only individuals selected by the Committee but also the representation of smaller societies, special national organizations and any other organizations not included in the general basis outlined for missions and churches. After careful discussion it was decided that the general theme of the Conference should be "*The Chinese Church*," and that

the whole plan of the Conference should be "church-centric rather than mission-centric." This means a new emphasis in Christian work in China which from henceforth will revolve around the Christian Church in China and not the Missions. Bishop Graves was elected Chairman of the Committee. A cordial invitation was extended to Dr. John R. Mott to be present at the Conference.

In *The Challenge* of September 3, 1920, reference is made to a Summer Meeting at Cambridge at which was given a very remarkable series of lectures dealing with the presentation of Christianity to various non-Christian races. The lectures were given by those who had lived in the countries concerned. The lectures on China are thus briefly summarized:

"China's great asset for the Christian missionary is the ethical legacy of Confucius; but the temper of the Chinese mind is material and agnostic. Although there is a strong moral sense, good and evil are not regarded as absolute opposites; the ethical ideal is self-centered, and it is important to 'save one's face.' Christian preaching in China should begin not with the Incarnation, but with 'He went about doing good.' It is unwise to dogmatize about the ultimate destiny of non-Christians, or to insist on a bodily Resurrection. The Chinese now have no objection to a 'foreign' religion, but they would prefer to be taught it by men of their own race. The future lies with the student world. At present the reaction towards Christianity, which is considerable, is moral, political and social, but not intellectual; there is a real need of *theology*."

In the article entitled "Side-lights on Christian Missions," which appeared in the August 20th issue of *The Challenge* (published in London), Mr. G. Alfred speaks of the difference in purpose and character between Missions and "Missionarisms," and defines same as follows: "Missions are the organized attempts of churches to disseminate their religious tenets and doctrines in foreign lands, whereas missionarisms are the accredited agencies or complacent tools in the hands of Imperialists and Capitalists for the purpose of exploiting the weak and helpless nations of the world." He says, "While in the main it is true that the missionaries returning home present the darkest possible picture of the 'primitiveness' of the people amongst whom they have laboured in order to fulfil their obligations

to the capitalists and to elicit their funds, it occasionally does happen that a missionary comes forward and takes the bull by the horns and tells his astounded audience that Christianity has yet to make a beginning in this country." As an illustration, he tells of a missionary from the Far East, who, in addressing an audience in the Central Y.M.C.A., chose for his subject, "Christian China and Heathen England," and charged heathen England with the fact that she is deliberately encouraging vices not in the national interests of China. It is Mr. Alfred's conviction that there never was greater need of Christianity in the West than there is at present and "the people are not in the mood to pay the price demanded for it in the way of surrender of materialistic greed for power and domination."

Personals

(For each Birth or Marriage notice, \$1 is charged. To save book-keeping payment should be sent with the notice.)

BIRTH.

OCTOBER :

9th, to Rev. H. M. and Florence P. Harris (S. B. C. Mission), a son, Lawrence Holliday Harris.

MARRIAGE

OCTOBER :

16th, at the Union Church, Shanghai, by Rev. G. F. Fitch, D.D., Mrs. Jane Louise Whitfield to Mr. Gilbert McIntosh, P.M.P.

DEATHS.

SEPTEMBER :

7th, at Kuling, Mirian, daughter of Mr. and Mrs. A. M. Guttery.

OCTOBER :

20th, at Chefoo, Miss Louise Davis, beloved sister of Mrs. James McMullan, from cancer.

ARRIVALS.

AUGUST :

18th, Anna V. Blough (ret.), Mary E. Cline, Harlan Smith, wife and child, J. H. B. Williams, J. J. Yoder, H. J. Hornly, G. B. B.

SEPTEMBER :

12th, From U. S. A., Mr. and Mrs. George E. Lerrigo, Mr. and Mrs. M. S. Tuttle and child, Dr. and Mrs. J. H. Gray and children, Mr. and Mrs. H. M. Wagner, and Robert R. Gailey, all Y. M. C. A.

22nd, From Australia, Mrs. T. A. P. Clinton (ret.), Mr. M. D. Pascoe, C. I. M.

24th, From U. S. A., Miss Speiden, A.B.F.M.S.

26th, From U. S. A., Miss Droz and Miss Clark, A.B.F.M.S.

29th, From U. S. A., Miss McPherson, P.N., Miss L. Melbold, A.B.C. F.M.

30th, From U. S. A., Miss Peebles, M.E.

OCTOBER :

2nd, From U. S. A., Mr. and Mrs. Latimer and child (ret.), A.B.F.M.S., Mr. and Mrs. Beach and children (ret.), M.E. From England, Miss E. Dives (ret.), Miss E. D. Todman, Miss R. Poynor, C.I.M.

6th, From England, Dr. and Mrs. Stockley, E.B.M.

10th, From Canada, Mr. and Mrs. Hibbard and child (ret.), Mr. and Mrs. Kitchen and child, Mr. and Mrs. Anderson and child, Miss Bruce, Miss Bonsfield, Miss Mole, Mr. Reid, Mr. Fries, Mr. Veals, Mr. Fleming, Mr. Hoffman (ret.), Dr. Retta Kilborn (ret.), Mr. and Mrs. Elson and children (ret.), Mr. and Mrs. Soper and children (ret.), M.C.C., Miss L. M. Blackwell, C. I. M. From U. S. A., Mr. and Mrs. Cossum and children, Dr. and Mrs. Tompkins (ret.), Miss Millican, Dr. and Mrs. McKenzie (ret.), Miss Archer, Miss Dennison, A.B.F.M.S., Miss Moffett, Miss Gowans (ret.), Miss Wright, Miss Frame (ret.), Miss E. Love, Miss Carter, Mr. and Mrs. Campbell (ret.), P.N., Miss Trimble (ret.), Miss Witham, Miss Spencer, Dr. and Mrs. Gaunt (ret.), Miss Cookson, M. E., Miss Hill (ret.), N. H. M., Miss Fleming, Miss Boss, W.A.B.F. M.S., Miss Bradley, P.S., Mr. C. Neff, Mr. Shaw, Mr. and Mrs. Hausske, A.B.C.F.M., Miss C. A. Pike (ret.), Miss H. Todd, Miss C. G. Andrews, Miss A. H. Tolwell, Miss R. J. Lundgren, C. I. M. From Norway, Miss Mykebush, Miss Broen, L. Bd. M.

14th, From U. S. A., Miss Howe (ret.), Miss Kahn, Miss Marten, Miss C. B. Smith, Miss Richardson, Dr.

Ross Blydenburgh, M.E., Dr. and Mrs. Newman and children (ret.), A.B.F. M.S. From England, Dr. and Mrs. Wedderbury and children (ret.), U. F.S., Dr. and Mrs. Borthwick and children (ret.), C.S.F.M.

15th, From Canada, Miss Cheney, Mrs. Hodsinn and child (ret.), Miss J. Holt, Miss Virgo (ret.), Miss Coon, M.C.C.

19th, From U. S. A., Mr. and Mrs. Irwin, Miss Carter (ret.), Mr. and Mrs. Drummond (ret.), Mr. and Mrs. Kidder, Mr. A. B. Dodd (ret.), P.N., Mr. and Mrs. Lee and children (ret.), Miss L. Kent, P.E., Miss Probasco, Miss Farwell, M.E.

20th, From Australia, Miss E. Jordan, Miss Twell, C.I.M.

21st, From Canada, Dr. Service (ret.), M.C.C.

DEPARTURES

SEPTEMBER :

14th, For England, Mrs. E. Thompson and two children, and Miss A. O. Stott, C.M.S.

21st, For England, Miss A. Slater, C.I.M.

25th, For England, Miss M. G. McQueen, C.I.M. For U. S. A., Miss A. Dowling, A.B.F.M.S., Mrs. D. V. Smith and child, M.E.F.B., Mr. and Mrs. Montgomery and children, Mrs. Hunter Corbett, P.N.

OCTOBER :

6th, For England, Mr. and Mrs. Henderson-Smith and children, S.B.M.

16th, For England, Mr. B. Chapman, W.M.M.S.

18th, For England, Dr. and Mrs. Fletcher Jones and children, U.M.C. For Sweden, Miss A. O. Frossberg, Miss M. Bjorklund, Miss I. A. M. Ackzell, S. M. C. For Switzerland, Miss H. Suter, G. C. A. M.

23rd, For U. S. A. Miss Withers, A.B.F.M.S.

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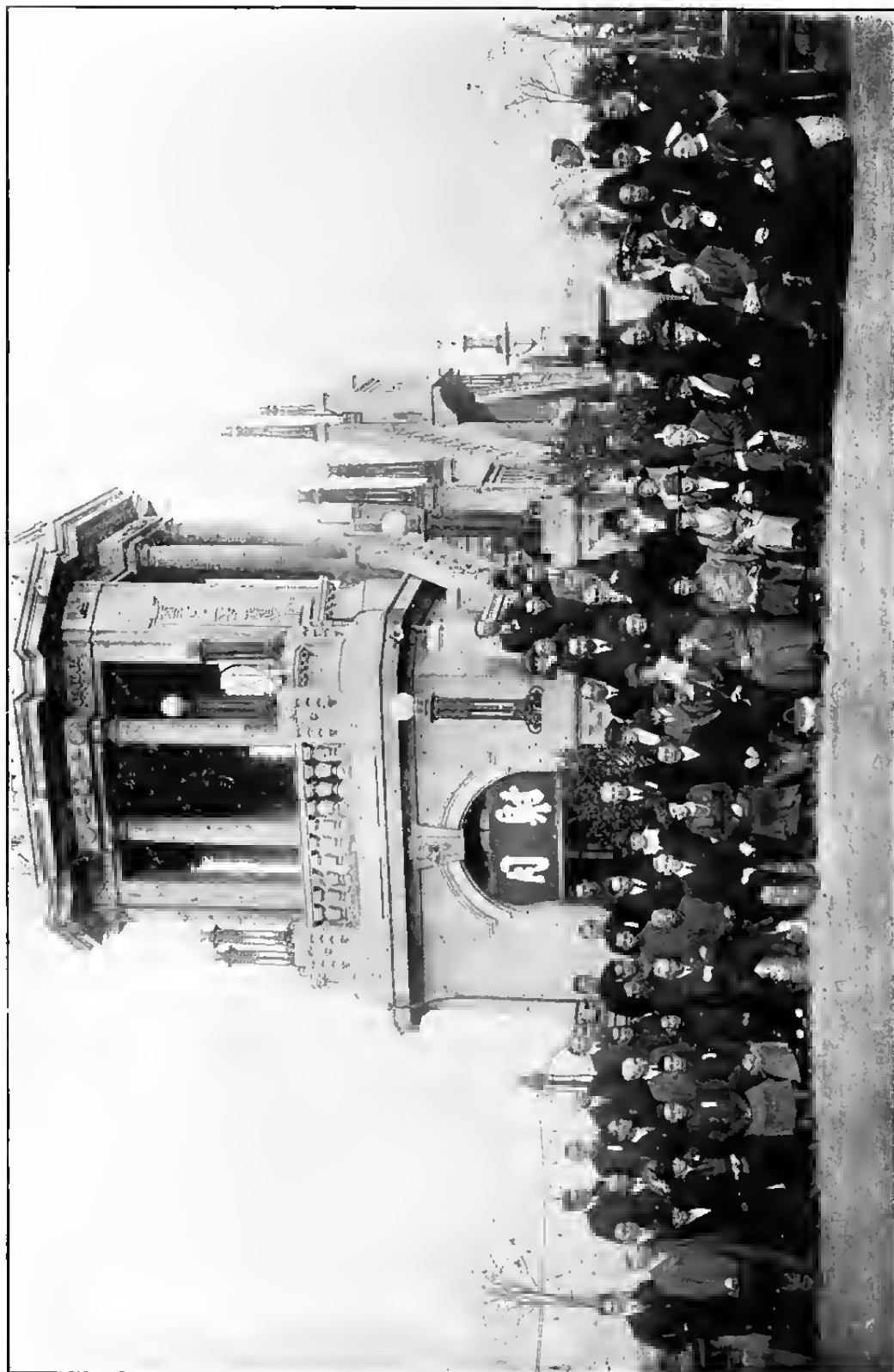
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CONVENTION, OCTOBER, 1920. THIS GROUP INCLUDED DR. FRANK L. BROWN,
GENERAL SECRETARY, WORLD'S SUNDAY SCHOOL ASSOCIATION.

THE CHINESE RECORDER

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WO FU SSU (Sleeping Buddha Temple)

Along the ridges shadows kneel
Below the sunset's gaze,
While Nature's vesper voices chant
Soft symphonies of praise.
Within the Buddha sleeps, nor hears
The litanies they raise.

A breeze within the dark'ning grove
Intones an evening hymn;
The cedars bend their feathery boughs
Like praying cherubim.
But Buddha sleeps oblivious
Within the temple dim.

Three yellow, shaven, pallid priests
The fragrant incense light
Before their slumb'ring deity,
And, sleepy, prayers recite;
Then close the heavy temple doors,
And lock them for the night.

An old man lives below the hill
Who whispered once to me—
"The Buddha's been a long time dead;
Some are too blind to see."
Nor have the yellow priests rebuked
Such bold impiety.

E. MCNEILL POTRAT, Jr.

NOTES ON CONTRIBUTORS

Mr. J. E. BAKER is a transportation expert connected with the Ministry of Communications, Peking.

Rev. LUCIUS CHAPIN PORTER, M.A., has been, for twelve years, a missionary of the American Board. He was born in China. His principal work has been educational and evangelistic. He is at present Dean of the College of Arts and Sciences for Men in Peking University.

Rev. ERNEST BOX is a member of the London Mission. He has been in China thirty years engaged in evangelistic work. He is the English secretary of the Kiangsu Federation Council.

WINFRED BRYAN COLE, A.B., is a member of the Methodist Episcopal Mission and has been working in Hinghwa eleven years, engaged in evangelistic work and religious education. He is principal of the Hinghwa Bible School.

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Editorial Board.

Editor-in-chief. Rev. FRANK RAWLINSON, D.D.*

Associate Editors { Rev. G. F. FITCH, D.D.*
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* Members of Executive Committee.

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NO. 12

Editorial

The Famine. ON Monday, November 8, 1920, an emergency committee met in the office of the China Continuation Committee to consider a cablegram from the Committee of Reference and Counsel, New York, asking whether steps should be taken by American Mission Boards to secure help for the famine from Christians in America. In response to this request generous help was urged in view of the greatness of the need. It was suggested that the Mission Boards in America appoint a committee to determine as to the distribution of such sums among famine relief agencies in China. This action was approved by the China Council of the Presbyterian Church. In connection with this prospect of added funds there is in evidence a demand for missionaries to be set apart to assist in the distribution. This need should also be at once taken under advisement by missionaries and missions. Bad as the situation is now it will be infinitely worse as spring approaches. We are quite sure that there will be ready response to this need for help in distribution. The appalling character of the need is evident to all.

**Holding Truth
in Love.**

IN the *China Christian Advocate* for November, 1920, a very fair statement with regard to the Bible Union Movement is given. Inasmuch as this was written by one of its members we are glad to reproduce it in part :

"In regard to the Bible Union Movement which was started at Kuling, some things must be said. In the first place, as to the movement itself, it is rather a three-sided than a two-sided question—there are those who favor it; there are those who doubt the wisdom of it; and there are those who are entirely opposed to it. But as to the object of the movement there are, I suppose, only two sides to it, or rather two parties concerned with it, namely, on the one hand, those who wish to preserve the Bible and the fundamental doctrines of Christianity from what they consider to be the errors of modern destructive criticism, and on the other hand there are those who believe that the careful study of the Bible in more recent years shows that some of the views held by so-called conservatives are untenable and, being erroneous, should not be taught to either the Chinese or anybody else."

In discussing the question, the writer states that credit must be given, "each side to the other, for integrity, honesty of purpose, and a sincere desire to know the truth and follow it. Cool-headed and fair-minded acknowledgment of the truth that may be held by the opposite side is necessary if we are to get anywhere in our controversy." And in conclusion the writer urges that "whilst we are to contend earnestly for the faith, let us hold the truth in love, showing the utmost deference to opposing opinions and avoiding all acrimony and bitterness as tending to grieve the spirit of Christ and injure the cause for which we are giving our lives in this country."

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**World Conference on
Faith and Order.**

ON the 12th of August, 1920, there assembled in Geneva, Switzerland, representatives of eighty churches and forty countries to hold the Preliminary World Conference on Faith and Order. This was the result of ten years' correspondence and work. Bishop Breut, who was elected President, said, "that the conference was gathered in an effort for unity, not primarily for reunion and certainly not for uniformity." One vital question raised was: Is there such a thing in Christendom as a necessary and authoritative creed? It was decided to appoint an Executive Committee to consist of

approximately forty members. This Continuation Committee is to secure the proper consideration and discussion of the following topics: "The Church and the Nature of the United Church" and "What is the Place of the Bible and a Creed in relation to Reunion?" It was proposed as an immediate aim of this committee to secure among the various communions the acceptance of the following principles of action: "That while securing full Christian freedom it should be recognized that, in order to preserve mutual respect and brotherly relations, there should be no endeavor on the part of any communion to detach from their own fellowship members of another communion." A communication was presented from the Patriarch of Jerusalem, inviting the World Conference on Faith and Order to hold the final conference in that city.

The report from which we have quoted is found in *The Living Church* of September 25th, 1920. The report commences by saying, "Not since the eleventh century, when the formal schism of East and West took place, has there been such a meeting of Christian communions" as this. This is another phase of the movement for Christian unity that is making itself felt and though none may be ready to prophesy just what it may do, no broad-minded Christian can fail to recognize that it has an extreme significance for the future of Christendom. Undoubtedly the great issue of such a conference is Authority versus Freedom. If these two principles can be worked together then tremendous progress will be made in the promotion of Christian unity.

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The Naturalization of Christianity.

TWO problems of Christian work in China stand out; first, that of the assimilation of Christianity, and second, the co-ordination of Christian forces or Christian unity. These are problems of relationships and both are of wide significance, difficult and imperative! The second is the principal feature in the achievement of the first. The power of Christianity to bring about vital union between God and man cannot be demonstrated unless there is a measure of visible unity between those who serve God. The unifying power of the brain is seen in the co-ordinated working of the body. The keynote of the coming National Christian Conference will be the assimilation of Christianity by Chinese life and thought. This Conference will formally mark the entry of Christianity in China into the

period of its naturalization. On the details of achieving this there are many opinions : on its importance, there can be only one. For the Chinese Church it means the necessity of presenting the Christian message in Chinese terms and making this message and the resulting Christian life real to China. For the mission forces it is a problem of adjustment. For the whole Christian movement in China, irrespective of East or West, it involves a supreme effort of understanding. How can the National Christian Conference best help to naturalize Christianity in China? That is the question for long and careful study. In our "Book Table" there is a review of "West and East" by Edward Caldwell Moore, President of the American Board of Commissioners for Foreign Missions. We know of no better way to clarify the process of assimilation than a study of this book. It is a sane, comprehensive, analytical and balanced discussion of those critical questions arising out of the world-wide expansion of Christianity. In the author's judgment the new ideal of this era of world-wide Christian work is that of assimilation. His theme is the need of East and West for each other stated in terms of Christianity. His thesis is that Christianity is the faith that has gone farther than any other in adjustment to the civilizations—more or less cherished—in the lands into which it has expanded. A vast mass of information is back of the book : it is a summary of the best thinking on Christianity in non-Christian lands. To read this book is to understand better how Christianity looks to those to whom it is offered. For Christian work in China this book is very timely. Stations during the winter and Mission Conferences next summer might profitably study it. For, in view of the future of Christian work in China, we need just now to proceed not as protagonists of this or that approach, or method, or interpretation, but with a sincere desire to *understand together the future task of Christianity in China*. When we together understand the problem there will still be ample scope for endless variety in method. A study of this book would be a fitting preparation for the National Christian Conference.

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Christian Literature
Society.

ON Friday, November 26th, the Christian Literature Society held its 33rd annual meeting. As usual, there was a good attendance and much suggestive information on things Chinese

as seen from the viewpoint of the place and need of Christian literature in China. The annual report shows briefly the "increasing momentum of the Chinese awakening," the increase of literacy and the consequent growing demands upon a decreased staff. That the Society attempts to meet new conditions is seen in the publication of phonetic booklets with Chinese characters in parallel columns, in the appearance of its articles in 185 issues of secular daily papers and in an increased participation of the Chinese in directing the work of the Society. Dr. C. T. Wang and Dr. T. W. Kwo are honorary Vice-Presidents of this Society and Mr. David Z. T. Yui, General Secretary of the Y.M.C.A., the Vice-Chairman of the Board of Directors. In addition, there are plans on foot to have a Chinese Associate General Secretary. In his speech, Mr. David Z. T. Yui emphasized the need of securing Chinese Christian writers who will undertake the presentation of the fundamental truths of Christianity to China. He also pointed out that while the phonetic will have a wide scope of usefulness, it is not intended that it should take the place of the Chinese character but rather lead to a wider knowledge thereof. The report further shows an encouraging response to the appeal for \$30,000 Mex. for a Timothy Richard Memorial; up to date 250 individuals have subscribed approximately \$17,000. Dr. D. MacGillivray, who has been acting General Secretary, has been elected General Secretary. The principal speech of the evening was made by Bishop Lambuth, who analyzed the need for literature by showing its relationship to the leaders, the common people and the children of China. He pointed out the imperative necessity of the Christian forces getting oriented to the Renaissance now in process and the importance of a new study of present-day conditions in China. He suggested a series of present-day tracts on such subjects as opium, Bolshevism, social vice, good government, and other pertinent social problems. Mr. Isaac Mason, on behalf of the staff, pointed out that while there are six hundred titles in the Society's catalogue, new works are in great demand and new workers very much needed. One or two of the speakers made reference to the necessity of having Foreign Mission Boards make grants to the work of the Society.

Devotional Reading

"LAUNCH OUT INTO THE DEEP, AND LET DOWN YOUR NETS FOR A DRAUGHT." Luke 5:4.

"HEAR NOT, FROM HENCEFORTH THOU SHALT CATCH MEN." Luke 5:10.

The connection in Jesus' mind between the multitudes of people on the shore and the multitude of fishes just caught by Peter and Andrew, with the help of James and John, was very evident. "*Thou shalt catch men.*" The disciples had been given an object lesson they could never forget. From henceforth they were to "catch men in multitudes" as they had caught the fishes. And to do it they were to "*launch out into the deep.*"

That last is a hard clause. It is a call to uttermost devotion. For each soul it has a different signification. Whether it means to give up this, or to begin to do that, depends on our previous soul-history, and the call of the Holy Spirit to our individual hearts. But it means for every one of us that we must leave the shallows.

There is a lure about the shallows. Too much ease, too much leisure, too good food, too much pleasant social intercourse, too many self-made plans, too little self-denial. These may be the shallows in my life. For you there may be other things just as insidious, just as deadening to the growth of the soul, just as paralyzing to the prayer life. But I must leave the shallows, and you must leave the shallows, whatever they may be. *Without absolute sacrifice of self, nothing can be accomplished.* We must "launch out into the deep." It is our Master's command.

"*Into the deep.*" It is a call to lay hold on the uttermost resources of God. For the supreme work of saving men we need the supreme power of a wonder-working God. All about us are suffering, despairing, dying souls. It may be that no other human being stands as near them as you, and as I. We, and we alone, can and must help them. But we are living in the shallows. Our daily supply of God's power is so small that it barely suffices to carry us on from day to day. *We must launch out into the deepest depths.* We must lay hold on the measured resources of our great God, who has called us to be fishers of men, multitudes of men, as there were multitudes of fishes. "Till the nets brake." Till the fishermen in neighboring boats had to be called in to help. The contagion of God's Spirit spreading from us to our fellow workers, leading them, too, "to undertake great things for God," and to lay hold with us on His mighty arm.

What is the hardest thing for most of us to do? To pray. To stop planning, to stop working, to be still. To be still before God, empty before God, lying on the face of one's soul before God. There is no other way to fathom the depths of God's power or to draw down the infinite resources of God for the infinite needs of the world.

Pray. It is God who will work, but we must let loose the forces of God through prayer. We must leave the shallows, where the sun is shining and the water is warm, and launch out into the deep. Out and out and out, till self is left behind, till the distracting voices of the shore can be no longer heard, till our little soul-craft is left helpless of self on the great ocean of God's power. Our extremity will then be God's opportunity. God is waiting to work a mighty work through us. But while we stay in the shallows He is helpless. We must "*launch out into the deep!*"—Mrs. CHAS. L. OGILVIE.

This message has been written out of deep sorrow and is printed here in the hope that the testimony and appeal of the writer will be inspirational to many.—EDITOR.

Contributed Articles

Present Aim of Christian Missions in China A Symposium

THE aim of mission work is to give the Gospel to all men ; to win worshippers of the living God by faith in and service of Jesus as Saviour from sin ; and to establish His Church, indigenous, self-sustained and able to achieve its divine purpose.—GEO. L. GELWICKS, P. N.

The aim of missions in China is the salvation of the Chinese. Salvation, however, must be conceived in broad terms. Rightly understood it implies the meeting of man's every need, material and spiritual alike. Our task is therefore to aid in the establishment of a Christian social order in China.—W. D. MILLS, Y. M. C. A.

The complete incorporation of China into the Kingdom of God. This can and will be effected in time by Jesus Christ, and by Him only, working through the Church, the members of His body. When we have learned really to seek that first, the Kingdom of God will come with power.—GEO. DOUGLAS, U. F. S.

The aim of missions remains the same for all ages, viz., to turn individuals from idols to serve the living and true God, and to wait for His Son from Heaven. What is necessary at this time is to secure that the resources in the Chinese Church shall be fully utilized to this end.—R. HOGGEN, C. I. M.

In China at this time there is a great need, and a great opportunity, for the wide preaching of the Gospel of our Lord Jesus, as a Saviour from sin. To do this, and to help the Chinese Church to see their wonderful opportunity to win their own people to Jesus Christ, should be our aim.—MARGARET KING, C. I. M.

The present aim of missions in China is to permeate China with the Spirit and teachings of Jesus Christ. This, most of

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

us believe, must be done through the Chinese. Therefore our immediate aim is to develop and train Chinese leaders who shall reach their own people for Christ and shall build up the Christian Church as a force in the community.—EDITH WELLS, Y. W. C. A.

To make "Jesus Christ, and Him crucified" known as "wisdom from God, righteousness, sanctification, and redemption." To "persuade men" to "repent and turn to God and do works meet for repentance." To "edify the body of Christ" by "the ministration of the Spirit," so as to "present every man perfect in Christ Jesus" "at His coming."—CARL F. BLOM, C. I. M.

The appropriate aim of mission work in China at this time is (1) an intelligible presentation of the Gospel to every individual, necessitating the effective occupation of the still unreached parts of the field, and (2) the gradual withdrawal of foreign support, with a view to the development of a self-supporting, self-governing, and self-propagating Chinese Church.—F. C. H. DREYER, C. I. M.

The present aim of missions in China should be (1) to develop local leadership, even at a certain cost, in the churches; (2) to enlarge and improve plans of education as a preparation for the reception of Christian principles; (3) to present Christianity not only, or chiefly, as a means of making China unified and strong, but also to make the Chinese people better and purer men and women for the Kingdom of God.—Y. C. MEI, Tsiug Hua College.

The aim varies with the individual or mission. Present-day conditions demand that more responsibility be put upon Chinese. We should aim to secure genuinely converted, regenerated, consecrated, trained Chinese, and then, even more rapidly than they are ready and equal to it, put responsibility upon them. We inspire confidence in ourselves, in our message, and in our Lord by trusting the Chinese.—R. E. CHAMBERS, S. B. C.

In general: To interpret for China the ideal of social justice found in the Kingdom Jesus preached and to work hard for that ideal. In particular: (1) To support all measures toward the abolition of poverty in China; (2) to win more

Chinese individuals and families to Christian love, hope, and faith, which are fundamental to all else; (3) to stand before China as a sign that there is brotherly regard between nations.—C. F. REMER, P. E.

Every mission in China to-day should have in *operation* a thoroughly Christian (1) *individual* and (2) definite *social* program; it should minister to the *whole man*—body, mind and spirit; its major emphasis should be placed upon the *youth* of the land and because there is more potentiality in a square inch of the upper classes than in a square mile of the masses special efforts should be made to reach this heretofore neglected group in the desperate search for *native leadership*.—FRANK B. LENZ, Y. M. C. A.

Why the "present" aim? Missions have always had but one aim; "Go make disciples of *all* the nations teaching them to observe *all* things whatsoever I commanded." That means the setting up of the reign of Jesus Christ in China; the working forward toward the acknowledgement of his lordship in all the aspects of China's life. Our Methodists, in their Peking Program Statement Conference, phrased this task as "moulding and mastering the civilization of China for Jesus Christ." I think that covers the ground.—PAUL HUTCHINSON, M. E. F. B.

Changing conditions, in some cases, necessitate modification of method, but not of aim. I do not believe that the present aim of missions in China differs at all from what has ever been the true aim of the Christian missionary; viz., to bring men to an intelligent understanding of, and acceptance of, the Way of Salvation through faith in Christ's sacrificial atonement; and to encourage and counsel such believers in their individual and group efforts to appropriate and propagate Christian truth with a constantly diminishing dependence on foreign resources.—WALTER R. WILLIAMS, A. F. O.

The aim of Christian missions in China now should be (1) to secure spiritual, educated, and able missionaries; (2) to train native leaders up to the level of missionaries in trust, position, authority, remuneration, and responsibility; (3) to raise the moral character of all Christians in China, socializing their thinking and activities, and (4) to evangelize the educated and

influential people who are reshaping the thought life and determining the character of the Chinese nation.—T. C. CHAO, Soochow University.

To plant a living Church, self-propagating, self-supporting, and self-governing. To serve the Church by training its leaders, co-operating with them in sacrificial service, seeking always to give them the just place, keeping them in touch with world movements, intellectual, moral, and social, and so saving them from parochialism.

To serve the Chinese by giving them the Gospel; by co-operating with them in movements for their bodily, intellectual, moral, and social well being; giving them a vital link with what is best in the west, and saving them from a narrow nationalism.—W. MACNAUGHTAN, U. F. S.

The Church is the building, while the mission is the scaffolding, so goes the saying. The scaffolding has its use, but it should never take the place of the building. And it is just as much a mistake for the scaffolding to replace the building, as for the scaffolding not to "help build at all." So the purpose of the Christian mission in China ought to be :—

- (1) To rapidly build up the *Chinese Church*
- (2) ,, ,, ,, ,, *one Chinese Church* (because we do not want a divided Church)

Through (1) showing forth Christ's spirit, generosity, readiness to help, self-sacrifice, etc., and (2) training of Chinese leaders.—HSÜ PAO CHIEN, Y. M. C. A.

The present aim of missions in China should be to develop an indigenous Chinese Church that is self-supporting, self-governing, and self-propagating by the following efforts :

- (1) By presenting to the Chinese people the real Gospel of Christ and not its Western traditions, ceremonies or even creeds; (2) by bringing the best type of Western Christian leadership in close contact with the Chinese Church; (3) by training strong and adequate Chinese leadership for the Chinese Church; (4) by uniting all mission forces in common action to win China for Christ.

S. C. LEUNG, Y. M. C. A.

The ideal aim of Christian missions in China to-day should be to interpret a Christlike God as related to each individual

life and to China's group relationships (whether family, civic, national, or international).

Under this aim there are certain well defined goals which each missionary should set for himself :

First :—So to incarnate the spirit of Jesus Christ that his own life may stand the inevitable test of being the ultimate proof of Christ's transforming power.

Second :—So to infuse all his group relationships with the spirit resulting from this personal relationship with Christ as to prove that His plan for the Kingdom of God is a workable thing.

Third :—So to concentrate, in method, upon developing Chinese leadership as to look to rendering himself and his mission *dispensable*.

GRACE COPPOCK, Y. W. C. A.

The present aim of missions in China should be, first of all, to *preach the Gospel* as the only means for saving the individual, and for developing Christian character. The Church still believes that there is no other name but the name of Christ whereby men must be saved. It holds firmly to the supremacy of eternal life and its ultimate aim is to bring men to such a knowledge of Jesus Christ as will result in a saving faith and in a consecrated life of sacrificial service. It should seek to secure the consecration of all of the individual—body, soul, and all that he has—time, talents, possessions, in the task of saving China and the world for Christ. With this aim in view mission work in China should seek to make the Church become a centre and source of that Christlike effort which has for its end the salvation of the soul, the alleviation of human sorrow and suffering, the moral, social, and spiritual elevation of man, and the making of the world a better and brighter place, to live and love and labor in.

The aim of missions is the complete realization of the will of God in the life of the individual, the nation, the world. It has an individual emphasis, and it has also social emphasis, for the Kingdom of God is made up of *individuals* who through a saving faith in Christ and sacrificial devotion to the aims and ideals of Christ have united into a society for the service of all who suffer or are in need.—DONALD W. RICHARDSON, P. S.

Christianity and the Material Advance of China

J. E. BAKER *

THE present generation of Peking has seen the change from the mule cart to the ricksha as a means of conveyance. Then came the automobile, and now we have the airplane. It was almost fifty years after the first railway was in operation in England and in America, that one was built in China. And that railway, the Taotai of Shanghai tore up and dumped its materials on the beach of Formosa. But Chinese bought their first automobiles less than twenty years after they became a success elsewhere, and a few weeks ago we had the beginnings of an airplane mail route started in China less than five years after the first of the sort in Europe. Fifty, twenty and five :—in material progress China is catching up with the rest of the world !

In matters of thought China is changing also. There was a time when no young man of good family would take as wife a girl whose feet had not been so crippled that she hobbled about only with pain and rarely left her own courtyard. To-day, so I am told, a bound-foot girl suffers a heavy discount on the matrimonial market. Only a year or so ago, there was nothing to read in Chinese print that was not of the old stilted literary style, which requires so many years to master that only about four per cent of your people are able to read it. To-day some scores of magazines and newspapers are being printed in the "pai hua" or common spoken language, by which it is possible for ordinary men to gain ideas from the printed page.

Your script is also under serious review. China at last feels a need for speed. Why consume the precious time of youth in memorizing four thousand characters, when forty will open up every realm of knowledge just as well ? This is the new view.

But more especially, China is changing in her ideas of social values. The old hierarchy of society put the scholar first, the farmer second, the merchant third, and the soldier last. Now what do we see ? Almost a complete reversal. Everywhere, we see the soldier in places of authority. The scholar, if placed in office at all, is the mere puppet, tool, accomplice of some military leader. When China's brainy

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men were in power, other nations might out-fight China, but they did not out-wit her.

Now the changes in forms of locomotion, educational theories and social values in China, are being matched by the changes in Chinese industry and commerce. At the beginning of the Great War, China was manufacturing very little of the cotton goods which she consumed. By 1918, according to the customs returns, she was manufacturing fully a third of her needs. Cotton spinning machinery now on order will bring the capacity of cotton mills in China up to one-half of the Chinese consumption of cotton yarns. In fact the spinning capacity will possibly be in excess of the production of raw cotton, in China, and if the growth of the milling industry is to continue there will have to be a stimulation of the growing of cotton. And these cotton millers are not unaware of this possibility. So they are co-operating with each other and with the government in experiments with improved cotton seed and improved methods of cultivation. As a result of these activities Chinese farmers will raise better crops and receive more profit from them. Chinese workmen will have additional opportunities of employment and at better wages. Chinese wearers of cotton goods will have cheaper garments, and will not be at the mercy of foreign merchants and of foreign wars. In the cotton industry, modern industrialism is not coming,—it is here.

Cotton goods are China's leading import. But what has happened in cotton we shall see happen in dozens of lines less prominent. Why should China export hides, and import leather, shoes, and belting? Why should she import steel rails, bridge steel, cannon, machinery, and every other variety of metal tools when she has in her own mountains great deposits of iron ore, with an illimitable supply of coking coal close at hand? The Chinese are asking these questions, and they will not stop short of an answer. To-day China's foreign trade amounts to only about one billion dollars a year. The trade of a single railway system in America exceeds this. But Julean Arnold estimates that this trade can be increased to 65 billions without the discovery of any new sources of wealth or any particular change in the relative position of nations, other than the mere development of China. China has set out on the journey toward that 65 billions. It is a long journey,—a hard journey, a journey beset with dangers. And to meet those dangers, to overcome the worst obstacles, she needs Christianity.

What are the dangers and why does China need Christianity in order to meet them? I will answer; first, by quoting from Robert Hunter, a celebrated sociologist, who claims that Christianity has failed to meet the same dangers in America and Europe, and second, by controverting that writer. He has stated the case exactly as it would be in Europe and America, if it were not for Christianity, and as it will be in China without Christianity. He says; "Business men must do the exact contrary to Christianity. They give nothing away: they sell whatever they have at a profit."

"They strive to get as much as they can in profits, no matter to whom they sell—rich or poor. The object of business is now, and always has been, to acquire riches by out-trading others, and thus to increase both capital and income. Business does not seek to pay as much in wages as it can afford to pay: it pays as much as it is forced to pay. It does not take as small a profit as it can afford to take: it takes as large a profit as it can get He will become bankrupt if he is not always in a position to compete with others: and to do this, he must watch all his expenses and be certain to get his profits. He must get full return for the wages he pays, and he must keep them down to the same scale as those paid by competitors. He must make his income exceed his outgo, and this can be done only by dealing according to the rules and practices of the market Employers whose business is not a monopoly are at the mercy of the most unscrupulous of their number," and as a result we have a "system in which the selfish rule and the good are compelled to follow the bad."

"Business is a serious and strenuous conflict, wherein everyone is fighting to take away something from someone else. Men are struggling to get on the backs of others, and to reach a point of vantage where they may exploit others. Organized industry produces wealth on a scale never before dreamed of: but riots, hunger, overwork, underfeeding, childlabor, sweat-shops, vile tenements, and slums serve as a warning to every youth that he must lose no time in getting on the backs of the working people." Hence Robert Hunter concluded that "business life is opposed to the teachings of Jesus: and it is doubtful if there has ever been one man in industry or commerce who has been successful in harmonizing Christianity with business." This is a very common conception of business. Many Westerners besides Hunter hold it. If I am not mistaken

it is the Chinese conception also. I believe it goes far to explain why, in the old order, the merchant ranked below the farmer and the scholar. The community generally saw in commerce and industry no more than this striving for selfish gain. Selfishness is never admirable. And so long as the motive of the commercial class was selfishness that class could not be admired.

But there is another conception of business.

It is no mere accident that in the English language the name we use for articles of merchandise is the plural noun form of the adjective "good." Anything which possesses serviceable qualities we term "goods." The work of the merchant is to make it possible for people to acquire things, with serviceable qualities,—good things. No nation subsists well, no nation can defend itself vigorously, no nation enjoys any considerable art, music, literature, or other cultural influence, except to the accompaniment of prosperous commerce. Why is China the prey of every predatory power which would attack her? Because she does not have the battleships, cannon, airplanes, and chemicals to repel invasion. Why does she not have these weapons of defense? Because she does not have the factories for producing them. Germany was able to defy the world for four years, because her factories were superior to those of other nations. She collapsed when the factories of France, England, and America finally became superior. It is too obvious for me to dwell upon, how uncomfortable, how weak, how dreary life becomes when the processes of trade are seriously obstructed. Surely, there is something more than selfishness in this activity which brings so much of comfort, safety, beauty and enjoyment to the entire community. Trade is a public service. One may still hold with Adam Smith that "little good comes from those who profess to trade for the public good," and at the same time hold that much public good comes from those who profess to trade well. No trade is a good trade unless it benefits both parties. When business concerns itself greatly about the benefit to the second parties, it has reached a very different plane from that outlined by Hunter. It can not reach this plane without the aid of Christianity. Christianity has been the force which has put business on this higher plane in Western countries. Not wholly, I must admit,—but a good start has been made. Christianity has come to a very sinful and ignorant world. It represents an ideal toward which men are striving, not which they profess to

have attained. The fact that the ideal has not been attained testifies not to the failure of the ideal, but to its extreme worth and the difficulty of obtaining it. Christianity came to a world in which 99 per cent of the people were in bondage to the other one per cent. To-day in Christian countries all men are free. Christianity has gradually achieved the emancipation of women. It has put education at the service of the meanest born child in Christian countries. It has curbed the liquor traffic in most countries and driven it out of one,—the one which I consider the most Christian. It has made gambling the occasional pastime of idlers only, and instituted a society in which millions of men live scores of years without once indulging. It has banished the brothel to back streets and sanitary cordons and made of the habitu  a shameful creature who hides her face and goes abroad only under cover of disguise or darkness. Has Christianity failed in these matters? Not at all. The battle is not over. It has still long to wage. But it is a winning battle, a battle whose tide was never so encouraging as in this year and day of grace, a battle so sure of victory that many who profess themselves non-Christian enlist themselves with the Christian forces.

Business has been one sector of the Christian battle front. Hunter is right. If left to itself "business life is opposed to the teachings of Jesus." But, thank God, there are business men a plenty who oppose the teachings of Jesus to such conceptions of business life. Hunter says: "Men are struggling to get on the backs of others." "Employers are at the mercy of the most unscrupulous of their number." But every here and there, some employer refuses to be driven by competition. He says to himself, "If I fail, I fail, but I will not force my employees to live like brutes; I will not deny their children a chance in life; I will deal justly let come what may." And he does. Some fail. Such men gain the greater victory, victory over self. But for the most part they have not failed. The age of miracles is not past. Such employers have found—to their surprise, no doubt—that their labor costs were lower under reasonably short hours, under reasonably higher pay, under better conditions of sanitation, light, and housing, than they had been under the old conditions dictated by selfishness and by what Mr. Hunter calls "business life."

There was a time within my recollection when the railway workers of America daily went forth as to a battle. Each day

some tens were killed and some hundreds wounded. Out of Christian mercy, inventions were forthcoming to make railway appliances more safe, but these devices cost money. These laws of business life which Hunter says make impossible the application of Christian principles to the market place stood in the way. But have the American railways continued to kill employees and passengers in the old way? Have the merciful railway managers been at the mercy of the unscrupulous managers,—as Hunter says they are? No. There were managers who said, "Human life is more precious than profits. We shall test these inventions, and if they are good we shall adopt them." They did test the automatic coupler, the train brake, the automatic block signal. They found them good. And they did adopt them, in spite of the cost of millions of dollars. And then the people of the United States, as a whole, rose up and passed laws which compelled the unscrupulous managers to adopt these same safety devices. To-day the statistics show that a passenger train in the United States is almost the safest place in the world in which to stay. And still managers are not satisfied. They are experimenting with the automatic stop, trying to prevent collisions absolutely.

Now it so happened, and this shows that the days of miracles are not yet past,—that these safety devices proved to be not an expense, but a saving. But mind you, these savings were found out after the decision to use these devices, not before. And the decision to use them was born of those feelings of justice and mercy the inculcation of which has been the particular work of the Christian Church.

This has been the experience in every line of business. Competition tends to force wages low, but Christian justice forces an ever increasing share of the combined product of workers and capitalists to be yielded to the workers. Not swiftly, but gradually; not as swiftly as many may wish, but as swiftly, perhaps, as working men are able to learn to make good use of leisure time and better pay. Where does the laborer enjoy the greatest security, the highest comfort? In those countries where life has been tempered, opposed if you please, by the teachings of Jesus. And have those Christian countries suffered because of it? Whose goods fill the markets of the world,—those of Christian countries or those of non-Christian countries?

If you will study the great fortunes made in America during the past hundred years, you will find that they have

come for the most part from out-serving rather than by out-trading competition. What have the great railway trunk lines grown upon but the service which they rendered to the community? The great telegraph and telephone lines, the steel mills, the automobile factories, all supply some great need for the community. They have grown not by crushing competitors but by discovering new and better ways of serving. Take the case of Standard Oil. I have no apology to make for some of the methods of competition which characterized the history of that company at one period. But for its wealth, it had to put good light cheaply into the homes of American common people,—truly a great service. The profits from kerosene were devoted to developing gasoline, without which our automobiles would be impracticable and our airplanes impossible. The profits of gasoline were used to develop asphalt, with which our thousands and thousands of miles of streets are paved. Further profits have been invested in the development of dyes, foods, and scores of other articles which help to make life in America rich and interesting. The moving picture depends upon the celluloid film, and celluloid is one of these by-products of oil.

I said just now that I have no apology to make for the methods of competition used by Standard Oil at one stage of its career. But it was the condemnation which these methods of competition received at the hands of Christian people which corrected those methods and in addition corrected the rules of business of that period generally and put them more into line with Christian principles. Those methods of competition while they lasted marked a temporary defeat for Christianity, but the correction of those methods marks a permanent victory.

With this experience as a guide, I have no hesitation in asserting that Christianity has been one of the greatest forces in producing the great material progress of Western countries. The material advance of any country is based upon the co-operation of vast numbers of people,—the people with money with the people with brains and the people with brawn. If these people are to co-operate with one another they must trust each other. They must have good government,—which is merely another expression of mutual trust. To be sure, it will be possible to make some tremendous advances by the mere selfish organization of the man power of China on a purely "rice-bowl" basis and putting it at work upon the

necessary forms of production. Here we have 400,000,000 of people, half of whom are idle half of the time, and the other half of whom are working by such poor tools that they produce only half what they should. The output of grain per farm hand in America is about forty times what it is in China. With four times as many people you do not produce one per cent of the iron and steel that America does. Set these idlers at work. Give the workers better tools, and without the eating of a single bowlful of rice more you could have railways, good highways, sanitary cities, and all the comfort and luxury of Western countries. What prevents you from doing this? Simply this—lack of organization. But men will not permit themselves to be organized for the purely selfish purposes of other people. They rebel after a certain point. Perhaps it is not open rebellion. It may be only "squeeze," or a "going slow" strike. Perhaps they merely fail to put intelligence or heart into their work. No country becomes materially far advanced until every man is producing largely. And no man produces largely until he is so sure of a fair share of the joint product that he will put his enthusiasm into the process, put in all of his energy, all of his intelligence, study short cuts and improved methods, and will eliminate waste. He has to be willing to work with others and trust in the honesty of his associates. Again it comes back to trust. The modern business world is based on confidence.

Besides, if China goes into the new industrial era with the same old conceptions of trade that she has cherished for the past thousands of years, she will make of industry, as Hunter says, "a form of warfare wherein self-interests and class-interests are in constant conflict." With the more powerful tools which industry will forge those who possess them will have a power over less fortunate people far greater than they have at present. Already in Shanghai in connection with your cotton mills you are having the problems of over-crowding, child-labor, woman-labor, over-work, hours of labor beyond reason. You have had strikes. Depend upon it you will have riots, fire, murder, and every thing else that goes with injustice to weaker people. Japan is beginning to go through that process right now.

Western countries have advanced materially, directly in proportion to their ability to organize. They have advanced in the ability to organize in proportion to the extent that Christian

justice has led their working people to demand reasonable improvement in their condition and has led or forced employers to grant those demands.

Then, too, if your workers get higher wages, what are they going to do with them? Is it to be more gambling, more wine, more concubines, or will it go into better homes, education, sanitation, and the things that make for a better people. Of what use will be an increased wage, if the result is merely to bring into existence additional eaters of rice, so that the share per person does not increase? Why have shorter hours of labor, if the leisure hours are to be used for debauchery rather than for improvement? The dangers which you face have two aspects,—not only the selfishness of employers, but the self-indulgence of employees. Every industrial country has had this problem to face. Robert Hunter, if he had been presenting the other side of the question might have said not only that “business life is opposed to the teachings of Jesus,” but that human life is opposed to the teachings of Jesus. He might have pointed out that in Christian countries there is the liquor business, gambling dives, brothels, all of them evidences of the failure of Christianity,—that men have appetites for liquor, for games of chance, for sexual indulgence, and that very few men in the course of their lives have not gratified these appetites to a certain extent.

But education in Western countries, first fostered by Christian churchmen;—laws concerning decency—insisted upon by organized Christians; honest courts,—whose standards are upheld by oath upon the Bible and before God; the Christian conception of the family; these have prepared the workman for his new freedom and his increasing wealth, as fast as Christian justice has won them for him.

I can hear some one say at this point, But why does China need Christianity in order to make her industry pursue honest methods, deal fairly with labor, and to induce men to conduct themselves moderately? The Chinese merchant has a reputation for honesty which is proverbial. Science has demonstrated that men do better work and more work if they are housed properly, fed properly, and are promised a decent chance for their children. If it pays to be good, you can trust a Chinese to be good. If that is all Christianity has to offer we have a system of ethics and a common sense of our own which supplies all that. I deny it. You have not. A mere system

of ethics and common sense never put science to work on these human problems and never applied the results of scientific inquiry after they had been obtained. The force which has done this has been something far more stirring and vigorous.

The Chinese system of ethics is a beautiful thing. But it has not lifted a finger to withstand the inundations of the Yellow River, "China's Sorrow." It would be a relatively simple engineering matter to control that river's floods, if attention were once put upon it. Any people who built the Grand Canal and the Great Wall need never shrink from dyking the Yellow River. But the Grand Canal brought tribute rice and the Great Wall protected the monarch from his enemies, while, dyking the Yellow River would merely save lives and the misery of a few million destitute survivors. The monarch was not interested. Ethics never hold up. They always fail in the face of selfishness. There is no compulsion to them. It is so easy to answer an ethical doctrine with some practical maxim, that the common man rarely knows the difference between his ethics and his maxims.

Here you are, the most populous nation on earth, with almost the largest territory and the greatest national resources. You are known as a sturdy race, hardy, thrifty, ingenious. You have the oldest existing civilization. You are shrewd traders. You first invented gunpowder and printing, the two most powerful forces in modern life. Tell me, why is it that no nation is so small that it fears you? Why is it that a nation no larger and with no more people than one of your eighteen provinces is able to dictate to you all your policies of peace and war, is able to take your territory and your wealth, without fear? You know that it is because your system of ethics has fallen down so regularly before selfishness that no Chinese trusts another in large matters. You are so suspicious of each other that you have no power of organization. Your system of ethics does not produce confidence. It has failed utterly. It has betrayed you to your enemies. It keeps you weak. You can no longer build Great Walls or dig Grand Canals.

But the Christian can not answer the voice of duty with a maxim. He owes a personal allegiance to Jesus Christ. He has a Master who puts compulsion upon him. There is no escape. The all seeing eye marks even the sparrow's fall and will not miss a sinner's fall. The practicality of right has no part in the matter. Responsibility for results is taken off one's

shoulders. Christ hears it. There is no need to worry over the outcome. If your father tells you "Buy this" or "Sell that" do you hesitate and ponder whether it is wise or foolish? No, you do his bidding, and do it with a cheerful heart. So with the Christian. He has nothing to do but obey. Like a good soldier,

"His not to make reply,
His not to reason why,
His hut to do,—and die,"

if need he, and when need be, it is a death worth dying. But if he should try and fail? No fear. There is no failure but the failure to obey.

With this sort of leadership, we Christians trust one another enough to work together. We are not perfect. Our discipline can be improved. Sometimes a soldier deserts. Sometimes the sight of blood makes him faint. Sometimes shell shock unnerves him. But on the whole we keep elbow to elbow and march on. We know that our comrades obey the same command. No greater source of confidence has yet been found than the leadership of Christ.

Hence I say, that after you have studied mining, rail-roading, milling, and all the industrial arts which China lacks; after you have fair treatment from other nations; after you obtain a stable government; after you have been able to borrow the capital to establish all the industries you want; you will still need to establish confidence in one another if you are to have that co-operation which is essential to a great material advance. This confidence will take many forms: one will be dependable courts, another will be the elimination of "squeeze," another will be sincere effort and correct accounts. And the greatest force which you can obtain for the creation of this confidence is the leadership of Jesus Christ and the counsel of his Word.

I have great faith in what the future has in store for China. If I know China at all, I know that you do not respect these brawling soldiers, who now have the upper hand,—you merely fear them. You still respect the scholar, but there has been a change in the form of your respect. You respect him as a gentleman,—a man with the finer instincts of life, a man of mental calibre, and more often than not a man of moral worth. But you have lost respect for his practical ability. To-day you know that the possession of a degree does not necessarily denote

ability to direct the mechanical, commercial, and social processes which make for comfort, security, and power. And it is in this respect that your merchant class is rising daily in popular estimation. This reason is influencing more and more of your scholar class to identify themselves with business. This fact has led to the establishment of schools of commerce to which the sons of literati and of officials are being sent by parents who wish for them honorable careers. For the career of the great merchant is one of great service. The greater the service the more honorable the career. Hence in choosing this career fail not also to make that choice which is essential to your greatest success. Choose ye that better part, call to your aid the greatest force in life. Take as your leader not selfish gain, but the great Captain of men. He leads to a glorious battle. Some fall on the field. But his forces always advance to victory. "Seek ye first the kingdom of heaven and his righteousness and all these will be added unto you."

Feng Shui or How the Chinese Keep in Tune with Nature

L. C. PORTER *

GRAVES are the most characteristic objects in any Chinese landscape. Standing here and there alone among the fields or grouped together and surrounded by ever-green trees one sees them on every side. The number of them and the care taken of them give evidence of the universal prevalence of that prime tenet of Chinese religion—ancestral worship; the position of the grave and its protecting bulwarks of earth is an equally manifest evidence of the universal acceptance of another dogma of their faith, Feng Shui. Feng Shui determines the plot of ground on which the grave is placed; Feng Shui fixes the direction toward which the cemetery gate shall open; Feng Shui fixes the placing of trees about the tomb. And in regard to these matters Feng Shui is as powerful in the palace or the home of the cultured official and scholar as it is in the adobe huts of poor peasants. Not only so but the placing of palace and hut are likewise determined

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by this same all-powerful faith. The residence of the gods, likewise, is located in accord with the principles of Feng Shui. Thus the gods, the living and the dead, find their habitations placed for them by the influence of this strange belief, and a curious fact is that Taoist, Confucianist, and Buddhist, whatever differences they may assert for themselves in other respects, give a united allegiance to Feng Shui. This brief suggestion of the direct and intimate connection between Feng Shui and ancestral worship in China indicates the importance of a study of the former subject and justifies the hope that such a study will throw light on some of the essential factors in the religious consciousness of the Chinese. And when we consider the traditional conservatism of the Chinese, the long backward sweep of their history and the remarkable fact that in an enlightened and intellectual literature and civilization they have curiously preserved many of the traits of man's primitive thought, custom, and habit, there are surely grounds for extending the hope to an extra-Chinese and international scope. May it not be that a true understanding of Feng Shui, this strange mixture of religion, magic, and attempts at science, will make clearer to us some of the earliest stages of mankind's groping after truth?

It has already been suggested that the essential thing in Feng Shui is location upon the surface of the earth—it has to do with sites. This is quite true. Good evidence for it is found in the popular stories of the varied ways in which foreigners in China, with their strange ways of building houses, of locating roads and of treating nature generally, have run afoul of the deep-seated Feng Shui prejudices of the Chinese. It is well known that such prejudices delayed the building of railroads (!) which were manifestly necessary to the development of China's resources; made the building of telegraphs difficult, and caused many riots due to the height or position of church towers or other high buildings. What are the principles that determine the influences of sites and of the sort of buildings put on them? To answer this question is to understand and to explain Feng Shui.

Beginning with the characters of the name we discover that Feng means "wind," and Shui means "water," while in combination they have something of the idea of "climate" or, better, indicate the forces of nature that are expressed in climate. China is dependent on the monsoons. These are

the winds that bring summer warmth and rains, while in the winter there is great dryness, especially under the influence of the cold northern winds. The harvest every year, and with the harvest the very life of the people, is dependent on the monsoons, and the water brought by the winds. Feng Shui thus represents the vital power of nature, its life-giving forces, and sites are chosen with the purpose of securing for the inhabitants who are to dwell upon them, whether deities, ghosts, or living persons, the benefits of these vital forces. It is most probable that we have here another illustration of the intimate relation between religion and food-getting. The powers upon which human life is dependent become the objects of worshipful regard. But if Feng Shui had its beginning in connection with a terrestrial weather bureau it was at a very early date extended to cover celestial powers of a spiritual sort that widely transcend aerial and aquatic forces. Careful attention was given to the study of these forces in order to discover the locations upon which their beneficent influences converge and to avoid those at which discordant powers were in conflict or where evil influences were at work. By choosing such spots for dwellings successful life would result. But of greater importance was the location of graves in auspicious and favorable surroundings. For the benign powers of life not only would guard the spirit of the dead but would, through a mysterious spiritual heredity, pass on to descendants a vital force, so that children and grandchildren would multiply, and wealth, honor, and high governmental positions crown their successful lives. Thus we see that Feng Shui means the way in which the Chinese tries to keep the dwellings of his dead and his own dwellings in such accord with Nature, so in tune with Nature's powers, that prosperity may attend his family "unto the third and fourth generation" if not further.

Two illustrations will indicate the invariable causal connection which the Chinese find between prosperity and good Feng Shui. Whenever robber-hands or rebels have become notably successful an important step in the action of the government in attacking them consists in a careful inquiry as to the location of the graves of their ancestors in order to destroy first the mysterious forces that are held responsible for all human success. Imagine a sheriff's posse making its first attack upon a cemetery! The Ming Dynasty, beginning in 1368, was a period of glorious achievement in China. The

ruling family came from most humble circumstances. But its power and prosperity are quite fully explained when we discover that one of the obscure forefathers of the house lies in a grave that is situated in a spot where the Feng Shui is "exquisite."

What determines good or bad Feng Shui? The answer to this question leads us to a brief review of the Chinese ideas concerning the universe, its origin, and development, and concerning the soul or spirit of man and its relation to the world of nature. It is in answering these questions that Eitel suggests that in Feng Shui is to be seen the "Rudimentary Natural Science of the Chinese." The curious thing is that the "rudiments" were known 4,000 years ago and that instead of adding to them by attempts at observing the facts of nature, the Chinese have accepted the rough guesses of their ancients, have honored the theoretical speculations which they produced as very truth, and have exalted the childish ideas that are enshrined in the ancient writings as the eternal dogmas of unchangeable knowledge and faith.

To the Chinese the world is one living whole. Through it all moves a majestic Order. They call this Tao (道), a word which is central in all Chinese thought and belongs as much to Confucianist and Buddhist as to the Taoist, who has a name derived from it. This great principle of Tao is expressed in the celestial world in the harmony and precision of the movements of heavenly bodies. This is the Tao of Heaven or T'ien. Corresponding to this celestial system there is a terrestrial Tao, an Order upon earth; it is manifested in mountain and stream, in the forces of fecundity and of life. Tao existed before the beginning; it was present in the "Supreme Ultimate" out of which was born the Yang and the Yin. From these two, which are the male and female principles equivalent also to the powers of Light and Darkness, are born the Five Elements—Wood, Fire, Earth, Water, Metal—out of which all things were made. These elements correspond with the five planets, Jupiter, Mars, Saturn, Mercury, and Venus. In Chinese these planets bear the names of the elements. These five elements or forces control all things both the celestial and the terrestrial. To them the five directions East, South, Center, North, and West correspond, while the five seasons, Spring, Summer, Midsummer, Autumn and Winter also express their influence. But these five are themselves nothing more than manifestations

of the union and interaction of the Yang and the Yin. The Yang is seen first of all in the Sun, in all things that are high or ascending, or warm and life-giving, or southern and fiery. The Yin is seen in the Moon, and the cold, in all that indicates the recession or rest of vital force. The Yang and the Yin are, as it were, the exhalation and inhalation of the Breath of the Universe.

The twenty-eight constellations also express the Tao of Heaven and have corresponding influence on earthly affairs. These are placed in four groups, the Eastern group, which is the Azure (Blue) Dragon; the Northern, or that of the Black Tortoise; the Western, or that of the White Tiger; and the Southern, or that of the Red Bird. The points of the compass in this case also carry the influence of the elements to which they correspond.

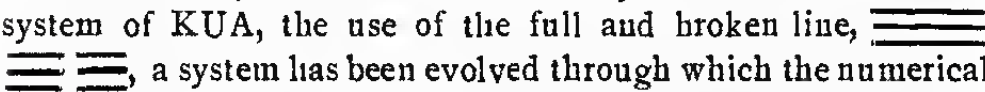
In addition to these must be named the Great Bear, which, with its seven stars, is the great time-keeper of Heaven, and the Northern Bushel, a configuration of nine stars, which sometimes corresponds with the Bear, and again seems to have no fixed location in the sky, but, at all times of tremendous significance in earthly affairs.

These are the powers of Heaven, which control the progress of the Universe. Through them the earth is ruled, and to them correspond many terrestrial configurations so that their presence may be known and considered by those who are skilled in such arts. On earth the Yang and the Yin are sought for under the names of the Blue Dragon and White Tiger, on the east and west or left and right respectively. Since it is the Yin and Yang in union that produce all things it is in locations where Dragon and Tiger join that the most auspicious convergence of vital forces is to be found. These forces flow in the earth as well as in the sky. There is a "pulse" or "breath" of the mountains and land. Elevations are of the Yang, undulating ground is of the Yin. Down the ridges and shoulders of mountains, hills, and elevations flows the pulse of life. One must know where to find the arteries of this system, and the "heart" into which its elixir pours and from which it sweeps out.

The Tao of the world is also expressed in the calendar, for it tells in particular of the exact order of the course of the heavenly bodies. It has always been one of the great functions of the rulers to determine for the people an exact calendar in

order that they may act "in season," and be in harmony with the Tao of Heaven. Records of the twenty-fourth century before Christ tell of the official court astronomers who determined the calendar. The calendar is of course connected with the Zodiac. Twenty-four seasons of the year are fixed in accord with these stellar influences, and human occupations are directed by these seasons.

Celestial influences are connected with the calendar in yet another way. Corresponding to the names of the constellations of the Zodiac are the 12 Horary characters, the so-called Earthly Branches. These have equivalents in the periods of a day, in the directions of the compass, and in the names of certain animals. There are also ten characters called the Celestial Stems. Every year, every hour, and every day has a name which is made by using two characters, the first one of the ten Stems, the second by taking one of the 12 Branches. They are taken in a regular sequence beginning with the first of each series. It will be seen that the series will recommence every 60 years. This is the well-known "Cycle of Cathay." Not only are the years so named but also the months, days, and hours. And by the varied intricate correspondences involved in these names,—the united influences of constellations, elements, points of the compass and Yang and Yin,—each hour of every day is controlled.

These two primary forces, the Yang and the Yin, are manifested in yet another fashion. By means of the ancient system of KUA, the use of the full and broken line, , a system has been evolved through which the numerical proportions of nature can be calculated. The Eight Trigrams are recombined to make a series of 64 Hexagrams. The old Classic, the Yih Ching, is the book in which this system has been preserved from the most ancient times. It is indeed a book of mystery highly honored by every Chinese sage and not least by Confucius. We need not try to unravel its secrets. It is enough to say that the 64 diagrams are used to denote the points of the compass as well as to indicate other celestial and terrestrial correlations of influence. In Chinese divination and fortune-telling the Pa Kua, Eight Trigrams, have the first place. And in determining Feng Shui they are no less important.

The whole theory of Natural Science thus briefly outlined is set forth for the use of Feng Shui in the Feng Shui compass.

This remarkable device consists of a small compass needle set in a wooden case which is surrounded by 18 circles upon which appear the trigrams of the Kua in various combinations, the 28 constellations, the degrees of the ecliptic, symbols of planets, elements, and zodiac, the stars of the "Bushel," a miniature calendar, the odd and even numbers that indicate Yang and Yin, the signs of the compass, and lucky and unlucky days. By the use of this compass the expert can determine in a moment what heavenly powers are at work at a given place with reference to a given time. The given time may refer to the day and hour when observations are being made but it also has a most important reference to the hour of birth of the individual for whom the observations are being made. This relation we must consider next.

It must be remembered that man is a part of the system of the universe. All of its influences work upon him. But he is more than a part. He is in himself a microcosm, and in his members the principles of Tao are represented and work themselves out. Man has a Yang and a Yin spirit,—Eitel indicates the difference by naming them the male spirit, animus, and the female, anima, of every man. His vital organs correspond to and are ruled by the five planets or elements. There is also a correspondence between the cosmic system and man's moral life. Each cosmic element has a prime virtue in correlation with its influence; the pentad of virtues, benevolence, righteousness, propriety, wisdom and fidelity, and the pentad of social relationships, ruler and minister, father and son, husband and wife, older and younger brother, friends, are as fully controlled by the stars and the Tao of Heaven as the configuration of the earth or the movements of the planets. Man, like nature, is a product of the Yang and Yin. The Yang element in him is his *shen* or *hun*, the Yin his *kuei*. It is these elements that endure after death when they are still in close connection with the universe and most sensitive to its influences.

The connection between man's inner life and the calendar is found in the moment of his birth. As was suggested above this hour, day, month and year would be named by using eight characters taken according to the cycle of each series. Now, as each of these names has its correlations with celestial, terrestrial and calendrical influences it will be seen that the determination of conditions that will be favorable to all the

elements involved becomes a matter of most careful study. The professionals in that study are the Feng Shui hsien sheng, or Professors or Doctors of the Vital Force. Although every Chinese gentleman knows the general principles of the art no well-to-do family would fail to use the services of the expert.

We are now able to explain Feng Shui. It began in a reverential awe before the powers of nature ; it has maintained a belief in the unity of the world and all of its forces. The spirit of life flows through the whole of the universe. This cosmical life follows an eternal order ; there is harmony in Heaven and all that is successful on earth and in human life depends on submission to the order and harmony of Heaven. The spirit of man even after the death of his body needs to be placed so that this harmony may be maintained. Respect for the departed demands that their graves be located with care so that the celestial influences that attended their birth and life may continue to invigorate and bless them. Not only so but the spirits of the dead if placed in harmony with the order of the universe can secure wonderful blessings for their posterity. Thus the powerful motives of ancestral worship and self-seeking combine in the doctrines of Feng Shui. The horoscope of the individual and the configuration of the land are the two special factors in choosing auspicious sites.

But Feng Shui has also a relation to morals. Unless the character of a family remains good and upright it cannot expect to enjoy the benefits that even an auspiciously placed ancestral grave would promise. It is significant that the Feng Shui system in China has never lost this moral relationship and has, on that account, never degenerated into mere magic and superstition. This moral element and the reverential attitude toward nature are the only good things that can be said for Feng Shui. By emphasizing duly the importance of character the Feng Shui hsien sheng is able to meet the argument of those who ask why he, with his expert knowledge of such influences, does not bury his own parents in the best locations discoverable and thus insure distinguished descendants.

In regard to the age of the Feng Shui system, De Groot has given ample evidence from literary sources proving that it is as old as Chinese thinking. Eitel practically agrees with this position, which contradicts the view of Edkins that the superstition came into China from Buddhist sources. The idea of Tao, of the order of the universe, is part and parcel of the

most ancient Chinese civilization. Confirmatory evidence of great importance is found in the Annals of Wu and Yueh, written in the first century B. C., which report that an emperor Hoh Lü built his capital in such fashion that the influences of Heaven and Earth were represented in its structure so that the ruler was enabled to overcome his enemies, while Confucius, at the time he buried his father, was influenced by the prevailing customs of the time, even though they did not agree with his own best conceptions. The Yih Ching, the Classic of Change, gives the highest authority to the views that underlie Feng Shui. The present practices of the art are, however, less ancient, since they date from the philosophers of the Sung Dyuasty, in the twelfth century B. C., when the sage Chucius gave the orthodox form to the whole of Chinese thought, establishing the scholasticism that has ever since bound the thought of the nation.

There have been a few opponents of the whole system. Most notable among these is the historian Szu Ma Kuang, A. D. 1084. His criticism is based on the mistreatment of the dead involved in delaying burial until the long process of choosing the auspicious spot has been carried through. He charged with selfishness those who thus withhold the honor or prompt burial from their dead while they seek prosperity for themselves and their posterity. Re-echoes of this criticism are found in several imperial rescripts dating from different dynasties. But such disapproval is off-set by the fact that no imperial house has failed to make use of Feng Shui when it came to the point of selecting locations for its own mausolea.

This last observation suggests that the Feng Shui system has a real legalized basis, and such is the case. For the magistrates take cognizance of the superstition in cases of serious quarrel between families or localities over the wounding or destruction of Feng Shui influences. And the official penal codes have definite regulations in regard to cases arising out of such quarrels. In fact the system of government is most intimately united to the whole system of beliefs in the Tao of the Universe. The "Son of Heaven" is the supreme representative on earth of the celestial potencies. And his Tao, or order, is most significant for the whole nation. If he can attain to true harmony with Heaven his government will be ideal and irresistible. Lyall points out the significance of this connection between state and religion which greatly

increases the power of the former, although there is also the danger that the disestablishment of the system under the influence of a true science of nature might mean the overthrow of the government. It would be interesting to study the relation of the advance of Western ideas of science in China to the recent overthrow of the Manchu Dynasty. Certainly the fact that an official change in the calendar has been made and is generally accepted in all important centers indicates a tremendous weakening of belief in the old dogmas concerning nature.

In connection with this evident weakening of the belief in Feng Shui one will naturally ask, what of its future? De Groot prophesies that the death of the old system must mean total disorganization, anarchy, and destruction, that China will cease to be China and the Chinese no longer Chinese. Perhaps it is still too early to tell whether or not the prophecy is being realized. It is, however, certain that the educated Chinese are themselves attacking the whole system of misconceptions regarding nature, they are endeavoring to substitute real observation and investigation of the facts of nature for the hoary speculations of the ancients. Almost every Chinese newspaper in Peking has weekly articles deriding the old superstitions. None of the descriptions of Feng Shui beliefs that have been given can be regarded as representing present-day conditions. Under this fire of criticism the dross is being burned out of the old ideas and the moral truths which are of permanent value receive a new consideration. It seems possible that a substitution is going on with the destruction, so that a union of the older moral ideals, upheld first by China's choicest sages, with a modern scientific understanding of the world is taking the place of the traditional system. The modern Chinese is still a Chinese even though he be modern in his points of view on many subjects. Christianity has faced the fires of scientific criticism and still endures and is distinctly Christian in spite of the fact that much of what was older Christianity has been discarded. The Chinese systems have much more to lose than had Christianity. But it is certainly not possible to say that all that was characteristic of Chinese thought must be destroyed if a modern world-view is to be gained. Without question the pseudo-science of Feng Shui will pass away—indeed, is already passing. But a new system of Tao may be conceived of in which regard for Nature finds a fresh expression with primary emphasis of the values of the moral life.

This paper has made no attempt to present the details of the working of the practice of Feng Shui. Some of these details will be found in the appended note on the Feng Shui beliefs of the Emperor Ch'ien Lung. But the paper should not be closed without a word about the professors of the art. It is easy to see what a tremendous influence this group of men must have exerted throughout the history of the nation. But it is significant of the Chinese methods of life that this class of men never became organized into an exclusive priesthood. The opportunity for making gain by playing on popular credulity has, of course, been of the greatest. And this class of men has been very clever in combating the failures of the system to produce the promised results. The importance of personal character has been touched on already. Without that essential in the individual no fortunate site for grave or dwelling can affect family fortunes. Then again, the fact that each member of a family has his own special horoscope, makes it evident that one branch of a family may receive the benefits of Feng Shui in which another line cannot share. Those eight significant characters with the manifold permutations they provide for have been not only a loop-hole through which the Feng Shui hsien sheng escapes the logic of the lack of results in accord with his prophecies, but through these also family dissensions have arisen as the various branches struggle to gain for themselves the advantages due them, which would be necessarily denied to those of other horoscopes.

It has been suggested that the doctrines of Tao that underlie Feng Shui are the common, unifying, native Chinese doctrines that are the explanation of the general acceptance of three apparently different religions, Confucianism, Buddhism, and Taoism. De Groot has made a strong case for this interpretation of Chinese religion. It is indeed the only explanation that really meets the case. Thus interpreted the religion of the Chinese is the worship of the universe, the life of which is to be seen in the manifold spirits of every object contained within it. The universe is one yet many, so that an unnumbered company of lesser spirits can be worshipped. The three religions are only developments of three different aspects of the one catholic system. Confucianism sets the emphasis on the Tao of man, on his moral character; Taoism emphasizes the multitudinous spirits, spectres, and demons that are the discreet parts of the whole; Buddhism adapts to these



THE ORACULAR PEN, CITY HILL, HANGCHOW.

conceptions some of the Hindu beliefs. Is it not fair to say that we find in the universally accepted beliefs in Feng Shui the clearest expression of the doctrines that are fundamental in Chinese thought? For this is the art "everything in which is directed to this one aim: to attract Nature's beneficial influences to the people and its government, and to avert its detrimental influences." It is through this key that an entrance is unlocked by way of which we can gain some organized understanding of the innumerable aspects of Chinese religious and social thought and practice. It is the religion of the Cosmos, man living *sub specie Universitatis*.

As a conclusion to this study one should notice the value of the evidence from China in regard to the earliest religious experience and religious thought of men. Lyall suggests that we may more properly look to China for material for a study of primitive religion than to the foolish tales of wild tribes of the present time, and for this reason, that in China we have the carefully preserved remains of the earliest thinking of her people enshrined in a literature which dates from early ages and which has been kept unmodified. This aspect of the subject needs special study of a very intimate and careful sort before conclusions can be announced. It will be sufficient to indicate that in the Feng Shui system we have mingled elements; religion, magic, philosophy, science are to be found here and not as yet differentiated from each other. Such writers as Leuba and others who claim that religion and magic have independent origins, and that magic does not develop into science should make a thorough study of Chinese Feng Shui before they reassert their views. Certainly every student of religion and of the psychology thereof can draw and should draw largely from this wonderful source of material illustrating the content of man's early religious consciousness.

NOTES.—On the Feng Shui beliefs of the Emperor Ch'ien Lung.

The Emperor Ch'ien Lung, the fourth ruler of the late Mauchu Dynasty, whose long reign of 60 years covers a large part of the eighteenth century, was one of China's most distinguished rulers. Like his famous grandfather, K'ang Hsi, he was fond of literature and art, as well as a great warrior. He was with all this a very religious man. Temples were built by him near every one of his great palaces and he sent to Thibet and even to India to find the models for his numerous religious buildings. He was evidently a real believer in Buddhism but with this he certainly held a very

high regard for the ancient Chinese Universism and he manifests this belief in his use of the principles of Feng Shui. In the mountains just west of Peking he built many beautiful temples and palaces. All of these were located with careful regard to the beneficent influences of heaven. It is interesting to note how regularly what is a good Feng Shui locality is also a place of notable scenic effects. One could almost affirm that Feng Shui means beautiful scenery. The mountains of the Blue Dragon on the left and of the White Tiger on the right form at their intersection, which is the spot of happiest influence, very lovely vales. The Spirit that flows in the mountain ridges and often gushes forth as living fountains adds to the charm.

In this same region there are a number of graves belonging to great families of previous centuries. Some of these are capital illustrations of Feng Shui, while the way in which the great Emperor treated the graves of those whose influence he feared shows most clearly the principles of the art and the extended influence it had throughout the land from the highest and most educated to the most ignorant.

It happened that I had a pundit, a Manchu who had been born in this region. In walks about the hills with him I heard these stories about the graves and give them for what they are worth.

Consider first the Temple of PI YUN SZU. Here we have a well-preserved Buddhist temple. It is distinguished for the Hall of Lo Haus, where 509 images of the saints and sages of the faith have their seats. Back of this temple is a magnificent marble monument. It is built after a Hindu model and has five small pagodas placed upon a lofty terrace. The whole is richly carved with religious symbols of the Buddhist faith. The whole is a massive structure. The story is that this monument was built over the grave of the head of a family that had great influence at Ch'ien Lung's court. When this important minister died the family had secured a most admirable sight for his tomb. The configuration of the hills indicated the presence of the most auspicious conjunction of planets and of elements. The hills of the dragon and tiger were placed to secure perfect protection from evil and would manifestly draw to the grave the happiest influences. Just beside the grave a great spring gushed out; a most fortunate indication was this. And before the tomb the opening valley stretched out in sinuous curves that avoided all the evils of straight lines and promised nothing but good for the household and posterity of the happy ancestor whose spirit enjoyed these charms.

The great emperor knew of this grave so fortunately placed. He was filled with anxiety for the future of his own house. Might not a scion of the minister's clan rise up in rebellion and win the throne just because of the auspicious Feng Shui of that grave? So

the emperor consulted the geomancers. He learned the secret whereby the good influences could all be smothered and no promise of power affect the rival family. A great weight properly placed over the tomb would be necessary, a mass of stone with the proper peaks and points and angles. Knowing this the emperor proposed to the family of the hated dead that he wished to honor the grave by raising over it a fine mausoleum. An imperial favor of this sort could not be refused, whatever the family may have known or guessed as to the motives that actuated it or the effects that might be expected. So the great marble tomb was built above the old tumulus. And to-day this artistic structure, carved with all the symbols of the Buddhist faith in which the emperor himself trusted, is really a monument to the power of Feng Shui. Thus the emperor contrived to overcome by clever artificial works the influences of a very superior situation. One may add that the beauty of the location is unsurpassed in that region. Perhaps one of the factors in the position that was most dreaded by the emperor was the fact that the grave faced directly toward the capital which was visible from the grave. The emperor must have taken satisfaction in thinking that his marble stones had overcome the influence of the powerful gaze of the spirit within the tomb.

In the valley below this site was another grave that was found to be in a very advantageous location. The emperor did not need to be so guarded in this case in his attack upon the Feng Shui of the place. He had the grave partly surrounded by a wall of masonry on the very side from which the pulses of life and winds of favor flowed in upon the grave. Thus the grave was left exposed to the evil powers on the other side. In addition there were mounted on the seven towers of this wall water-spouts of stone all of which pointed, like so many cannon, at the very center of the grave. These straight lines would form the easy pathway for the spirits of evil, which are lost upon curved paths, and their attack upon the grave would destroy any good that might have come to it.

A third illustration of Ch'ien Lung's destruction of the good Feng Shui of a grave is found in a cemetery a mile north of this last mentioned grave. Here the graves are at the edge of the plain at the foot of a ridge along which the "Mountain Pulse" carried vital power directly to the spirits within the tombs. It was not possible to change the configuration of the hills. Indeed the emperor wished to maintain the Feng Shui of the locality for the enjoyment of his palaces and temples. But by digging a trench a yard wide and two yards in depth upon the upward side of the cemetery he believed that he had diverted the flow of vital breath or blood so that it would be carried off harmlessly to the plain. The graves being cut off from the source of supply could no longer exert any beneficent influence upon the descendants of their occupants.

The Place of the Missionary in the Self-governing Church*

E. BOX

THE subject upon which I have been asked to contribute a short paper is:—"The Place of the Missionary in the Self-governing Church." We must first define what we mean by "a self-governing Church." I will venture to give the following as a definition:—"A 'self-governing Church' is a group or groups, larger or smaller, of those vitally united to Christ as believers, who, individually and collectively, are susceptible to the promptings of Christ's Spirit, and through whom Christ is functioning." Christ is "the Great Head of the Church," and the true believers in Him are the members of His Body. He, too, is the great pulsating "Heart of the Church." His Reason, His Will, and His Divine Love express themselves through His Church, through those who are members of His Body. Here comes in the place of "Orders"—i.e., the varying functions which the different members of the Body exercise, according to God's plan or order. A "self-governing Church" is a *Christ-governed Church*—in which each living member is (or should be), voluntarily and gladly, performing that particular function which has been ordained for him as his part in the great plan and purpose of God in Christ. As Christ functioned through one human personality in the "days of His Flesh," so now, by His Living and Indwelling Spirit, He functions through innumerable hosts of those who are vitally united to Him by faith, and who are, each after his own order, giving expression to the richness and fullness of "the Life of Christ." Only in this sense can a Church be thought of as a "self-governing Church."

Let us now consider briefly how the Church of Christ in China has been gradually growing up, through infancy and youth, into this full stature of manhood in Christ Jesus, and the place which the foreign missionary has had in God's plan as a helper in the different stages of the development of that life.

In the early beginnings of the great work of planting the Church of Christ in China, the foreign missionary was, of

* Shanghai Missionary Association, June 1920.

necessity, the chief instrument under Christ. His was the dominating personality. He belonged to the order of the Apostle, the Prophet, and the Evangelist. In response to the Master's command, "Go ye into all the world," he came to this land as one "sent" of God. In obedience to God's injunction to "preach the Word" he delivered the Message given him to speak, as God's mouthpiece. As the representative of Him who came to "seek and to save the lost," he proclaimed the Evangel, moved by the love of the Saviour of men. There were, indeed, mighty giants in those days, for they were needed to break through the seemingly impenetrable rocks of prejudice, superstition, ignorance and sin, which imprisoned the soul of this great race. God has of necessity to work through human personality, and that at its best is faulty, and these giants through whom He worked had their faults and weaknesses as we all have. They themselves would be the first to confess their shortcomings, and also that through faults of temper, misdirected zeal, impatient haste and over imperious wills, the great cause they had at heart was at times hindered and held back. But, taking them all in all, they were "mighty men of God"—with the imperial stamp upon them.

As the result of the labours of such men as these, groups of Chinese Christians, small and large, began to be gathered out, and the nucleus of the Church of Christ in China began to be formed. The new condition produced the new type of missionary worker. He who had given some to be apostles, prophets and evangelists gave others to be pastors and teachers for the perfecting of the saints, unto the work of ministering unto the building up of the body of Christ. (Eph. iv, 11 and 12.) The pioneer, who blazes the track in the hitherto undiscovered country, is followed by the settler, who clears the ground and cultivates it, and by the builder, who plans the homestead and creates the city. And so it is in the great missionary enterprise. As the work develops there is the call for a new type of worker, or the worker is called upon to render a new type of service. The *great* missionary is the one who, in such times of transition, is quick to understand and to adapt himself to the requirements of the new conditions. The flexibility that quickly responds to the new orders of the Commander-in-Chief to meet new situations is the quality in the subordinate officers which makes a great victory possible.

It is necessary for us then as missionaries to read and to interpret the signs of the times. We need ever to be under the control of the Spirit of Christ that we may be used by Him in the carrying out of His plans and purposes. We should neither rush in front of, nor lag behind, His plans. Undue haste and over-caution are alike faults to be avoided, if we would be co-workers with Christ. One fact must be ever kept in mind. The Church of Christ is a living organism and subject to the law of growth. We must study its growth if we would render it intelligent service. The food, clothing and control that are fitted for the infant are entirely unsuited for those of more mature age. Adolescence is perhaps the most critical period of all and calls for the very highest qualities in parents and teacher in their efforts to serve. Sympathy, a high example and infinite patience will be a constraining power more effective by far than the imposing of the will or the asserting of authority. Authority there must needs be, but it must be the authority of the Christ, whose will is the expression of love.

Do we not feel that the Church of Christ in China to-day is passing through its adolescent period, a period of life full of charm, but full, too, of perils? Already there are, in many directions, signs of its "coming of age" and we who have been its parents and teachers will be wise and "have the mind of Christ" if we can adapt ourselves to the changing conditions, and by sympathy and helpful service forge new golden chains of love and affection that will bind the new generation to the old and the East to the West, and prove that we are all one in Christ. It is, indeed, of surpassing interest and significance that this most ancient nation—China—is taking its place as one of the youthful and most vigorous of the Churches of Christ. We must not be like a too anxious mother bird fearing as her fledgling essays its first flights. Only by flying can one learn to fly. The infant has many a tumble before it learns to walk securely. Advise and encourage, but do not check, the desire for, and the efforts to attain to, independence. It has been the privilege of many of us here to watch this growth of the young Church of Christ in China, and it has been our desire to adapt ourselves to new conditions as they have arisen. May I illustrate from my own experience during the last thirty years? When I arrived in 1890 the Church of Christ was comparatively small and weak. The foreign missionaries, even of the most

democratic denominations, were in full exercise of episcopal, I might say in many cases of imperial, authority. Associated with the missionaries were groups of native workers, drawn of necessity from the lowly and less educated classes, who were generally referred to by the missionary as "my helpers." Many of these were true saints of God, and did splendid service for the Cause of Christ, but the fact remained that the main burden of the work, its directing control and its financial responsibility, rested on the foreign missionary society and the foreign missionary. I remember in those early days, the growing assertion of their own personality by the Chinese Christian workers and the beginning of their revolt against nursery control. It was a period of considerable strain and it pointed clearly to the need of re-adjustment. It was then that my colleague and I formed our District Church Council and associated ourselves with our Chinese brethren in seeking to work out the ideal of mutual responsibility and control. The progress was slow but sure. As responsibility was put on their shoulders gifts of leadership were developed. In the Annual Conference—the Chinese Court—the foreign missionaries were in a large minority. The Chinese preachers and delegates began to realize their corporate power and their corporate responsibility. The control of finance by the foreign missionary still remained a cause of strain. The missionary, or his society, was the employer, and the employed naturally felt that the employer was responsible for the financial strain under which they too often worked. Another re-adjustment took place which considerably relieved the situation, whilst it also helped on the development of self-support and self-government. Financial control of the church and evangelistic work was gradually placed in the hands of the Church Council, with its chairman, treasurer and executive committee. The missionary society's annual grant for the work was paid over to the Council and administered by them as a grant in aid. The Council itself took steps to augment this grant and thus to relieve the financial strain. In this way the Council became the pay-master instead of the individual foreign missionary. This, though it did not remove all difficulties, was distinctly a move forward.

As the Chinese Church gradually developed along the lines of self-government and self-support the foreign missionary was set free for more important service.

I want briefly to indicate the type of service the missionary can render the young self-governing Church in China.

1. *Inspirational Service.* "The prophet's voice to teach and rouse," as Mrs. Browning pictures it, will always be eagerly welcomed by the young Church, whether in gatherings of Sunday school teachers, or other groups of church workers, in the Sunday worship service, or on the specially great days of the Church. "Did not our hearts burn within us as He spake to us by the way and opened up unto us the Scriptures?"

2. *Direct Evangelistic Work*, side by side with the Chinese evangelists, emphasizing the responsibility of each for all.

3. A clear *witness* to the *high ideals* of the Christian faith and the Christ life. Special help along the lines of character building—not creeds but life, not words or forms but reality.

4. To pass on to the young Chinese Church the *experience* gained by the *whole Church of Christ* through the ages ; as for example :—

(a) the danger of a *narrow and selfish conception* of a Church, the local group failing to realize its relation to, and obligation towards, the whole Church. We are called upon to practise our belief in "the Communion of Saints."

(b) the need to guard the Church of Christ from becoming a mere *political organ*. Loyalty to the Kingdom of Heaven must take precedence of the claims of any earthly kingdom, or any other rival. Christ's claims must be supreme.

(c) the danger, in seeking to guard the purity and authority of the Church, of *crushing personality*. Room must always be left for the free expression of the living Spirit of God.

5. A splendid field of service, for the self-governing Church, can be found by the foreign missionary in the *training of Chinese workers* in all departments of service for the church, the school, and the hospital, and in many other directions. Also of the training of the young in our schools.

6. We can, as missionaries, render valuable help by our strong *grip* of the *eternal verities*. We can be beacon lights in the dark and stormy nights. Our strong faith and starry

hope should be our gift to the less experienced and younger warriors in the Lord's hosts.

Finally the foreign missionary must ever be on his guard to curb his strong forceful will. He must be a magnet to attract rather than a chain to bind. He must leave room for the play of personal and national character. He must remember that the gifts which are the most abiding and fruitful are Faith, Hope, and Love, but that the greatest of these is LOVE.

Romanized Script in Fukien

W. B. COLE

THE pioneer missionaries to Fukien early realized the importance of a simplified form of writing in building up a literate church. Accordingly we find well worked out systems of Romanized script in the three leading dialects of the province, namely, Amoy, Foochow, and Hinghwa. Unfortunately there was not such co-operation between the various bodies of missionaries in those days so that the systems could have been correlated, expressing similar sounds with a common symbol.

The greatest success has probably been attained in the Amoy center where the preachers are not ashamed to read the Romanized Bible from the pulpit and where school examinations can be conducted either in Romanized or in character. About a year ago the churches there launched an ambitious program to attain to a one hundred per cent literate church membership, relying chiefly on Romanized script. Foochow during the past two years has witnessed a revival in the promotion of Romanized script.

In Hinghwa the campaign for a Bible Reading Church through the medium of Romanized script is making steady progress. Figures for the women's work alone on two of the six Hinghwa speaking districts of the Methodist Mission show one thousand women and girls in classes learning to read. The women in their work in Hinghwa are also conducting four institutes where three months of special instruction in reading and Bible study are given. The aim is to prepare those who can in turn teach others. These institutes are able to teach two

hundred women per year. In the numerous evangelistic campaigns conducted by the Methodist Church, special emphasis is placed upon teaching the members to read. Boys and men gather at the churches and parsonages in the evenings to learn to read. A weekly church paper is published in Romanized. A series of Bible study books designed especially for the average church members has been worked out and is being used by hundreds in organized Bible study classes. Quite a number of text books and works of a general nature have been printed and are in circulation. Each year witnesses an increase in the percentage of literacy in the church. The chief battle to be waged is against the prejudice of the people who look upon the ancient character with veneration and hold in suspicion anything which tends to displace it. Wherever this prejudice can be overcome success is assured.

In thinking of the future place of Romanized script for this section we are naturally led to consider it with relationship to the Phonetic script now being promoted in the North. The avowed objective of the promoters of the Phonetic script is the establishment of a national language with uniformity of pronunciation of the same. Surely there is no reason why all China should not unite in this worthy enterprise. We must recognize, however, that the task will be a tremendous one for the South with almost a total unfamiliarity with the Mandarin language. So little is it known in the South that there are many schools that have difficulty in getting even one qualified teacher to teach it. Nevertheless, the South should with all haste promote the learning of Mandarin and to this end should use the Phonetic script. However, it will readily be seen that it will be at least three or four generations before the masses will give up their local dialect for the Mandarin. For the church to adopt the Mandarin Phonetic for this area at this time would create a situation analagous to that which obtained in England when the Bible was only to be had in Latin. The written language must accord with that which is spoken by the people in order to appeal to the masses.

In Fukien the popular written language, among scholars, is the Wenli. They fairly dote on it. Wenli cannot be translated into Phonetic script for it is a literary language without an established phonetic basis. For example, the classical word attached to a character varies with each dialect. The Phonetic script at the present can serve the South only by

being adapted to the many diverse dialects, a separate adaptation for each dialect. In that case the literature published in one dialect will have no meaning for any other dialect. Now the various Romanized scripts already occupy this field.

The only reason now apparent for substituting a local Phonetic script for the local Romanized script, is that the Phonetic script having somewhat the appearance of the ancient character would not meet with the opposition accorded the Romanized. Just how much weight this contention will have remains yet to be proven. The writer on a recent trip through the North where the Phonetic is being promoted was told that it was meeting with considerable disdain on the part of the literary classes. In Korea, Phonetic script I am told has had a long struggle against prejudice. I am of the opinion that the same battle against prejudice will have to be fought, no matter what the system be that is designed to usurp the place long accorded to the "heaven bestowed" symbols. In these days when we are thinking and talking about world citizenship and a community of nations, Romanized has a strong appeal. Romanized letters do not belong to any one nation, neither do they tend to promote exclusiveness or provincialism. Dressed in the friendly garments of Roman letters, the Chinese language would more readily attract attention and consequently the friendship and understanding of other nations.

If China is to have a national language we are then entering a stage of transition. An adaptation of the Phonetic script to the local dialect to be pushed along with the Mandarin Phonetic might give rise to confusion. An attempt to substitute Phonetic for Romanized would inevitably mean a loss of time in attaining literacy. It would mean the work of relaying foundations upon which years of hard labor and tens of thousands of dollars have been expended. It would seem that, in the Fukien dialects, Romanized is called upon to serve this generation as well as some of those to follow, and that it can do it efficiently, the writer has little doubt.

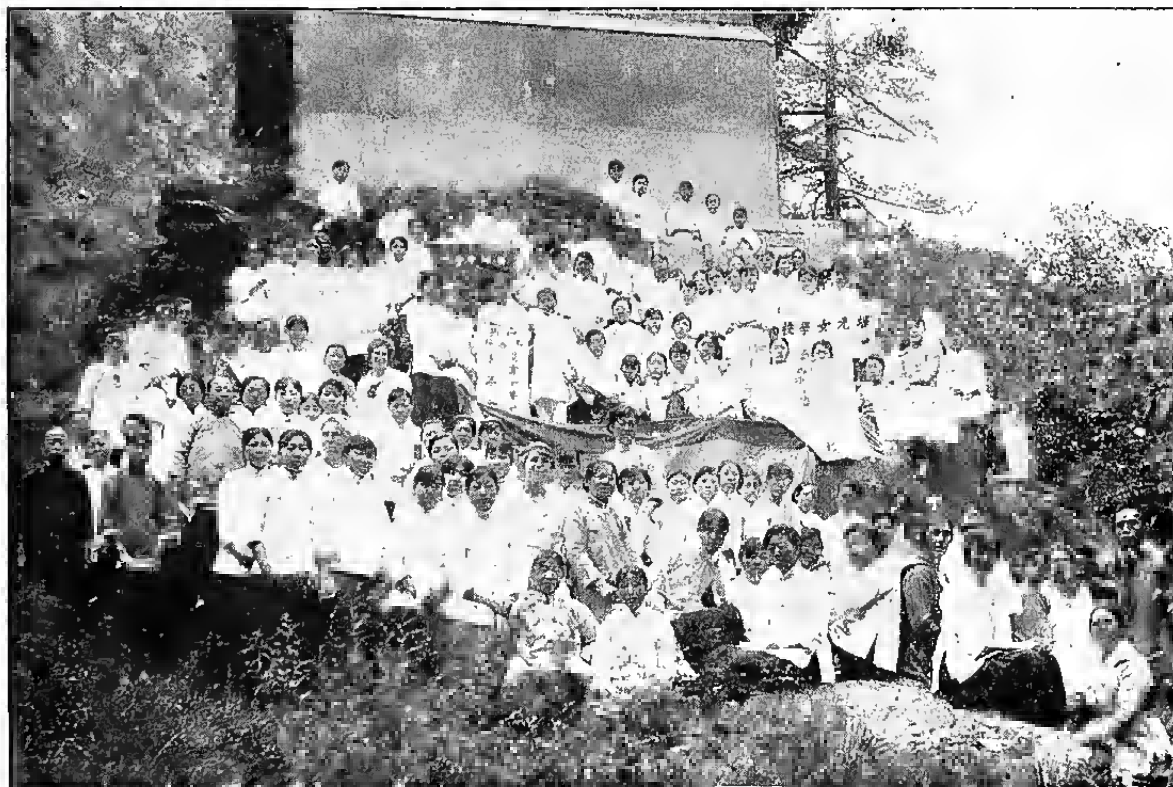


Photo by Robert F. Fitch

IMAGE OF A WOMAN WHO WAS TURNED INTO A SNAKE FOR REVILING A
PRIEST, HANGCHOW, CHEKIANG.



RECREATION AT WO FO SSU.



Y. W. C. A. STUDENT CONFERENCE, WO FO SSU. 1920.

Notes on Summer Conferences

THE CHINESE RECORDER desires to present an annual survey of the conference movement in China. In spite of all our efforts, however, we have been unable to get reports of all the conferences held this summer. We are, therefore, passing on a brief summary of the reports that have been received together with some comments on the conference movement in general.

I. Y. M. C. A. Student Conferences.

The Y. M. C. A. held thirteen conferences for students during 1920, all, with the exception of two, in the summer. The total attendance was 1,248 and in all twelve provinces were represented. Of these conferences we have secured detailed reports of five and our brief summary below comes from these. They are, however, a fair indication of the rest.

Thirty men and boys, including leaders, attended the Yunnan Summer Conference which was held in August; this conference was in reality a summer camp. At Chinese New Year (1920), 90 students from 15 schools and colleges attended the Yangtze Valley Conference, which was held at Nanking University, Nanking. This Conference heretofore has been held in the summer. At Hweihsien, Honan, there gathered 36 students and leaders representing in all four schools. At Chengtu, Szechwan, 156 students and leaders, representing five denominations, gathered in the West China Conference. A large majority of these were from the West China Union University. At Wo Fo Ssu, a Buddhist Temple in the Western Hills near Peking, a large conference was held including students from both mission and government schools; Nankai School, Tientsin, in charge of Dr. Chang Po-ling, being in the lead. In all these conferences, Chinese leadership was prominent and in every case there was complete co-operation and delightful fellowship between Chinese and Western leaders. The main topics presented centered around the application of Christianity to the home, the community and nation. The Bible class work was based on Mr. A. Rugl's book, "Jesus and His Program of Reform." A large part of the work was done in Bible classes and in discussion groups,

which were quite popular at Wo Fo Ssu. Many of the students' problems apparently arose from the failure to see how the older interpretations of Scripture fit in with modern science. The general aim of these conferences was to show how Christianity can meet the great needs of China. A strong desire to understand Christianity was evident on the part of the students who were from middle schools and colleges. The leaders were imbued with the thought that "only Christ and Christian service can save China." Considerable emphasis was laid on the China for Christ Movement and the Home Missionary Movement as avenues for service. In every conference emphasis was laid on individual decisions for Christ. At Nanking, thirty were reported desiring to be Christians; at Chengtu, ten with several volunteers for the ministry; in the Yunnan Summer Camp, fourteen. There was much enthusiasm shown in the "decision" meeting at Wo Fo Ssu, though the number deciding has not come to hand. Many of the students made special reference in this "decision" meeting to the help received through the social and philosophic presentation of Christianity.

II. Y. W. C. A. Student Conferences.

The Shantung Conference, held at Tsinanfu in February, 1920, was attended by 116 delegates who came from both mission and government schools. The North China Student Conference, held at Wo Fo Ssu, was attended by 175 students and leaders who came from 19 schools and represented seven denominations. While the schools concerned were in Shansi, Shantung, and Chihli, the students actually came from, and will eventually return to, fourteen provinces. The influence of such a conference is therefore very far-reaching. In June, 1920, at Lotus Valley, Kuling, sixty-six girls gathered. They came from eleven mission schools and represented nine denominations. In July, at Saint Mary's Hall, Shanghai, the East Central Field Conference met with 123 present; these came from two provinces and eleven cities in the Wu dialect section and represented ten denominations. The Manchuria Student Conference, which met in Moukden in July, was attended by 46 students who represented four religious groups. Among these students were four government school students. The Kwangtung Conference met in Cantou, September, 1920, with 149 present. These came from 22 schools and two Young

Women's Christian Associations, and represented eight denominations. The delegates at all these conferences were mainly of high school grade with a few college students present: the great majority of them were Christian and from mission schools. At the Shantung Conference, however, there were 45 government students and at the Manchuria Conference four. A special conference for women government students was held in Peking, in December, 1919, and was attended by 67 delegates. The addresses given in these conferences and the topics studied centered around questions of personal religion and leadership, though a measure of attention was given to the social presentation of Christianity at Wo Fo Ssu. But interest in social problems did not come into prominence as in the case of the men student conferences. The girl delegates, speaking generally, were not so eager about interviews, though at Wo Fo Ssu there was much interest in questions concerning the person of Christ and individual religious problems. Personal responsibility and personal faith in Christ received the main emphasis at these conferences.

In addition to regular Bible study and recreational features, a "Baby Show" at Kuling and a pageant at Wo Fo Ssu, stand out as special features. The pageant aimed to show China's need for the China for Christ Movement. Its various departments and the help they could render were each depicted. Dr. Cheng Ching-yi, as the secretary of the Movement, represented the spirit of Christianity and from a light he carried all present, at the end, lit small tapers as a symbol of the light that Christianity could spread throughout China. It was a graphic presentation of what Christianity could do for China that might well be repeated elsewhere. In general Chinese leadership was not quite so much in evidence as at the men's conference. At Wo Fo Ssu, however, the Chinese were in the lead. The Canton Conference decided to have, if possible, all future speakers to their conference Chinese; such foreigners as may speak are to be interpreted.

III. Conferences for Preachers and Teachers.

I. FOOCHOW PREACHERS' CONFERENCE.

This conference met in April in the Y. M. C. A. building in Foochow. 140 delegates registered, who represented all denominations in this field. The students of the Union

Theological School also attended. Emphasis was laid on the China for Christ Movement and "Social Service and the Church." Chinese leadership was prominent and enthusiastic. Each afternoon one-half of the conference went into nearby villages for evangelistic work—the other half staying behind for recreation. This evangelistic work should stimulate similar work in the districts around the churches of the delegates. The principal result of the conference was a deepened sense of "oneness" on the part of the delegates. Each pastor paid \$2.00 for registration and his share of the pooled traveling expenses. A generous subsidy from the Milton Stewart Fund met the deficit.

2. CANTON PREACHERS' CONFERENCE.

For two weeks in July, 160 pastors and preachers met in conference at the Canton Christian College. They came from seventy centres in Kwangtung Province and represented twenty-one denominations. The main thought of the speeches and discussion was "China for Christ," and the China for Christ program was the basis of the conference program. Two main ideas dominated the conference:

- (a) God is ever present with his people and his Church;
- (b) Salvation can come to China through the Church alone.

The main emphasis was laid on "the practical application of Christianity to every branch of life." Social evangelism along the line of the institutional church and the place of the village chapel in the community was considered. The leaders showed a strong desire to find out how Christ can save China. The main result of the conference will be a start on the China for Christ program. The expenses were met by a \$2.00 fee and a subsidy from the Milton Stewart Fund.

3. THE KIANGSU-CHEKIANG CHRISTIAN WORKERS' CONFERENCE.

This conference met in July at Soochow University, Soochow. The delegates were preachers and Sunday school workers. The conference divided itself into a Bible Institute and a Sunday School Institute. In all 411 were in attendance, who represented nine denominations. Of these 306 were men, 65 women, and 40 leaders. About 200 more had been expected for a normal school for primary teachers which, however, had

to be called off on account of disturbed conditions. The work of the conference centered around methods connected with revivals, co-operation, and Sunday school work. Its main emphasis was upon aggressive evangelism. The principal result was "a deepening of the strength of unity." The conference was subsidized by the Milton Stewart Fund to the extent of the travel of delegates; the rest was met by fees.

IV. Mission Conferences.

The main features of the Kuling, Chikungshan, Peitaiho, and Mokanshan conferences were addresses by Dr. Griffith Thomas and Dr. Henry Clay Trumbull, whose visit was made possible by the generous help of the Milton Stewart Fund. We have not seen any of the addresses but have learned that they brought pleasure and help to a large number of missionaries. Many evidences of appreciation of the spirit and message of these visitors have come to our notice. On the other hand there is in evidence a strong desire for something complementary to the teaching as presented by these esteemed brethren. Those in attendance at these summer conferences represent so many missions and have such diversity of viewpoint that one presentation of Christian truth can hardly be expected to meet all needs. It is necessary that the varied character of the membership of these conferences should be kept in mind in arranging for them.

Of the Kuliang Conference on Evangelism we have received a very careful and helpful report from Rev. W. S. Bissonnette. This is so interesting that we reproduce it in large part.

The Kuliang Conference occupied the week August 3-8. There were representatives of at least eight denominations, who came from every section of Fukien, and from Canton, Swatow, Kiukiang, Nanking, and Shanghai. Only two Chinese were in attendance. Four topics were taken up, one each day: "Standards of Church Membership"; "How to Secure Recognition of the Christian Ideals"; "The Relation of the Mission to the Chinese Church," and a "Report on Moral Welfare Work."

The discussions indicated an intense consciousness in the mass of the Christian situation in its relation to the changed conditions in China. There was a unanimous desire to recognize the primary place of Chinese control in the Christian

movement. But the unavoidable absence of Chinese from conferences at summer resorts militates against making such discussion fully practical. The problem of securing them, both as speakers and auditors, has not been solved. It must, however, be seriously considered. For the absence from such conferences of educational and evangelistic Chinese leaders leaves a vacuum which puts the stamp of unreality upon broad stretches of discussion.

In the large, the papers were fairly expressive of the feeling of the conference; the spiritual current is running deep at this time, and it is running clear and strong, where it is permitted to be conscious of itself. The emphasis was upon a constructive standard of Christian attainment for the initiated member. The Church must supply a content of *life*, socially and spiritually motivated, that may flow out into channels of helpfulness and service. The old emptiness—the ancient blight of heathenism—must be overcome by systematic activities. Every member must be knit to a working fellowship. Sacrificial service is the touchstone of truth.

The keynote was finely struck in the second paper. To secure adequate recognition of the Christian ideal in the Church itself is to solve the portentous problem of its future in China. This recognition is more than assent to a general proposition. It is to be found in trained character, instructed conscience, and devoted life. Education at the feet of Christ must eliminate sordid and selfish purposes. The solidarity of the Christian brotherhood must be a guarantee of moral blessing to the community.

There was a promise of surprise on the third day. The subject was the relation which ought to obtain between the foreign mission and the native church. The serious situation in India and the attitude of Indian Christians to this question have their significance for China. They can be appraised at their just value, or over weighted, or ignored. But clarity and carefulness are imperative. It is hard to believe that there is a broad cleavage between missionaries and Chinese Christian leaders on this point; or that such cleavage, if it exists, is edged with the feeling of unfriendliness which seems to prevail in parts of India. The unity of Christ in this land must suffer no dislocation in the relationships between foreign and native elements. *We must decrease.* In a moment of enthusiasm, as an expression of opinion the conference affirmed its belief in

the principle of self-control for the Chinese Church. Nor must self-control necessarily wait for self-support in every case. It may be time for a re-discussion of the fundamentals in regard to our relationship to the Chinese Church.

The report of the "Moral Welfare Association," covering the activities of its first year in this province shows a promising beginning. In connection with the recrudescence of the opium evil, gambling also seems to be rampant. The co-operation of Chinese officials in some sections in the suppression of public vice, is a hopeful sign. One Chinese magistrate, in a county town, was dismissed through the efforts of this Association.

The World's Sunday School Convention

THE Eighth World's Sunday School Convention, held at Tokyo in October, was attended by 1,814 accredited delegates from five continents and seventeen countries.

The largest number were Japanese, next Americans and, third, foreigners living in Japan. China had seventeen delegates present, none of whom was Chinese, and Korea forty-four, three of whom were Koreans present on their own responsibility. The absence of Chinese was further marked by the lack of any Sunday school exhibit from China.

Hon. John Wanamaker, Philadelphia, was elected President; Mr. Paul Sturdevant, New York, Treasurer; and Rev. F. L. Brown, LL.D., General Secretary. Hereafter, by request of the British Section, all the work of the World's Association will center in the New York office.

A special feature was the grand parade at Hibiya Park, attended by 20,000 people. In this parade 15,000 Japanese children took part. The Sunday school exhibit was attended by 40,000 people and fifty-one extension meetings throughout Tokyo were attended by 33,000 people. Fifty Japanese cities were visited and meetings addressed therein by delegates from abroad.

The Shanghai Pastors' Association held a two days' convention in connection with the visit of a party of delegates, including the General Secretary, Rev. Frank L. Brown. The convention opened with a Chinese dinner. One large meeting of women was addressed by Miss M. Slattery and another by Dr.

Frank L. Brown. During these meetings opportunity was given to the Chinese to express themselves on the reasons why they had not gone to Tokyo. Through this convention the 5,000 church members in the twenty-five churches of Shanghai gave a cordial welcome to the delegates of the Sunday School Convention. During these two days' convention it was announced that at the Tokyo Convention Yen 3,800 had been raised for famine relief in China, and that a group of the delegates who visited China had also given another \$4,000 for the same purpose. This money was later put in the hands of the Executive Council of the Sunday School Union for distribution. It was decided to use it as a nucleus for securing funds for famine relief from Sunday school scholars in China.

Eight general resolutions were adopted at Tokyo. In these resolutions, the Sunday school representatives of thirty countries and more than thirty million Sunday school officers, teachers and scholars, affirmed certain general propositions embodying the principles of world brotherhood. Among these propositions are, the solidarity of the human race, the practicability of world brotherhood, the injurious effects of any national or international policy that seems to discriminate in the treatment of nations and races, and the belief that Christian forbearance and altruism must take the lead in the settlement of all international contentions. Resolution number six states:

"We record our conviction that brotherhood must be vitalized so as to have a direct relation to the Kingdom of God. A passion for righteousness is the moral minimum with which international relations can be safeguarded. World brotherhood requires an international consciousness. This can only be acquired through the unlimited expansion of our own personality. The spacious world mind can come only through fellowship with Him who is at once Son of God and Son of Man."

Far-reaching plans for future Sunday school work in China were proposed to the China Sunday School Executive Council by Dr. Brown, the General Secretary. There is every evidence that the absence of Chinese from the Tokyo Convention will not bring any permanent set-back to Sunday School work in China. The Christian solution will yet be found to the causes which made such attendance impossible. Then Christian co-operation in the East will go forward with leaps and bounds.

Aim of the Bible Union

A Symposium by Members

THE Union accepts the Bible bequeathed by the apostolic Church as God's Word whose character compels critics of its reliability to provide proof. The Union unites believers that Scripture may maintain its influence on men. Should this hinder unity, we must obey God not men. Our chief concern is Chinese Christians. Criticism attacks God's authority.

GEO. L. GELWICKS.

As to the aim of this movement, I have already stated my position in a short article in the "China Christian Advocate." For myself, I belong to what may be called the Liberal Conservative side. I believe that a middle course between the extreme views that are held by some of our missionary friends in China is much better every way than a radical controversy on the subject. As I understand the Bible Union movement, the object of its leaders is to preserve intact the fundamental doctrines of Christianity and avoid the teaching of those radical views of the so-called "Higher Criticism" (more correctly perhaps called the Destructive Criticism), as will tend to upset the faith of our immature Christians in the Bible as God's revelation to man. The Bible Union does not, as I understand, object to the critical study of the Bible and the acceptance of such views as may be finally proven to be true. But deep anxiety is felt as to the effect of the so-called New Teachings upon the minds of our Chinese Christians, and it is to avoid the danger of the shipwreck of faith among them that the Bible Union has been started.

Division amongst ourselves as missionaries is ruinous. Let both sides cultivate the spirit of forbearance, and do not forget that our supreme purpose in China is to bring men to the knowledge of Christ for the salvation of their souls.

A. P. PARKER.

It is constructive.

To declare our faith in the Bible as it has been handed down, as the record of God's revelation of himself to man, a

revelation complete in that no other later book adds to the revelation anything not already found in substance in the Bible itself.

To show to the Chinese Church that the men who have been recognized as having the greatest spiritual power in the history of the Church have been men who have not doubted the record as it stands, but have taken the Bible as their "Thus saith the Lord."

To show that it is *faith* and not *doubt* that "overcomes the world," and to urge the Chinese Church not to grow from doubt to doubt but from faith to faith in their attitude towards the Bible.

WILBUR F. WILSON.

The aim of the Bible Union of China, as I see it, is to unite all Christian workers in China round the Bible as the only reliable guide for life and teaching. Its work is intended to consist in the presentation of Bible Truth to the Chinese and guarding against unscriptural teaching.

CARL F. BLOM.

The Bible Union of China

TENTATIVE STATEMENT, AS REVISED.

Being convinced that the state of both the Christian and non-Christian world demands unity of purpose and steadfastness of effort in preaching and teaching the fundamental and saving truths revealed in the Bible, especially those now being assailed, such as, the Deity of our Lord and Saviour Jesus Christ, His Virgin Birth, His Atoning Sacrifice for Sin, and His Bodily Resurrection from the Dead; the Miracles both of the Old and New Testaments; the Personality and Work of the Holy Spirit; the New Birth of the Individual and the necessity of this as an essential prerequisite to Christian Social Service:

We reaffirm our faith in the whole Bible as the inspired Word of God and the ultimate source of authority for Christian faith and practice;

And unitedly signify our purpose "to contend earnestly for the faith once for all delivered unto the saints."

To this end we express our desire to join with others of like mind in seeking to carry out the following Program :

1. Prayer: To pray that God may so direct this movement as to arouse the Church of Christ to its deep need of a firmer grasp on the fundamentals of the Christian faith and a fresh realization of the power and sufficiency of the simple Gospel of our Lord Jesus Christ, the preaching and teaching of which has been blessed of God since the beginning of missionary work.

2. The Bible: To promote the circulation, reading, and study of the Bible, trusting that its Divine Author will use this movement as a testimony to its integrity and authority.

3. Literature: To prepare and circulate literature and textbooks witnessing to the fundamental truths of the Bible.

4. Personnel: To present to our Home Boards and supporters the vital importance of accepting for missionary service only such candidates as accept the truths referred to above.

5. Educational Institutions: To stand firm for faithful teaching of the whole Bible as of primary importance in the work of all Christian Schools and Colleges; and also by deputation work, conferences, and special lectureships, help forward local effort in emphasizing the fundamentals of the Christian faith.

6. Theological Education: To promote sound teaching in theological seminaries and Bible schools and to seek means by which able exponents of the faith may reach the present and future leaders of the Chinese Church.

7. Evangelism: To forward all measures in Christian enterprises which make for the deepening of their devotional, evangelistic, and missionary spirit.

[On account of lack of space correspondence on this subject is unavoidably held over till next month.—ED.]

Obituary Notices

Miss ELIZABETH C. WETHERELL died in Peking on April 13th, 1920. She was a Y.W.C.A. secretary and arrived in China September 1919. As a trained physical director she rendered valuable service in various mission institutions. Though in China but half a year, she made herself felt for much good.

Mrs. WOLD, the wife of Prof. O. R. Wold of the Central China Union Theological Seminary, died on February 4th, 1920. She had been in China 22 years. She did some educational work, though her family of nine children, seven of whom are still alive, bore most heavily upon her time.

In December 1919, Dr. OLIVER TRACY LOGAN, of the American Presbyterian Mission, was shot by a demented Chinese military officer. He was born in Bethany, Illinois, in 1870. He arrived in China in 1898 where he has been engaged in medical work. He was especially interested in work for the blind and children.

The Rev. JAMES R. MENZIES, M.D., D.D., died at Hwai-king, Honan, on March 17th, 1920, of wounds received from robbers. He was a member of the Canadian Presbyterian Mission, arriving in China in 1895. His versatile ability manifested itself in medical work, writing, mechanics, and building. A widow and three daughters mourn his loss.

Dr. MARK WILLIAMS died at sea in August, 1920. He was born in Shandon, Ohio, in 1834, thus being 86 years of age. He was the oldest missionary of the American Board, reaching China in 1866. For 34 years he was located at Kalgan, and later for seven years taught Bible at T'ungchou. In the Boxer outbreak of 1900, Dr. Williams escaped across the Desert of Gobi through Russia, with a party of 17 adults and 6 children.

Dr. CHAS. K. ROYS, born at Lyons, New York, August 25, 1875, died at Rochester, Minn., September 23, 1920.

He arrived in China October 1st, 1904. He was formerly in charge of the medical work of the American Presbyterian Mission at Weihsien. At the time of his death he was on the staff of the Medical School of the Shantung Christian University. During the pneumonic plague in Manchuria in 1911, Dr. Roys was active in undertaking measures to prevent its spread to Shantung.

Our Book Table

UNKNOWN CHINA.

IN UNKNOWN CHINA: *A Record of Observations and Experiences of a Pioneer Missionary During a Prolonged Sojourn Amongst the Wild and Unknown Nosu Tribe of Western China.* By S. POLLARD, Author of "Tight Corners in China," "The Story of the Miao," etc. With Many Illustrations and Three Maps. Published by J. B. Lippincott & Co., Philadelphia. London, Seeley, Service & Co., Ltd. MDCCCXXI. Pp. 324. \$5.00 net.

The author of this work was a well-known missionary, who at the time of his death in 1915 had labored in China twenty-nine years. With such a background he was able to throw much light upon existing conditions among the Nosu people. His book is an important addition to the material hitherto available for a popular acquaintance with the Tribes of Western China.

The easy style resembles that of letters to one's family, and there are incidental glimpses of the far-reaching effects of mission work among races who for ages have been oppressed and exploited by their Chinese overlords. This book may be taken as a supplement to Mr. S. R. Clarke's, "Among the Tribes in South-west China." Mr. Clarke had, at the time of his death in 1916, spent twenty-eight years in China.

No story more stimulating to Christian faith has ever been told in China than the development of Christian life among the "wild" men of the West. As knowledge of these oldest inhabitants increases there will be abundant room for other similar volumes in future.

A. H. S.

AN INTERPRETATION OF MISSIONS.

WEST AND EAST. By EDWARD CALDWELL MOORE. Duckworth and Company, 3 Henrietta Street, Covent Garden, London. 12/6 net.

This book contains the Dale lectures given in 1913. It is an historical and philosophical study of missions. As the author says on page 150, he has aimed at an interpretation of missions and the discovery, if possible, of its underlying principles. He enables us to see Christianity in its impact on non-Christian peoples and

civilizations with Africa, India, China, and Japan as the chief features in the background. The treatment of India is a little fuller than that of the others and Japan is taken as an outstanding instance of the problem of adjustment. The relation of the inner and outer life and movements within Christianity itself are discussed. The weaknesses of Christendom are recognized. The fundamental essentials of Christianity are seen to be in its spiritual emphasis and in an inner moral and spiritual experience. The relation of Christianity to such universal problems as the status of women and slavery is shown. There are keen and sometimes almost satirical analyses of problems arising out of the relation of Christianity to other religions, and Christendom to other civilizations. The passing of the aim of Christian missions from that of the "conquest" of ethnic religions to a measure of "transfusion" of Christian elements with them is brought out. The relations of evangelization and Christianization, religion and civilization, missionaries and governments, and of the whole Christian movement to the Europeanization of Asia are treated in a most illuminating way. The relation of Christianity to the periods of European expansion, first, of territorial aggrandizement, second, of commercial aims, and third and finally of assimilation, are also brought out. The study of this book will bring into better relief the real meaning of Christianity, both to those who promote it and those who are urged to receive it. Missionaries will see more clearly the inner meaning of the movement of which they are a part and understand better how to make that meaning clearer to those whom they wish to help. In a measure the book answers the question: What is essential Christianity? Altogether it is the finest piece of thinking on mission problems we have seen. To read it is to see that a "science of missions" is no mere phrase. We have dealt with some other phases of this book in a special editorial under the caption "The Naturalization of Christianity." We believe a study of it by the missionary body would clear up some current misunderstandings.

ART IN CHINA.

AMERICAN WOMAN'S CLUB ANNUAL, SHANGHAI, CHINA. 1919-1920. *For sale by Chinese-American Publishing Company, Shanghai. Mex. \$1.80.*

This artistic annual of 272 pages contains the customary records and reports of the activities of the American Woman's Club of Shanghai; in addition there are notes on similar clubs elsewhere. The appearance of the Annual is attractive. Nearly every page has one or more pen and ink reproductions of Chinese symbols with explanations and thirty-six fine illustrations most of which are of unique samples of Chinese Art. But the main part of the Annual is taken up with twenty-two articles, varying in length, on various phases of Chinese art, the study of which was the club's *magnum opus* for the year. These articles present the inception of Chinese art in its primitive origins and types, and take us through its rise and decline. Thus a good bird's eye view of Chinese art is

provided. The general aim of this art study has been to promote a better understanding of the real China, which, so far as art is concerned, is at present quiescent. This aim the Annual admirably achieves. The various papers make readily available the heart of the plentiful material on the subject, which to most persons is out of reach. Most of the writers of the papers do not of course claim originality and in a few cases there is little else but quotation; but all of the papers show evidence of careful study and earnest effort to meet the needs of the club members. While the articles vary in length, it is difficult to distinguish readily between them on the score of merit. To us the following articles were particularly interesting; but a second selection might change this list. Two articles on "Chinese Embroideries," one by Mrs. Vincent Vizen-zinovich and the other by Dr. Arthur Stanley; "Gem Stones and Chinese Cameos," by Dr. J. W. O. Loden; "Chinese Lacquer," by Sarah M. Bosworth; "Chinese Enamels," by Winifred Elliott Muir; and "Jades—Their Significance in Chinese Life," by Mrs. W. W. Lockwood. The treatment is clear without being over technical and the whole volume is interesting. Such activities as those of this Club and such studies as are contained in this "Annual" cannot fail to promote a better feeling and understanding between races. It is a hopeful sign to see resident aliens thus sympathetically studying indigenous achievements of their adopted land.

THE CULT OF THE STRONG AND CHINA.

AMERICA'S AIMS AND ASIA'S ASPIRATIONS. By PATRICK GALLAGHER.
*The Century Company, New York. For sale by Kelly & Walsh, Ltd.,
Shanghai. Mexican \$5.00.*

The author, an American newspaper correspondent, gives us an intimate view of the complexity of motives and unblushing scramble of interests that made up the Peace Conference. His frank relation is far from complimentary, either to the Conference or to its leaders. For those in China the main interest is the diplomatic conflict between China and Japan. It is hinted that the irony of the situation is in the fact that China pleaded unsuccessfully at the court of the world, as in days past Westerners pleaded for recognition at the court of supercilious Manchu emperors. China is shown to have depended upon the help of the United States which proved to be an easily bent reed. One gets the impression that present justice to China was bartered for a future potentiality in the League of Nations. The Conference magnanimously put its hand in China's pocket and gave Shantung to Japan in lieu of other things in which the members were more directly concerned. The author seems to succumb with a deep sigh to the inevitableness of what happened to China. China's defeat was due to her weakness, which he implies is inherent, and Japan's strength, which must be recognized whatever happens. The Peace Conference virtually said to China, "If you want justice you must get it!" Thus the Cult of the Strong is given precedence over the Gospel of Justice. Through a diaphanous camouflage of fairness the old militarism glowers. Unfortunately the author fails to

distinguish between inherent weakness of character and a weakness arising from incoherence of political organization. The latter would seem to be more prominent in China. The book is at times delightfully inconsistent. Admiration for missionaries is professed, yet they together with Chinese philosophers are criticized for being pacifists and then in another place again charged with indirectly promoting troubles in Korea, etc. Again attention is drawn to the fact that in forcing our own religious beliefs down unwilling throats, we have failed to keep the pledge of President Fillmore to Japan, "to abstain from every act which will possibly disturb the tranquility of your Majesty's dominions." But, strangely enough, nothing is said of the treaty of the United States with Korea, in which the U. S. Government pledged to help that country and which was so easily repudiated when the help was called for. At this point the author had a convenient loss of memory! He, however, lets the cat out of the bag when he says that the average American "has very little patience with people that are unwilling to fight their own battles." We have heard Christian visitors to China in recent times make a similar confession. One can only remark that if the Chinese try to live up to this doctrine then indeed will the Chinese question be "the most terrifying question of to-day" (page 420). Those who want to understand the future psychology of the Chinese should carefully read this book. It will help to the comprehension of the "breaking" and hardening of China's heart.

WITH OUR MISSIONARIES IN CHINA, By Mrs. EMMA ANDERSON, and
*Other Missionaries in the Field. Pacific Press Publishing Association,
Mountain View, California. 1920. Pages 334.*

This volume, issued by the Seventh Day Advent Society, is of the familiar mission-study text-book type, but departs from it in not treating China as a whole. It consists of nine chapters composed of extracts from missionary journals and letters, with accounts of pioneer work in many provinces. There are exciting adventures by land and by water, with spicy tales of contact with soldiers in time of the Revolution, and with brigands in many districts. There is no statement of the fields, the work, or the aims of the mission, other than that to be gathered from the interesting and generally well-written narratives. Scarcely any reference is made to other societies in China, and none to their work. In one city some converts from another mission came to hear the itinerant missionaries.

The writer observes that he prefers unbroken fields to those which have been already worked, but he could not refuse to any inquirer the "message of the third angel," albeit "a bitter feeling" had been caused by the entrance of their mission in that small town.

The Table of Contents is merely chapter headings. There are about eighty good illustrations, but no index.

S.

CHINA THE MYSTERIOUS AND MARVELLOUS. By VICTOR MURDOCK. Illustrated. Fleming H. Revell Co., New York. 1920. Pages 310.

The author is at present Federal Trade Commissioner in Washington, D. C. He was for many years the managing editor of the *Wichita Daily Eagle* (Kansas). He was a member of the House of Representatives from 1903 to 1915.

A few years ago he visited China. His principal travel was to the province of Szechwan, to which much of his book is devoted, with the writer's impressions, and a good deal about China gathered at second-hand, and issued without revision. The book will serve to attract attention to a country which seems permanently to occupy "the middle of the road," but otherwise can be of very slight value. The style is that of newspaper slang rather than of a sober bound volume. There is no index, but its absence will not signify anything to the reader.

S.

JEWELS FROM THE ORIENT. By LUCY SEAMAN BAINBRIDGE. Illustrated. F. H. Revell Co., New York. 1920. Pages 125.

The author of this book made a world tour of missions in the 'seventies' of the last century, with her husband (a Baptist clergyman), and their son (now a distinguished New York physician). She has for many years been a settlement worker in New York City. These twenty-four interesting sketches are of conditions or events met with in the course of her journeys forty years ago and relate to Japan, China (ten), Burmah, India, and one from Syria. There are half a dozen good illustrations. The book is useful as an aid in the conduct of young people's mission-study classes.

A. H. S.

AMONG THE TRIBES OF SOUTH-WESTERN CHINA. By SAMUEL R. CLARKE. For 28 Years a Missionary of the China Inland Mission. Morgan & Scott, Ltd., London. Pages 315.

Part I tells in six chapters of the Province of Kueichou and its non-Chinese races, giving an account of the history, languages, customs, legends, religious beliefs of the Miao, and treating separately of the Shan and No-Su tribes. Eleven chapters in the second part furnish interesting narratives of the persecutions, mass-movements, and religious gatherings among the Miao and the Hua Miao.

The introduction by Mr. Marshall Broomhall is dated March 1911, and there is no indication that anything has since been added. There are a few outline maps and seventeen excellent illustrations. So far as visible results in a given time go, this work among the tribes in China is the most fruitful Christian effort ever put forth in China.

A. H. S.

WANG THE NINTH: THE STORY OF A CHINESE BOY. By POTNAM WEALE. New York. Dodd, Mead & Co. 1920. Pages 283.

This is a tale of a waif who when very small was taken to Peking as a refugee by his father, and who grew up in the suburbs. By accident he gained a glimpse of the dreaded Foreign Devil when one of them with his wife nearly rode the little gamin down, but tossed him a bright silver dollar to compensate him. Years later Wang makes his way to the Legation quarter, seeks the red-bearded foreigner, finds him at the Peking Club, gets taken on as a servant, remains faithful when the rest fled as the Boxer madness develops, is asked to undertake the perilous task of getting a message through to the Allies at Tientsin. His adventures fill many chapters. He succeeds in entering Peking just before the relief Army arrives. No information is given as to the lad's subsequent career.

S.

A'CHU AND OTHER STORIES. By EMMA T. ANDERSON. *Review & Herald Publishing Association, Takoma Park, Washington D. C.* Size $5\frac{1}{2} \times 7\frac{1}{4}$ inches. 358 pages.

A delightful look is "A'Chu," and just the present to send to a friend at home. It is divided into six sections, in the first of which methods of travel in China are described, and in the last stories are told of conversions to Christianity and of faithfulness under persecution. In the other four sections the every-day life of Chinese of the poorer classes is described in a simple graphic style, usually by means of short stories full of dialogue. The numerous illustrations are clear and good. The legend under some of the pictures shows that the writer belongs to the Seventh Day Adventists.

M. E. F.-D.

THE NEW CHINA REVIEW. October 1920, Edited by SAMUEL COULING. Office, 73 Chaoufoong Road, Shanghai.

The contents of this number are adapted to varied needs. Under the title "The Shaman or Wu" we have a careful word-study which deals with the functions of The Wu as revealed in pictograms some of which at first sight appear to be unrelated. There is a study of the tradition of Tzu-hsia, a disciple of Confucius, who lost his sight through excessive grief over the death of his son. In "An Approach to the Study of Confucian Ethics" we are given aid on the principles that need to be kept in mind if we would rightly appraise the utterances of the Sage. The need of caution in comparing them with apparently similar ideas from other sources is urged. The sentence "Thus conclusions superficially alike may actually differ *toto cælo* because they have different implications and a varying import," seems to confuse the application of the ideas with the ideas themselves. This is a principle that itself needs cautious scrutiny. In "Chinese Life on the Tibetan Foothills" there is a detailed analysis of idolatry as seen in fasts and festivals, and in connection with times and seasons. The "Notes and Queries" are more than usually helpful.

THE THIRD ANNUAL REPORT OF THE YANGTZEPOO SOCIAL CENTRE, Shanghai, China. JAMES B. WEBSTER, *Acting Director*. Commercial Press, Ltd. *Forty cents Mex.*

This is a report of a unique attempt to apply Christian principles in an industrial community. It was started in 1917 in connection with the department of sociology in the Shanghai College. Besides being a laboratory for students of sociology it aims to meet practically some of the actual needs of this community of about 125,000. Work is carried on along educational, domestic, medical, recreational and religious lines. "The spirit of the Christian Church dominates the whole institution." Local firms assist generously in the support of the work especially the medical and educational. The staff is Christian with one exception and most of the work is done by volunteers. During the year a budget of \$15,648 was carried. It is an experiment in Christian sociology that will repay study by all facing the problem of the church and its community.

Rev. F. W. BALLER has just issued a *New Mandarin Text-book, a Short Course in Elementary Chinese, under the title, AN IDIOM A LESSON (日一新)*—China Inland Mission, Publishers. *Mex. \$1.00.*

In his foreword the author states that about thirty idioms form the basis of most of the colloquial talk in common use. Proceeding upon this principle each lesson deals with one idiom which is introduced by the use of eight carefully selected sentences in character, while a full page review follows every sixth lesson. The vocabulary of each lesson is restricted to eight new characters or combinations. These are defined briefly, romanized in two systems, that of the China Inland Mission and that of Wade, while at the left of each character the symbols of the National Phonetic Script appear. The English translation of the introductory sentences follows the vocabulary, and four English sentences to be translated into Chinese together with a few grammatical notes conclude each lesson.

The description thus far concerns Part I containing thirty lessons. A series of twenty Reading Lessons constitutes Part II. For fuller explanations numerous references are made to the author's well-known Mandarin Primer. It is expected that a student should be able to complete Part I in about six weeks' time. The book is bound with paper cover, size 6x9½ inches.

THE RELIGIOUS CONSCIOUSNESS. By JAMES B. PRATT. 488 pp. Macmillan. 1920. \$3.50.

Dr. Pratt has already written several good books. The "Psychology of Religion" called attention to the validity of the emotions in religion; "What is Pragmatism?" was a very judicious treatment of an acute issue in philosophy; "India and Its Faiths" was an exceedingly good piece of work, based on a long study of India and a brief visit there. These books would lead us to expect from him on such a subject as the religious consciousness an acute and well-balanced treatise, and we are not disappointed. It is

necessary to keep in mind that this is a psychological discussion and as such must keep on the scientific plane. While Dr. Pratt makes it clear that he is in sympathy with metaphysical explanations of religious phenomena, he rules himself out from considering them in the present discussion and restricts himself to natural causes which, as he insists, do not imply merely material causes. He accepts the current social view of religion, but takes into account also the relationship of the individual to higher powers, thus avoiding the extremes of a number of recent writers. The principal subjects discussed are the place of the sub-conscious, the religion of childhood and adolescence, conversion, the belief in God and immortality, the function of the cult and of worship, and mysticism, to the last of which five chapters are given.

Perhaps the chief characteristic of the book is its balance, its recognition of the truth and opposing theories on various topics. The psychological resemblances between Roman Catholicism, Protestant Christianity, and the non-Christian religions are strikingly shown. This is one of the best books we have had on this subject and perhaps the best of all to begin with for a mature reader. The treatment is on a high plane and there is a large amount of exceedingly stimulating material. The orthodox evangelical may experience a number of shocks, but is always free to accept other explanations than those to which Dr. Pratt restricts himself. This is a book that should be in the libraries of all thoughtful missionaries.

T. H. P. SAILER.

Correspondence

PRACTICAL APPRECIATION.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Thank you for the little hint in your note of October 15 concerning the value of subscribing to the CHINESE RECORDER. Since connecting with the Signs of the Times publishing house here as editor, I have read with increasing interest the many helpful articles appearing from month to month in the RECORDER. As proof of our estimation of its value, may I say that last week we sent the Presbyterian Press \$157.00 for back

numbers of the RECORDER, reaching back as far as 1870.

With kindest regards, I am,

Fraternally yours,

L. E. FROMM.

Shanghai, China,
October 24, 1920.

RECORDER AND EVANGELISM.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Regarding the formation of that Bible League at Kuling we here have watched it with much apprehension. It is so far from the spirit of harmony

and co-operation exhibited this past summer by our Anglican and Methodist and other brethren we find it hard to understand. The editorial on the subject in the last *RECORDER* was admirable. If possible we must all keep our heads and unite for the days of supreme opportunity that are upon us. The problem of university teachers, tutors, etc., was before our community but instead of an inquisition after the men arrived we asked the Board in N. Y. to provide that all candidates for the university be passed upon and accepted by some of the co-operating boards. If they come out as missionaries we felt there was small danger of their being unfit for their great task.

There are ways and ways of meeting the many problems and pitfalls to missionary work.

The work of the *RECORDER* is one of great usefulness to us all. It is so sane, so broad, and inspiring you can hardly realize the extent of its influence. We thank God for it. Your emphasis on evangelism has helped more than one mission to recover its emphasis. Our own American Board Mission is taking a new lease of life in its evangelistic work. I count this paper as one of the indispensable aids of the modern missionary.

Yours very truly,

EDWARD H. SMITH.

Ingtau.

October 24, 1920.

FAMINE RELIEF WORK: AN
APPEAL TO MISSIONARIES
IN UNTOUCHED REGIONS.

To the Editor

The Chinese Recorder.

DEAR SIR:—The crisis of the fight against the famine in North

China is close at hand. It will soon become clear how far our force will reach, and how many millions must be condemned to die. For everything depends upon two factors, viz., men and money; and we already see too plainly our limitations in both directions.

In the matter of personal help missionaries stand unrivalled, especially when joined by their Chinese brethren. It may well be that the issue of the fight will turn on the number and quality of the men volunteering for this long and hard struggle.

Missionary staffs in all the centres of the affected region have thrown themselves into the work with splendid devotion and energy. Men from other localities have offered for service and are tackling superhuman tasks in outlying districts almost, and in some cases actually, single-handed.

These men, as our almoners, have the task of receiving famine supplies at rail-head, checking and keeping account of quantities, arranging for and superintending transport to the central "dumps," carrying out the distribution to sub-centres, going in turn round the villages in each sub-centre giving out to the most needy, after careful selection, the grain tickets, supervising the "cashing" of these grain tickets at the sub-centres, and, night by night, tallying tickets received with food given out. And all the while beset by heart-rending appeals from those not yet helped, appeals hard to deny, but, with the limited resources, impossible to respond to.

We think of one county, among many, where one foreign missionary is attempting to do all this, and cheerfully accepts the responsibility of it, his only

plea to us being that we will promise him such grants that he may take more villages into his scheme of relief. Already he has 26 distributing sub-centres, each serving some five to ten villages.

Will you brethren who can speak the language, and whose scene of work is untouched by this calamity, leave him, and those like him, to work alone? He says, "I am in the midst of it here in. . . Hsien, and expect to live here for the next six months. Within another month I shall be surrounded by thousands of people starving to death, and they will die at my very door. Can you in any way possible do more for us here?"

We are sure that you are doing all you can to help our funds, but we want men whose missions will support them, for our funds cannot, men who will share in the responsibility of faithfully administering relief to Christian and heathen alike without distinction; men to superintend, men willing to do coolie's work when such must be done, generals for strategy, clerks for office work, doctors to conquer famine fever, men to inspire their brothers; prepared to suffer hardness, and it may be pay the price.

All these are needed to-day, but will be far more needed when winter adds its grip to that of famine. One language suffices—Northern Mandarin: but splendid work may be done by those who cannot speak it, should

volunteers from the north be insufficient. Will you not share in this great spending of self for the saving of others?

Tientsin must necessarily be one of the great centres for this enterprise, and we, who make this appeal, are hard at it in this port finding, collecting, and sending along supplies. But this appeal is meant not for this region alone: the northern parts of Shantung and Honan are as badly smitten as Chihli: and Shansi and even Shensi must not be forgotten.

We suggest that offers of service be sent to the Missionary Associations of Peking or Tientsin or Tsinaifu, or Changtsefu: or if those who can volunteer will write to the undersigned stating the district of service preferred, we shall be glad to put them into communication with those needing their aid. Because of the greatness of the need: because of the harvest of lives to be saved being so great while the laborers are so few: because of the fellowship which makes us all one in desire, we send out this appeal.

Yours very truly,

FRANK B. TURNER,
Chairman, Distribution Board.

S. LIVINGSTON HART,
Chairman, Subscription Board.

North China (Tientsin) International Society for Famine Relief.

Tientsin,

November 18, 1920.

Missionary News

ALL-KANSU UNITED CHURCH CONFERENCE.

Two years ago the first United Conference of missionaries in Kansu was held in Lanchow. We are now able to report that a further step has been taken towards Union and self-dependence in the holding of a Union Conference in Lanchow (September 2 to 8) of delegates from the churches. The number of Chinese delegates was 43. There were also six foreign missionaries present, and three lady missionaries attended a few of the meetings. A few church members who were not actual delegates were also present.

The spiritual tone of the meetings was high beyond all expectation. The spirit of unity was not marred in any way. Discussion was carried on with a wonderfully broad tolerance. Some of the facts of the Conference are (1) It was truly representative. By its means the Kansu Church has come to a consciousness of itself and of its essential unity. (2) Through it the Church has set before itself the hope of collective effort for the evangelization of the Chinese-speaking Tibetans and aborigines in the province. (3) Through it the Church has proposed for itself a uniform Constitution for the province with an executive consisting of local church committees, district councils and a provincial assembly. A conference, to meet in four years' time, will take further steps along this line. It is, however, hoped that there will be united—or at least uniform—action in certain *Church affairs*,

such as the recognition and baptism of enquirers, the transference of Church members, the selection of elders and deacons, etc., and in *educational work*; the middle school now in the throes of birth in Lanchow, and the Bible-school in Titao are to be recognized as union, provincial institutions.

At the last session of the Conference, Mr. C. C. Kao—who is a self-supporting worker, trained in Western medical science at Kaifeng, Honan, and now working in connection with the China Inland Mission in the far off city of Kanchow, Kan., where no missionary has ever been stationed—was solemnly recognized as set apart by God to be a missionary and ordained to that office by the laying on of the hands of leading men connected with each of the three missions. As the delegates returned each one seemed to feel to a greater or less extent that his own commission had also been divinely renewed at this Conference.

CHURCH OF SWEDEN MISSION.

The Church of Sweden Mission has this year definitely entered the Chinese field. This Lutheran National Church has through its Missionary Board carried on work in South Africa and in South India for nearly fifty years. A lady worker of the Mission, Miss Nathorst, has been for some time in the Y. W. C. A. in Changsha, Hunan, together with another Swedish lady, Miss Wikander, who opened up this work in that city. Last year, the Board, after correspondence with Lutheran missions on

the field, decided to start work mainly on higher educational lines and to send out two special representatives for the necessary investigations and negotiations, Dr. K. B. Westman, Professor of Church History in the University of Upsala, and Rev. G. Österliu, the latter being appointed to stay on the field as future superintendent of the mission. Other workers were also sent out, Rev. and Mrs. Holmgren and Miss Stenfelt.

Arriving in China in May, the representatives were invited to one of the sessions of the Continuation Committee and welcomed by the Chairman of the Committee. During their investigations, they took part in the general Lutheran Conference on Kikungshan in August. At the formation in that Conference of the new Lutheran Church of China, their mission was taken in as one of the five constituent bodies of this federated Church. It was further decided that the other four missions should co-operate in the college which was to be founded by the Church of Sweden Mission in Hunan. The college is to be located in Taohualuen near Yiyang, where the Norwegian Missionary Society has its middle school. Some time will be required before the college work can actually begin. It is planned to use Chinese as the medium of instruction in the college, as is the case in the Lutheran middle schools. Evangelistic work will be taken up also, though not on any large scale, probably in connection with the Norwegian Missionary Society.

Dr. and Mrs. Westman are now leaving China, and expect to spend some months on the field of their mission in India.

REACHING THE DEAF.

Last year when we were obliged to partly close the Chefoo School for the Deaf, it released one of our teachers, Mr. Si Shang Wen, to make a canvass of this region for the purpose of getting some idea of the number of deaf people, especially of children of school age. He had to proceed with great caution, due to prejudice and lack of understanding. Where there were Christians it was easier. He was often asked if he was "Quack Doctor," literally a lying doctor who claimed to cure deafness for money. They had evidently suffered from such leeches and were wary. He had reports of the work in Chinese and distributed them freely. In all he visited about one-third of the villages in five townships and part of a fifth. He found in all two hundred and twenty deaf people. Of these seventy were of school age, i. e., between the ages of five and twelve.

Of these, *two* were eager to come and pay the full school fees; quite a number of others wanted to come if there were no charges; others were indifferent and many incredulous; and a few not even willing to listen. One father had paid out a great deal to native doctors who said they could make his child hear and would pay us any sum if we could do it. In several instances he found from two to four in one village and a few times two and three and four in one family: the number of boys blind was double that of girls. Among those who were married most of them had hearing partners. In two instances both were deaf. A very small number had been taught to write a few single words but were not

able to construe sentences. One interesting case was found in a wealthy family the head of which was a deaf young man of thirty who ordered the affairs of quite an estate with skill. In the home village of one of our boys, who is now working in Shanghai and doing well, he found another boy who wanted very much to come but couldn't be spared from the home. Mr. Si felt very strongly that he rarely got full information as to either number or condition.

We have no means of knowing whether this region produces more deaf people than other parts of China but would judge that it does not. Workers among the Chinese can hardly credit Mr. Si's report as many have gone in and out among the people for years and never seen

a deaf child, nor heard of one. This can readily be explained by the fact that a deaf child can stand right in front of a preacher and not be detected; and, also, by the reluctance that people have of letting it be known that there is a deaf one in the family. It is considered as a sign of the displeasure of the gods, or the malicious troubling of the spirit of a departed enemy. Only Christian ideas can change this and it is one of the aims of the school to help to lift the burden of bondage to wrong ideas and superstition from the lives of little deaf children in this great land. The work, also, carries with it one of the most telling evidences of Christianity which will not be lost on such a people as the Chinese.

A. T. MILLS.

Gleanings from Correspondence and Exchanges

A contract has just been let for the construction of a new Young Men's Christian Association building in Wuchang, which is the gift of Captain Robert Dollar.

Mr. E. W. Thwing has resigned from the International Reform Bureau and as the Society is not sending out another man, the Bureau is planning to carry on its anti-liquor effort by literature.

Peking University has just purchased sixty acres of land for its new site. This land is situated four and a half miles outside Peking on the road to the Summer Palace. The price paid was Mex. \$40,000.

Colporteurs Wanted. If any one wishes to superintend a

colporteur for the sale of Christian Literature Society's books in large cities, he is asked to apply to Mrs. D. MacGillivray, 3 Darroch Road, Shanghai, for particulars.

The Mission Book Company still has on hand the following books which may be had upon request and payment of postage:

- 600 copies "Life of Dr. Nevius" (Mandarin)
- 1,400 copies "Life of Dr. Nevius" (Wenli)
- 20 copies "Manual for Christians"
- 1,000 copies "Manual for Christians" (abridged)
- 1,800 copies "Commentary on Galatians"

A recent study of the membership of the City Young Men's Christian Associations in China indicates that the Wuhau

center has the largest number of members—4,430, of whom 837 are active members (i.e., church communicants). Shanghai has 3,890; Hongkong, 2,722; Peking, 2,560; Canton, 2,345; Changsha, 2,084. Ten others have more than 1,000 members. The total membership of Student Associations in China is 15,555.

The growing ability of Chinese women to raise funds for Christian work was evidenced in the recent Y. W. C. A. campaign in Shanghai. The Association undertook to raise \$13,000 for the local budget and for Shanghai's share in the national work. The sum of \$14,534 was secured, and the largest amount brought in by any one team was the \$3,042 raised by a team of seven Chinese girls.

This summer, about twenty students connected with the schools of the American Board in Foochow went out in bands of two to villages on the Foochow Plain and in the Drong Loh region. The boys lived in the villages in which they worked for two months, each receiving \$5.00 per month. Daily Bible schools were opened for the children and the evenings were devoted to evangelistic meetings and personal work.

The Christian Literature Society of China was founded thirty-two years ago. The work during these years has been made possible by the co-operation of eleven denominations and voluntary gifts from Canada, the United States, and Great Britain. As a result, 5,500 missionaries in 600 stations are now reaping great benefits in the constant use of this material. The present budget is \$18,000 a year, but in

order to cope with new crises, it is estimated that this must be raised to \$50,000. Rev. D. MacGillivray, 143 North Szechuen Road, Shanghai, will gladly answer all inquiries.

On November 7th, 1920, the Baptist Church of Shaohing, Chekiang, celebrated together its fiftieth anniversary and the twenty-fifth anniversary of the pastor. This occasion was fittingly observed by the dedication of a new church building. This building cost approximately Mex. \$17,000 and in the main auditorium will seat at least 750. Shaohing is a large Buddhist centre of about 350,000 inhabitants. At present there are only three Protestant churches and one Roman Catholic Church. This new plant will greatly facilitate much needed Christian work.

The work for boys in the Chengtn Y. M. C. A. has entered into new fields of activity—boys' clubs have been extended to government schools, a Moham-medan school, and a Catholic school. The work in these new centers, which is carried on by volunteer workers from the West China Christian University, is largely educational and recreational. The Boys' Department is growing so rapidly that there is a real need for larger quarters. The average attendance in this department alone is 10,000 a month and the cost of carrying on the entire work of the Association is only \$650 gold.

From *Millard's Review*, November 13th, 1920, we learn that Peking Christian University has started a course in stenography to be given to those students sufficiently efficient in the English

language. Six hundred have applied to join the class which is of necessity limited to thirty. The one who will be in charge is Mr. Harris P. Jones, who came out specially for this purpose. There is also a special board of advisors consisting of business men. The work also includes a course in commerce and filing. Students who pass the course successfully will be given positions in firms interested in the experiment.

Two new members were added to the staff of the Haugchow Union Evangelistic Committee in October and the Southern Presbyterian Mission has promised a special secretary for developing Sunday school work in both city and country churches. They will also pay their share of an inter-church stenographer. The new members are Rev. Andrew V. Wu and Mr. Lo Ven Kwang. Mr. Wu is spending quite a bit of time daily in the study of recent literature in Chinese books and magazines and is also helping in an effort to solve the problems existing in the local churches. Mr. Kwang is giving only part time and, in addition to his evangelistic work, will write on questions of social and moral welfare.

The North China Union Language School has a larger enrollment this year than ever before. Our students now number more than 250 and our Chinese teachers have passed the 100 mark. We shall start new classes for beginners the first of December and again the first of January. During the winter term we shall have Seminars on China's Modern International Relations, Chinese

Philosophy, Causes of Poverty in China, Chinese Economics, and the Character and Customs of the Chinese People. The enrollment from the British and American Legations amounts to twenty, and includes student interpreters preparing for the consular service as well as army officers. Professor Lewis Hodous spent the month of October here lecturing on Chinese Religions and Recent Events in the Religious Life in China.

The Committee of Arrangements for the National Christian Conference has decided on the following subjects:

The Chinese Church.

- A. The present state of Christianity in China.
- B. The future task of the Church.
 - I. The strengthening of the Church.
 - 1. The nurture of the religious life of the community.
 - 2. The enlistment of laymen in the work of the Church.
 - 3. The education and training of leaders.
 - II. The message of the Church.
 - 1. The presentation of the Christian message to the Chinese people.
 - 2. The witness of personal and social righteousness.
 - III. The extension of the Church.
 - 1. The reaching of "unoccupied" areas.
 - 2. The more "adequate occupation" by the Christian forces of fields already occupied.
- C. Co-ordination and co-operation in the work of the Church.

"So that it is clear that the oft-voiced need for trained teachers for our 5,400 lower primary schools, 900 higher primary schools, and 270 middle schools with 47,000 scholars has hardly begun to be met. There are reported 8,000 Chinese men

and 3,000 Chinese women teachers in all Christian schools; how many are trained? Huge sums are spent by Missions on higher and academic work and these are not too large, but the fundamental educational need should be met proportionately, if not first. Huge sums are spent on lower schools, and the staffing and professional oversight of them left almost to chance. Academic training was in the past considered sufficient to equip the teacher but this idea is out of date even in the most conservative countries: unhappily the superstition lingers on the mission field."—The China Christian Educational Association Committee on Normal Schools. *Educational Review*, October 1920.

The Christian Endeavor Movement now numbers in China 1,071 societies. These are found in all the Provinces and in Manchuria, Hainan, and Formosa. Chekiang is in the lead with 277 societies; Fukien next with 177 societies; Kiangsu third with 88; and Kwaungtung fourth with 78. Owing to incomplete statistics the totals are probably greater than so far reported. In all there are between 40,000 and 50,000 mem-

bers. Many warm expressions of appreciation are constantly received. Four or five times as many booklets were ordered in 1918 and 1919 as in previous years. In 1920 the total sales of the various booklets reached 55,000. The 1921 "Beginner's Topic Book" will be in very simple Mandarin character, and the "Phonetic Script Topic Booklet" will be identical with it. Both these booklets will have the same topics and daily readings as the "Hints and Helps." In the 1921 Women's Conference this movement will receive special attention. Some missions have set apart evangelists for work in connection with the Christian Endeavor Society. The outlook of the Society is very promising.

In the Bible Society Record for September, 1920, two interesting questions are answered:

1. What were the total issues of the year throughout the world?

The statistics of the three Bible Societies which are the largest producers and distributors—the British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland—are given:

| | <i>Year.</i> | <i>Bibles.</i> | <i>Tests.</i> | <i>Portions.</i> | <i>Total Issues.</i> |
|-------------|--------------|-----------------|-----------------|------------------|----------------------|
| A. B. S. | 1919 | 354,387 | 689,967 | 2,707,955 | 3,752,309 |
| B. F. B. S. | 1918-19 | 692,594 | 1,311,163 | 6,743,206 | 8,746,963 |
| N. B. S. S. | 1919 | 34,515 | 118,262 | 2,001,415 | 2,154,192 |
| | | <hr/> 1,081,496 | <hr/> 2,119,392 | <hr/> 11,452,576 | <hr/> 14,653,464 |

"This was a lean year. These three Societies have issued over 22,000,000 in a year. A fair estimate of the issues from all Bible Societies and publishing houses would be 30,000,000 volumes of Scriptures a year."

2: How many volumes of Scriptures have been circulated from the first printed up to date?

"While a complete answer is impracticable, we present the total issues of these three great Societies:

| | <i>Year.</i> | <i>Bibles.</i> | <i>Tests and Portions.</i> | <i>Total Issues.</i> |
|-------------|--------------|-------------------|----------------------------|----------------------|
| A. B. S. | 1816-1919 | 24,949,173 | 112,954,766 | 137,903,939 |
| B. F. B. S. | 1804-1919 | 62,178,458 | 240,120,140 | 302,298,498 |
| N. B. S. S. | 1861-1919 | 7,247,860 | 56,546,195 | 63,714,055 |
| | | <u>94,375,391</u> | <u>409,621,101</u> | <u>503,916,492</u> |

It is no stretch of the imagination to think that 600,000,000 volumes of the Word of God, in whole or in part, have been printed and circulated since the art of printing became general."

Personals

(For each Birth or Marriage notice, \$1 is charged. To save book-keeping payment should be sent with the notice.)

BIRTHS.

AUGUST :

30th, in Boston, Mass., to Rev. and Mrs. E. S. Hildreth of the South China Mission, A. B. F. M. S., a daughter (Alice Lane Hildreth).

OCTOBER :

24th, at Peking, to Reginald W. and Gertrude Sturt, of Hada, via Peking, a son (Henry Twite Sturt).

NOVEMBER :

7th, to Rev. J. H. and Mrs. Bruce, C. P. M., of Wnan, Honan, a son (David Stewart Bruce).

22nd, at Ichang, to Rev. F. and Mrs. Tocher, a daughter (still-born).

DEATHS.

OCTOBER :

22nd, at Mienchow, Szechwan, Frances Irene, daughter of Mr. and Mrs. J. W. Spreckley, C. M. S., age two years and ten months.

28th, at Yungming, Szechwan, Robert L. McIntyre, C. I. M., from appendicitis.

NOVEMBER :

5th, at Shenchow, Hunan, Mrs. Esther Shuey, wife of Rev. George R. Snyder, R. C. U. S.

6th, at Ichang, Nancy, beloved elder daughter of Dr. and Mrs. Borthwick, of dysentery.

ARRIVALS.

SEPTEMBER :

From England, Rt. Rev. Bishop Banister (ret.), C. M. S.

10th, from U. S. A., Lela E. Nordyke, Etha Nagler, Dr. Lydia Schaum, Leona Thomasson (ret.), W. F. M. S.

12th, from U. S. A., R. R. Gailey (ret.), Y. M. C. A.

14th, from England, Mr. and Mrs. E. R. Williams (ret.), C. M. S.

15th, from U. S. A., Lois Maddock, Dorothea Keeney, Marion Whitford, Bernice A. Wheeler, Florence Sayles (ret.), Floy Hurlbut (ret.), W. F. M. S.

17th, from U. S. A., Elizabeth Carlyle, Ovidia Hansing, Celia M. Cowan, Mabel Allen, Florence Dean, W. F. M. S.

25th, from U. S. A., Emma L. Ehly (ret.), W. F. M. S.

30th, from U. S. A., Enlalia Fox (ret.), W. F. M. S.

OCTOBER :

2nd, from England, Miss D. Langman, P. E.

10th, from U. S. A., Lydia A. Trimble (ret.) Helen Spencer, Lois Witham, W. F. M. S.; Yu Jung Fan (ret.), Seal Thompson, Nancy Lee Swann (ret.), Y. W. C. A. From England, Miss F. Hughes-Halleit (ret.), C. M. S.

14th, from U. S. A., Dr. and Mrs. C. D. Reid, Miss F. I. Berg, Miss E. H. G. Williams, P. E.

15th, from U. S. A., Clara Bell Smith (ret.), Gertrude Howe (ret.), Dr. Ida

Kahn (ret.), Dr. Emma Martin (ret.), W. F. M. S. From Scotland, Rev. and Mrs. L. D. M. Wedderburn and children (ret.), U. F. S.

19th, from U. S. A., Mr. and Mrs. L. Sweet (ret.), Y. M. C. A.; Rev. and Mrs. E. J. Lee and children (ret.), Miss B. Bartlett, Miss Lucy Kent, Miss M. Norton, P. E.

20th, from U. S. A., Miss Lucy F. Jones (ret.), Helen Gates, C. A.; Sister Ingeborg, Sister I. Pedersen (ret.), L. U. M. From Australia, Miss M. E. McIntosh (ret.), C. M. S.

25th, from England, Miss A. Baxter (ret.), Miss G. M. Fox, Miss B. Dutton, C. I. M.

27th, from U. S. A., Miss Redmond, Miss Miller, Mr. Dixon, Mrs. T. M. Wilkinson (ret.), Miss H. E. Oster, Miss McLean, Dr. Hoople, M. E.; Dr. and Mrs. C. McA. Wassell and child (ret.), P. E.; Mr. and Mrs. Larson, L. B. M.; Dr. and Mrs. Bryan, S. B. C.; Edith Johnson, S. A. M. M.; Mr. and Mrs. M. Rose and child, S. C. H. M.; Miss Martha Brann (ret.), Mrs. J. Rutan Cole (ret.), S. C. M. From England, Mrs. H. S. Phillips (ret.), Dr. Josephine Kennedy, C. M. S.; Eva D. Davies (ret.), E. P. M. From Sweden, A. Almquist, Sw. A. M.

28th, from U. S. A., Viola L. Miller, W. F. M. S.

NOVEMBER:

1st, from U. S. A., Nora Waln, Ruth Howes, Vera Barger, Julia Ling (ret.), Y. W. C. A.; Rev. and Mrs. C. E. Patton (ret.), P. N. From England, Miss A. I. Hutchinson (ret.), F. F. M. A.; Miss A. E. H. Burton, Miss M. A. Onyon, Miss E. M. Scott (all ret.), C. M. S. From Ireland, Dr. McIntyre (ret.), Miss Hudson (ret.), P. C. I.

2nd, from England, Miss Simpson, Miss Ford, W. M. M. S.

5th, from England, Dr. and Mrs. C. M. Stubbs and children (ret.), F. F. M. A.

7th, from U. S. A., Rev. and Mrs. Brown (ret.), Mr. and Mrs. Landers, Rev. and Mrs. Johnson and children (ret.), Mrs. E. Perkins (ret.), M. E.; Miss Rankin (ret.), P. N.; Miss Emilie Davis, Miss M. G. Piper, P. E.; C. B. Nanman (ret.), Miss A. Kratzer (ret.), C. I. M. From England, Mr. and Mrs. C. Best (ret.), C. I. M.; Dr.

and Mrs. Lees, B. M. S. From Canada, B. C. Lambert, C. I. M.

11th, from U. S. A., Mr. Burnight, Peking University; Mr. and Mrs. J. L. Buck (ret.), P. N.; Rev. and Mrs. McMullen (ret.), Miss Hawkins (ret.), P. S.; Miss Cora Hobein (ret.), U. E. From Canada, Rev. and Mrs. Lautenschlyer, P. N.

14th, from U. S. A., Miss Sara Espeland (ret.), Miss Ida Stensland (ret.), N. L. K.

19th, from England, Leonard S. Walker, F. F. M. A.

22nd, from U. S. A., Flora Moe (ret.), Lillian Groh, Bergliot Evenson, Sofie Malmin, L. U. M. From Finland and U. S. A., Mr. and Mrs. Yrji A. Nummi, F. F. C. From England, Dr. and Mrs. H. T. Hodgkin (ret.), F. F. M. A.

23rd, from U. S. A., Mr. and Mrs. B. Alexander and children (ret.), C. A.

DEPARTURES.

OCTOBER:

23rd, for U. S. A., Althea M. Todd, W. F. M. S.; Mrs. A. L. Shapleigh, C. I. M.; Mr. and Mrs. C. C. Shedd, Y. M. C. A.; Etta M. Hinckley, Elizabeth Lanman, Door of Hope. For England, Mr. and Mrs. A. Hogg, C. I. M. For Canada, Edith A. Burke, Mr. and Mrs. Carswell and children, C. H. M.

NOVEMBER:

1st, for U. S. A., Mr. and Mrs. C. F. Snyder, Mr. and Mrs. J. A. Diehl and children, C. A.

3rd, for Ireland, Miss MacIntyre, U. F. S.

4th, for England, Mr. and Mrs. Oliver and children, Ind.

9th, for U. S. A., Mr. and Mrs. J. S. Burgess and children, Y. M. C. A.

10th, for England, Mrs. W. E. Hampson, Miss C. Readshaw, Miss A. G. Banks, Miss M. Pyle, C. I. M.

12th, for U. S. A., Mr. G. G. Helde and child, Y. M. C. A.

20th, for U. S. A., Mr. and Mrs. L. R. Craighill, P. E.

22nd, for U. S. A., Mr. Martin Ekvall, C. A.